Apocalypse, informs us that a spirit of the dead was  
one of the angels who appeared to him then” (Rev.  
xix. 10).  
 It is evident that they suppose the angel to assert himself to be one of John’s brethren; and therefore, that he was once a man like John. But that  
arises from not knowing the Greek. A glance at that  
shows, as Hengstenberg and Alford observe, that the  
word “fellow-servant,” is that which governs both  
“thee” and “thy brethren,” “The angel describes  
himself as the fellow-servant of John and of his brethren  
who have the testimony of Jesus.”  
 John is viewed by the angel as a prophet, as the  
closing words of his speech prove. The angel and he  
were both servants of the servants of Jesus.  
 “For the testimony of Jesus is the spirit of prophecy.”  
 How are we to understand this sentence?  
 Two meanings are possible, according as we take  
“the testimony of Jesus” subjectively or objectively.  
 1. “The testimony which Jesus delivers.” As in i.  
1. Subjective.  
 2. “The testimony concerning Jesus.” Objective.  
 1. If we take the phrase in the first sense, it will  
signify, “Thou and I, and the prophets, are witnesses  
sent by Jesus. The substance of this testimony is the  
spirit of prophecy, communicated to us all. ’Tis given  
to me to enlighten thee: to thee to enlighten others.  
Hence we occupy the same footing in reference to the  
Giver of prophecy: and so are fellow-servants.”  
 2. If we take it objectively, the sense will be as  
follows:—  
 “We all bear witness to Jesus: I, as the unfolder of  
this communication: your brethren too the prophets of  
earth testify concerning His glories; and so do you in  
handing on to the churches this record of His future  
reign.”