*their blessedness, and an assurance of the  
certainty of that which has been foretold  
respecting then. The Apostle, moved by  
these declarations, falls down to worship  
the angel, but is forbidden*.—{9}**And he saith**(who? the only ‘answer ready to our hand  
is, the angel of ch. xvii. 1. Some, as  
Ewald and Ebrard, suppose some one  
angel to have been constantly with St.  
John throughout the visions: but there  
seems no reason for this) **unto me, Write**(see ch. xiv. 13) **Blessed are they who are  
bidden** (bear in mind, throughout, our  
Lord’s parables on this matter: Matt.  
xxii, 1 ff., xxv. 1 ff. Our ch. iii. 20 furnishes us with a link binding on the spi-  
ritual import to the figure) **to the supper  
of the marriage of the Lamb. And he  
saith to me** (the solemn repetition of this  
formula shews that what follows it is a  
new and important declaration), **These**  
[**sayings**] (see ch. xvii. 17. If we understand that the speaker is the angel of ch.  
xvii. 1, then these sayings will most naturally include the prophecies and revela-  
tions since then) **are the true** [**sayings**]  
**of God** (are the very truth of God,  
and shall veritably come to pass). {10} **And  
I fell down before his feet to worship  
him** (out of an overweening reverence for  
one who had imparted to him such great  
things: see also ch. xxii. 8, where the  
same again takes place at the end of the  
whole revelation, and after a similar assurance, The angel who had thus gua-  
ranteed to him, in the name of God, the  
certainty of these great revelations, seems  
to him worthy of some of that reverence  
belongs to God Himself. The reason  
en by Düsterdieck, that in both cases  
John imagined the Lord Himself to be  
speaking to him, is sufficiently contradicted by the plain assertion, here in ch.  
xvii. 1, and there in ch. xxii. 8 itself, that  
was not a divine Person, but simply an  
angel): **and he saith to me, Take heed  
not** (to do it): **I am a fellow-servant of  
thine, and** [a fellow-servant] o**f thy  
brethren who have the testimony of  
Jesus** (as in ch, i. 2, xii. 17: on the  
former of which see note): **worship God**  
(the stress is on both words: let worship be  
reserved for *Him*), **for** (these words following are those of the angel, not of the  
Apostle, as Düsterdieck : ver. 8, and ch. v.8,  
where the Apostle gives explanations, are  
no rule for this place, where the explanation of necessity comes from the speaker,  
whose reason for prohibiting the offered  
homage it renders) **the testimony of Jesus**(the genitive **of Jesus** is, as before, *objective*: the testimony *borne* *to* Jesus by  
these fellow-servants, men and angels) **is  
the spirit of prophecy** (there is no real  
difficulty in this saying: no reason for destroying its force hy making “*of Jesus*”?  
subjective, and “*the testimony of Jesus*”  
to mean “the witness which proceeds from  
Jesus.” What the angel says is this:  
Thou and I and our brethren are all  
“*those who have the testimony of Jesus,*”  
i.e. are witnesses to Jesus; and the way  
in which we bear this witness, the substance and essence of this testimony, is  
the spirit of prophecy; “*we have all been  
made to drink into one Spirit*.” This  
Spirit, given to me in that I shew thee  
these things, given to thee in that thou  
seest and art to write them, is the token  
that we are fellow-servants and brethren.  
It does not follow that every one of those  
“*who have the testimony of Jesus*” has,  
in the same distinguished degree, the  
Spirit of prophecy: but every such one