the design of this intimation is to lead us to pay particular attention to the words which immediately precede.  
 Because *some* believers only will be partakers in this  
glory, it becomes us to give the more heed to it, that  
we may be of the happy number.  
 False worship is one of the great subjects of the  
Apocalypse. The harlotry of Babylon is the worship  
of other beings in addition to God. This instance, then,  
of John’s error is given on purpose to correct the worship of angels.  
 The reason of his offering this religious homage is  
no doubt to be found in the greatness of the revelation  
communicated by the angel to him.  
 The offered worship is forbidden. A holy angel  
could not receive this honour due to the Most High  
alone. Only a fallen angel, such as Satan, could desire  
it. Matt. iv.  
 It was desirable that the worship of angels should  
be noticed with disapproval. For under the Law and  
before it, there was one angel, who is also called “the  
Lord,” to whom adoration was offered by holy men of  
old; and was not refused. No doubt this angel was  
Jesus. But He is not any more to appear and to receive worship as the angel during the thousand years.  
Hence the companions of the Bride are warned not to  
transgress in this matter, as the Harlot did.  
 The reason for not offering such worship is then  
stated. John entertained too high ideas of the standing  
and knowledge of angels: too lowly views of his  
own position as a prophet of God. Worship belongs  
only to the Supreme Master: all others are servants.  
Angels and saved men are “fellow-servants”; and one  
servant is not to worship his fellow.  
 This passage has been misunderstood by the Spiritualists. Wm. Howitt says that “St. John, in the