Holy angels refuse such homage. For a being to worship  
an inferior, is absurd; to adore an equal, scarcely  
less so. But may we not worship one of an order confessedly superior to us, one connected with us, and able  
to assist, yea, sent for the very purpose of aiding us?  
This is the question here decided.  
 Man is prone to idolatry: only by grace preserved  
from it. If John, so great and holy an apostle, twice fell,  
what marvel if the whole nominally Christian Church  
fell into it for hundreds of years: yea, is now caught  
in the snare, and Protestants are returning thereto?  
If we may not worship even an angel, because he is a  
fellow-servant; much less Peter or Mary: much less  
pictures and images! John was rebuked for the  
*posture* of worship which he took before the angel, ere  
any words of adoration were uttered. “Thou shalt not  
*bow down* to them” were the words of the Law also.  
 But whence came it that John a second time offended?  
The reason, I judge, is that John imagined from the  
words which just preceded that the angel was Jesus.  
“Behold I come quickly.” He tells us that what  
“he *heard* and saw” produced this. “When he *heard*  
and saw,” he fell down. No such word as “I come,”  
occurs on the previous occasion. Nor is it easy to  
understand how an angel should say such words.  
 Twice this offence is committed: it being designed, as  
I believe, to teach us that what was once permitted  
under the Old Testament, is now withdrawn for ever.  
Jesus, on several occasions under the Law, and before it,  
appeared as an angel, and received worship; without  
any blame being laid on the party rendering it. He  
appears as an angel even in this book: but only before  
the millennium. We are to learn now, whatever words  
an angel may use, that Christ will no more take such a  
form. For there is no further need of His humiliation;  
all His adversaries and ours are put down, all His