**found falsehood: they are blameless**(the Apostle has before him the words  
of Ps. xv. 1 ff, so strikingly similar:  
“*Who shall dwell in thy holy mountain?  
He that watketh blamelessly . . . speaketh  
truth in his heart, and hath not deceived  
with his tongue.*” Theso stand on Mount  
Zion, with Him who eminently fulfilled this  
character, and being in all things like Him).

**6—13**.] *Three angels appear in mid-heaven, announcing three details of the  
period of the coming prophecy. A proclamation of the blessedness of the holy dead.*These four announcements form the text  
and the compendium of the rest of the  
book: see Introd, § v. parr. 57 ff. {6} **And  
I saw an [other] angel** (besides those  
already mentioned) **flying in mid-heaven**(see ch. viii. 13), **having the everlasting  
gospel** (such and no other is the meaning  
of the words. The epithet **everlasting**,  
here only applied to the Gospel, belongs  
to it as from everlasting to everlasting,  
like Him whose word it is: in contrast  
to the enemies of God whose destruction  
is in view) **to preach to** (literally, “*over*,”  
throughout the extent of, “*upon*”) **those  
that sit** (literally) **upon the earth, and  
to every nation and tribe and tongue and people** (compare Matt. xxiv. 14,  
“*This gospel of the kingdom shall be  
preached in the whole world, for a testimony to all nations: and then shall  
the end come*”), {7} **saying with a loud  
voice, Fear God, and give Him glory**(the message of repentance ever accompanies the hearing of the Gospel among  
the nations; compare the first. preaching  
of our Lord and of His Forerunner,  
Matt. iv. 17, iii. 2, and St. Paul’s message  
to the Thessalonians, 1 Thess. i. 9), **because the season of His judgment is  
come** (see the citation from Matt. xxiv.  
above: the time of the end is close at  
hand when this great era of Christian missions is inaugurated: see below): **and  
worship Him who made the heaven and  
the earth and sea and fountains of  
waters** (i.e. turning from idols and vanities  
to serve the living and true God. The  
division of the waters into the sea and the  
fountains is one kept up through this prophecy: compare ch. viii, 8—11, xvi. 3, 4).  
{8} **And another second angel followed** (it  
belongs to the solemnity of this series  
of proclamations that a separate place and  
marked distinction should dignify each of  
them), **saying, Babylon the great is fallen,**