errand: he does not settle on the earth: he speeds  
through the air on his errand, within sight and hearing  
of men. It is a brief proclamation which can be delivered while he is on the wing. He has his proclamation  
to deliver “*over*” those who are settled on the earth.  
This is a peculiar preposition never used with the word  
to “preach,” or “herald,” save on this occasion. It  
points to the peculiarity of the times just mentioned.  
It notices that the herald occupies a place never before  
held: he is suspended over the heads of those whom he  
addresses.  
 His message is the “everlasting Gospel.” The word  
“Gospel” is used in Scripture in a far wider sense than  
we employ it now. The Gospel here mentioned is not  
our Gospel. Is it “the Gospel *of the kingdom*,” preached  
by our Lord? Matt. iv. 23; ix. 35. The Gospel proclaimed to us is “the Gospel *of the Grace of God*” (Acts xx. 24).  
 That God is the Creator was true in the past; and  
will be for ever in the future. It is true, too, that from  
man the Creator justly calls for fear and worship. But  
neither of these truths is strictly “good news.” Much  
less is the tidings of judgment at hand: that troubled  
very greatly the Thessalonian Christians. There seems,  
then, to be an implied reference to the millennial kingdom,  
as coming after the judgments. And accordingly, Jesus opens the kingdom to the sheep, as blessed  
of His Father. Those enjoy, not the thousand years  
alone, but “go away into life everlasting.”  
 “The earth also is defiled under the inhabitants  
thereof; because they have transgressed the laws,  
changed the ordinance, broken the *everlasting covenant*”  
(Isa. xxiv. 5).  
 The classes addressed by the angel are two; divided  
by the insertion of the preposition before each. The  
first is “those settled on the earth.” If I mistake not,