

1. Last week we completed a study of Revelation Chapter thirteen and when time expired we were in the middle of an introduction to Chapter fourteen.
2. Before continuing I want to provide “1Jo 1:9 time” as may be necessary.
3. Let’s first look at an expanded translation of Rev 14:1-5.

### **Expanded Translation**

**Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him was the original 144,000 Jewish Evangelist; they had the name of God the Father on their foreheads.**

**Rev 14:2 Then I heard a sound from heaven that was like a roaring flood of loud thunder accompanied by the music of many harps.**

**Rev 14:3 And I also heard a new song being sung before the throne of God and standing before that throne were the four special angels earlier seen; and with them were the Church Age saints earlier raptured. No one could learn the song except the 144,000 who had functioned so nobly during the Tribulation.**

**Rev 14:4 All of those before the throne were declared to be pure and perfect; interestingly, only the 144,000 could learn the song, for they had been preserved as God’s special representatives. The 144,000 were called the first fruits of God. They had refused to worship in the whore church. In heaven they could be seen following the lamb wherever He went. The whore church was that very popular ecumenical body headquartered in Rome and allied with the Antichrist. This was the very large and wealthy “Christian church” to which many nominal and real Christians belonged.**

**Rev 14:5 The 144,000 were as pure as the driven snow and worthy of special praise.**

### **Introduction**

1. Chapter 14 is related to chapters 12 and 13.
2. Chapter 12 deals with the important characters of the period in summary fashion, chapter 13 with the wicked rulers of the period, and chapter 14 with the ultimate triumph of Christ.
3. All of this material is not chronological but prepares the way for the climax which begins in chapter 15 when the seven last plagues are cast upon the earth.
4. There are 20 verses in the chapter and verses 14-20 deal with Christ’s victorious return. Chapter 14 consists of a series of pronouncements and visions assuring the reader of the ultimate triumph of Christ and the judgment of the wicked.

5. Much of the chapter is prophetic of events that have not yet taken place, but which are now impending.

6. The chapter begins with the assurance that the Lamb will ultimately stand in triumph on Mount Zion with his followers, and it concludes with a series of pronouncements of judgments upon the wicked.

7. We can best think of verses one through five as a prophetic cameo of short scenes that will take place at the end of the Tribulation.

8. The theme that binds all the scenes together is Christ's ultimate triumph over all the forces of evil that run rampant during the Tribulation.

9. Revelation twelve was a preamble to the Tribulation with emphasis on characters, Revelation thirteen described the Antichrist and the False Prophet and now chapter fourteen presents a refreshing interlude.

10. Here we will see the adoration of the Lamb by his "sheep" on the pasture of Mount Zion; the bucolic calm of the scene provides welcome relief to the flashes of lightning and thunder which accompanied the angry judgments of God in prior and future chapters.

11. Now let's exegete verses one through five.

KJV

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Rev 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Rev 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

NIV

Rev 14:1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

Rev 14:4 These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

Rev 14:5 No lie was found in their mouths; they are blameless.

1. The chapter begins in the KJV with the unusual phrase used several times previously: "And I looked, and, lo."

1.1 This expression, which could also be translated "And I saw, and, behold," introduces the vision of the Lamb standing on Mount Zion accompanied by 144,000 who had been redeemed from the earth.

2. We are faced with a number of important decisions regarding this passage; certainly one of the more important, "what is the meaning of Mount Zion?"

3. J. B. Smith joins with several expositors who have interpreted Mount Zion as a figurative expression; they believe Zion here refers to heaven; they find a similar usage in Heb 12:22 and thus conclude it means the same as here.

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

4. The question arises and many have conjectured as to where is this scene and then the question "who are the 144,000?"

5. There is certainly no unanimity as we shall see. I believe the meaning is clearly a prophetic scene in heaven where we preview our Lord's return with the same 144,000 seen earlier at the beginning of the Tribulation the sealed ones.

6. However there are those like, Tim LaHaye who writes in his book *Revelation Unveiled*:

"Anyone who would accurately interpret the Book of The Revelation must locate the scene of the activity before he or she begins interpretation. This chapter is a good illustration of that fact. Many Bible scholars consider this to be a scene in heaven, while others regard it as a scene some place on earth. The difference in viewpoint will seriously affect one's interpretation. Another rule to be kept in mind is that the time should be pin pointed. This passage, which falls within the "great parenthesis that covers Rev 11:16-15:4, and takes place in heaven at the middle of the Tribulation period ... The 144,000 ... are probably the most outstanding 144,000 saints of the church age ... "This position doubtless signifies that they will have great responsibility while reigning with Him (Christ) during the millennial kingdom."

7. John Walvoord writes:

"If the 144,000 are on earth in Zion who then are the company in heaven? Though the natural questions concerning their identity are not clearly answered in the text, the heavenly group are probably the martyred saints of the tribulation, in contrast to the 144,000 who are on earth and do not suffer martyrdom.

“Both groups, however, experience the trials of the great tribulation and therefore are alone worthy to enter into the song of redemption recounting their victory over their enemies and praising God for His grace which has numbered them among the redeemed.”

8. Hal Lindsey writes of the 144,000 of Revelation chapter fourteen:

"These 144,000 will be miraculously preserved by Christ through all seven years of the Tribulation period. This is a first magnitude miracle, since more than half the earth's population, including many thousands of the evangelists' converts, will be wiped out during the horrors of the Tribulation period. The 144,000 ... will be hunted men because of their refusal to bow to the Antichrist. These are the 144,000 converted Jews ... they are the very first people saved during the Tribulation period. They in turn will lead millions all around the world to the only true Messiah, the Lord Jesus Christ.”

9. Wycliffe in his commentary says:

"As there are introductory chapters preceding the judgments introduced by the opening of the seven seals, and by the blowing of the seven trumpets, so here, preceding the last series of judgments, we have an introductory chapter.

“Rev 14:1 5 ... opens with a scene on the mount Zion, which no doubt stands for heaven the only reference to Zion in the Revelation. We are introduced to a large company of 144,000, having characteristics which set them apart as unusually dedicated:

“(1) on their foreheads are the names of the Lamb and of the Father which shall be true of all the redeemed throughout eternity (compare Rev 22:4);

Rev 22:4 And they shall see his face; and his name shall be in their foreheads.

“(2) they alone are able to understand the new song sung before the throne by harpers;

“(3) they have not been defiled with women;

“(4) they follow the Lamb wherever he goes;

“(5) they are the first fruits unto God;

“(6) they are without blemish. This is no doubt a select group of God's saints, of which we hear nothing more.

“The only real problem here is in verse 4. Many have insisted that this must be taken literally... Nowhere in the Scriptures is virginity as such, or celibacy, mentioned as a synonym for holiness, or as making one particularly fit for divine service. The family is a divine institution from the beginning of Scripture. Therefore, I think this must have symbolic significance, similar to Paul's use of these terms in 2Co 11:2 and 3. Marriage is not defiling. (Heb 13:4)”

Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Heb 13:4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

10. Col. R. B. Thieme has taught:

"We have in verse one through five a prophetic scene in heaven of Christ's return at the Second Advent. The 144,000 are the same as those earlier seen from the twelve tribes who are the first converts of the Tribulation. Mount Zion (though prophetically pictured here) is the new Mount Zion of the Millennium. The term woman is a reference to the Apostate Church of the Tribulation. The new song is a song of triumph and grace which the 144,000 can now learn."

11. Doctor Fruchtenbaum has taught in his book *Footsteps of Jesus*:

"Revelation 14 serves as a connecting link between the description of the Midtribulation events of Revelation 10-13 and the events of the second half of the Tribulation in Revelation 15-16 ... Now, in Revelation 14, there are seven proclamations given from the divine side, aimed at doing three things: First, to predict the future of the program of the counterfeit trinity; second, to announce the results of the approaching last seven judgments, known as the Bowl Judgments; and the third to give words of assurance, encouragement, and comfort to the saints living in the second half of the Tribulation."

12. As you can see there are various views and each has a degree of merit.

13. The 144,000 are the original evangelist earlier studied and it would seem to me these verses teach they move on into the millennial earth without going to the third heaven, this would certainly seem to be the meaning of the sealing of Rev 7:3.

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

14. Revelation 14 reminds us that there will be a large group of people who never gave in to the persuasions of the Beast.

15. Among these are the 144,000 converted Jewish evangelists, first mentioned in Chapter 7.

15.1 Because Christ gives them superhuman insight, they are able to recognize the personal magnetism and miracles of the two Beasts for what they really are frauds possessed by the Devil himself.

16. These 144,000 will be miraculously preserved by Christ through all seven years of the Tribulation period.

17. So persecuted will these evangelists be that they will have to depend on their converts to provide for their everyday needs.

17.1 They will be unable to buy or sell, they will be unclothed and hungry, and they will be sick and imprisoned.

18. The reasons for making the Mount Zion described here in this verse as a real heavenly city certainly seems to lack a convincing foundation.

18.1 Preferable is the view that this is a prophetic vision of the ultimate triumph of the Lamb following His second coming, when He (Christ) joins the 144,000 on Mount Zion at the beginning of His millennial reign.

19. The determination of the place of this action is also correlated with the question whether the 144,000 in chapter 14 are the same group as in chapter 7.

19.1 Walter Scott expresses the opinion without giving any substantiation that the 144,000 of chapter 14 are of the tribe of Judah and therefore to be distinguished from the 144,000 in chapter 7.

20. There is no evidence whatever in the passage that this group is limited to Judah, and it would be most strange to have two groups of exactly 144,000 in the end time, especially when 12,000 of those in chapter 7 are also of the tribe of Judah.

21. The preferable view, therefore, seems to be that the 144,000 in this chapter are the same as in chapter seven. This is my view, Hal Lindsey's view and Col. R. B. Thieme's view. Wow what a troika!

21.1 In their first mention in Revelation seven we placed them at the beginning of the first 42 months of the tribulation, just after the rapture.

21.2 In their second mention in chapter 14, they are seen still intact, preserved by God through the fearful days of persecution and standing triumphantly with the Lamb on Mount Zion at the beginning of the millennial reign.

22. The best manuscripts indicate that the expression "having his Father's name written in their foreheads" should be "having his name, and the name of his Father, written on their foreheads."

23. By this expression they are clearly identified as belonging to both the Father and the Son.

23.1 In chapter 7, the seal is mentioned as simply being the seal of God, whereas here in chapter 14 we have more detail.

24. There is no good ground for imagining that the seal here is a later development and dissimilar to the earlier seal; I think it simply represents the later development of Christ's pending imminent victory.

25. Verse 3 tells us that these 144,000 Jews will sing a new song before the throne of God and the Elders. Remember that the Elders represent believers who lived during our age, the Church age.

26. No one could learn that song but the 144,000 because it is a joyous testimony of the miraculous and preserving grace of God through the horrors of the Tribulation.

27. This song will be a hymn of praise to the mighty sustaining power of God for believers in times of great trial.

28. There is something really different about a believer who has gone through a tremendous trial of life. So also will it be for these 144,000.

29. A person like this is very grateful to God for holding him up during his testing, and most radiate a joy that you just don't find in other Christians.

30. Suffering saints with doctrine in their souls are able to share a message which really encourages!

31. These 144,000 converted Jewish evangelists will sing an absolutely unique song, for they will have endured and been delivered through tribulation never before known to man.

32. Today we can experience something of the delivering power that these Jews will know because we too are often called upon to go through tests in our daily living; God allows pressures, trials, and troubles to enter each one of our lives.

33. It isn't always something we have brought upon ourselves, either remember how much suffering Jesus chose to endure!

33.1 Recall also the purpose of that suffering experienced by Christ.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

33.2 Scripture recall makes clear God causes it to rain on the just and the unjust.

34. The real reason our sovereign God allows unexplainable problems to come into our lives is to teach us to trust Him rather than to rely on ourselves, or any number of other reasons known only to Him.

35. No doubt the favorite Scripture verse of the Tribulation believers will be: "We know that all things work together for good to those who love God . . . who are called according to His purpose" (Rom 8:28).

36. Let me give you several points about suffering.

- Both the believer and unbeliever will suffer in time

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

- If a son you will suffer

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

- As believers we do not get away with anything although we are special

Hos 8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

- Suffering is for our benefit and works for our good

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Heb 12:12 Therefore, strengthen your feeble arms and weak knees.

1Th 5:18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

37. Now let's return to verse four and the statement: "These are they who were not defiled with women, for they are virgins."

38. Since a celibate is one who has taken a vow never to marry, it might almost seem as though God has something against marriage.

38.1 In fact there are two meanings pertinent; the first is their refusal to get involved in the worship practice of the Babylonian whore church, the universal Christian church headquartered in Rome and then secondly there is the general metaphorical meaning so often found in Scripture.



39. The celibacy of these men refers not so much to sexual purity (although this is important) but to separation from spiritual fornication and spiritual adultery in general. (James 4:4)

Jam 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

40. This concept of spiritual virginity is used a number of times in the Bible. To give an example, in 2Co 11:2 the Apostle Paul yearns to present all believers as a pure virgin to Christ.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

40.1 If Rev 14:4 refers to physical virginity, all married Christians would be left out of the picture! Such an interpretation borders on the ridiculous.

41. We can be virgins in our spiritual relationship with Christ. And that is the meaning here thus steering clear of the Satanically inspired religious system of the Antichrist who will prostitute the souls of men.

42. These 144,000 Tribulation celibates are "redeemed from among men as first fruits to God and to the Lamb" (Rev 14:4). This description of the 144,000 as the first fruits helps to identify this cadre as the 144,000 Jewish Evangelist.

Rev 14:4 These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

43. In ancient Israel the Jewish people followed an agricultural practice which was commanded by God Himself.

43.1 At the beginning of every harvest the people presented a token amount of the first and best fruits of the field as an offering to the Lord.

43.2 This was known as the "first fruits" offering or The Feast of The First Fruits.

43.3 This practice is used here to picture the early conversion of the 144,000 Jewish witnesses. They will be the very first people saved during the Tribulation period.

43.4 The Festival of First Fruits: was to be held on the first Sunday following the Passover.

43.5 Originally the liturgy of the Festival of The First Fruits was to remind Israel of God's grace in bringing them into a land of milk and honey. As part of the first celebration: the Jew after entering the land was to take a portion of the first harvest, bundle it in individual sheaves and wave it before the Lord.

Lev 23:10 "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest.

Lev 23:11 He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.

43.6 The Priest would designate the area and there could no fertilizer be used and the area designated had to be naturally watered and not irrigated.

43.7 The First Fruits were a grace matter dependent upon the Lord only.

43.8 The first Fruits also taught of the resurrection; first of Christ and then the order of the Resurrection with emphasis on Israel at the Second Advent.

43.9 Christ Himself was discovered resurrected on the first Sunday following the Passover.

43.9.1 He was in fact resurrected sometime after the end of the Jewish Saturday (or 6 p.m.) which was the Roman Sunday or the first day of the week for Kingdom Age Israel.

43.10 He was Resurrected as the first Fruit on the Festival Day of the First Fruits.

1Co 15:20 But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep...

1Co 15:23 But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him.

44. The 144,000 Jewish Evangelist were the first fruits of the Tribulation. This scene seems reminiscent of chapters 4 and 5 and the heavenly visions.

45. The preponderance of evidence seems to indicate that this is indeed a heavenly scene in which John is seeing "in the Spirit" while his body is on earth.

46. Before we move to verse six and seven, let me again provide an expanded translation of Rev 14:1 5:

#### **Expanded Translation**

**Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.**

**Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.**

**Rev 14:3 And I also heard a new song being sung before the throne of God; also standing before that throne were the four special angels earlier seen and the church age saints earlier raptured.**

**No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.**

**Rev 14:4 All of those before the throne and the 144,000 were “positionally pure” and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.**

**Rev 14:5 The 144,00 were as pure as the driven snow and worthy of special praise.**

47. We might entitle our study of Rev 14:6-7 as "An Angel With An Everlasting Gospel."

KJV

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

NIV

Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth to every nation, tribe, language and people.

Rev 14:7 He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

Principles:

1. Evangelism in the Tribulation is a bit unusual.
2. But then again the Tribulation is an unusual age.
3. There will be 144,000 Jewish evangelist, the resurrected Moses and Elijah, three angels and a big carnivorous bird; all spreading the Gospel throughout the World.

Jewish Evangelists

Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel...

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

## Elijah and Moses

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

## A Carnivorous Bird

Rev 8:13 And I beheld, and heard an angel [**Aetos** a carnivorous bird] flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels [**Angelos**], which are yet to sound!

## Angelic Witnesses

Rev 14:6 Then I saw another [**Allos**] angel [**Angelos**] flying in midair, and he had the eternal gospel to proclaim to those who live on the earth to every nation, tribe, language and people.

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Rev 14:8 And there followed another angel [**Deuteros Allos Angelos**], saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:9 And the third angel [**Tritos Allos Angelos**] followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

4. God will proclaim one last all out offer of grace before He buries the world under an avalanche of final judgment.

5. Three angels will fly through the atmosphere above the earth proclaiming the "everlasting gospel."

6. Walvoord has written of these angels:

"For centuries angels have wanted to get in on the act of world evangelization. Peter tells us that the angels are intensely interested in the whole story of redemption." (1Pe 1:12)

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

7. They have been itching to preach the gospel but God has given that privilege to us. The angels would love to push us to one side and really get the job done right.

8. 1Pe 1:10-12 tells us that the angels are all excited that God is letting us tell people about the eternal inheritance we have through Jesus Christ."

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

1Pe 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

9. Now at last the angels will have their chance! The "everlasting gospel" (vs 6) emphasizes the fact that the people still living at the end of the Tribulation are on the very edge of eternity. Clearly it is a time when finally angels will see it all.

End Lesson Taught 7-5-2017

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