**Revelation 14-15: Only God can judge rightly**

**Main Idea: God will right what is wrong**

 **I. Review of the spirit of antichrist already in the world**

* **The false teachers (antichrist) left apostolic circle/teaching (1 Jn. 2:18-19)**
* **Denied Jesus is the Christ (1 Jn. 2:22)**
	+ **Starts with a promise (1 Jn. 2:25)**
	+ **Includes assurance (1 Jn. 5:13)**
	+ **Christ is the Life-giver**
	+ **Denial that faith in Jesus alone is adequate (Jn. 11:25-27; 1 Jn. 5:1)**
	+ **Add to it subtly: baptism, good works, redefine “believe” in ways the Bible does not; something other than to believe in Him**
* **The solution is to listen to Apostolic teaching (Scripture 1 Jn. 4:1-6)**

**II. Humanity’s Guilt: Do you believe this?**

* **Rom. 1:18-20 – All men know there is a creator God**
* **Rom. 2:12-16 – Men are morally accountable to God (Mt. 12:36-37; Lk. 8:17)**
* **Rom. 3:10-20 – The entire world ends up accountable and condemned**

**If you don’t believe the above, you won’t understand this section**

**It is not surprising that anyone goes to hell.**

**It’s surprising that anyone doesn’t.**

**III. Revelation 14:1-5 – Agents of God; The reward and character of the 144,000**

**14:1-3 – Their reward**

**14:4-5 – Their Character**

**III. The Proclamations of the Three Angels – 14:6-13 - Three encouraging announcements**

**1) God will judge the wicked 2) Babylon will fall 3) The Beast will fall**

 **1. Angel #1: The good news of God’s justice and judgment – 14:6-7**

**The Various uses of “Gospel” or “Good News” in the New Testament**

 **2. Angel #2: The Fall of Babylon – 14:8**

 **3. Angel #3: The Lake of Fire and some encouragement - 14:9-13**

**14:9-11 – The Mark of the Beast and the Lake of Fire**

**14:12-13– Encouragement for believers**

**IV. The Four Angels and the Reaping of the Earth 14:14-18: The realization of the**

 **proclamations**

**14:14-16 – Reaping the harvest**

**14:17-20 – The results of the reaping**

**V. Prelude to the Bowl Judgments – Revelation 15**

 **Heaven’s view is different than the world’s**