

**DANIEL (DARE TO BE GOD'S MESSENGER)**  
**PROGRAM 40 (#911220)**  
**WEEK 8 (911344)**  
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**SERIES: Daniel (Dare To Be God's Messenger)**

**TITLE: Program 40 – A Peek At The End**

**FRIDAY**

**OPEN**

I guess because people always see me you know on the platform or something like that, they want to know what do you do for relaxation? And I say, you know what I love to do? I love to stay at home and pop in a movie and pop the corn and enjoy it. And I will enjoy it as long if there's a villain and he gets his due justice. I want to see judgment fall on his head. And if it's historical I think okay, God, You're going to take care of it in the end. That's what we're going to talk about today.

**PART ONE**

We all want justice except when it comes to us. And yet if we know Jesus Christ we get mercy, we get grace. But justice is done, because God took your sins and my sins and He punished them. And the payment for our sins was made when Jesus Christ hung on that cross, when He who knew no sin was made to be sin for us, when God, in His righteousness and holiness

forsook Jesus, when He was made sin. Because when it talks about the wages of sin being death, it means separation from God. And Jesus was separated from God. And so there is justice done even when you and I are forgiven of our sins. Now when we look at the Word of God I can tell you this, justice will be done. It will be taken care of. Let me take you to 2 Thessalonians, chapter 2 before we go back to Daniel, chapter 9. Now all the T's come together in the Bible in the New Testament and the longest ones are first. So you have 1 Thessalonians, then you have 2 Thessalonians. And 2 Thessalonians is written to a church that is suffering. As a matter of fact, after he writes his first epistle, four to six months later, he sits down and writes his second epistle to the church at Thessalonici because of the great suffering that they're enduring. And he just wants to; he wants to reassure them. And so when you read 2 Thessalonians, chapter 1 he talks about how in verse 3, we ought always to give thanks to God for you brethren, as it is only fitting because your faith is greatly enlarged. And the love of each one of you toward one another grows even greater. Therefore, we ourselves speak proudly about you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. They were undergoing such hard things that someone had written them a letter and told them that they were in the day of the Lord and because it was so terrible they actually believed it. Now it wasn't happening because other things hadn't happened, but, but they thought they were in the day of the Lord it was so bad. He says, now your perseverance and your faith in the midst of these persecutions is a plain indication of God's righteous judgment. It says so that you may be considered worthy of the kingdom of God for which indeed you are suffering. In other words the more that we are willing to stand firm, no matter what's happening to us, the more we persevere, the more that we hold on to God in faith, even though they're afflicting us, persecuting us, threatening our life, the more that we stand, the more it shows hey, God has righteously dealt with these people and blessed

these people. And he says for after all, it is only just for God to repay with affliction those who afflict you. In other words, hey, if God were writing the movie, if I were watching a movie by God, produced by God, directed by God, I would see that the villain always gets his just due. He always gets his just judgment. He is not going to get away with it. He is not going to escape. And listen to me very carefully, precious one; if you are not walking with God, or if you have just listened: you say, don't call me precious. Well I'm going to call you precious whether you want it or not, because in God's eyes you are precious in His sight. You are so precious that whether you believe in Jesus Christ or don't believe in Jesus Christ, God crucified His Son for you. That's the worth that you have in the eyes of God. But you have to respond. You have to take Him up on that; you have to believe. And if you don't believe and you continue in this rebellion against God then God is going to have to judge you. And know this, if you're a child of God, judgment begins with the house of God. If you're not a child of God, woe be unto you because it is an eternal punishment. It is as eternal and everlasting as eternal life is. And you see that in Matthew, chapter 25 where He talks about eternal life and eternal punishment and He uses the same Greek word for both. So He says it is only just for God to repay with affliction those who afflict you and to give relief to you who are afflicted and to us as well now. When does that relief come? It comes at the end of the story. It says when the Lord Jesus Christ shall be revealed from heaven with His mighty angels in flaming fire. Now we've been marking every reference to the coming of the Lord with a cloud, so you would mark this the same way, because here's another reference and when you read this reference what you learn He's going to come with His mighty angels in flaming fire. In other words, it is a consuming fire. It is a judgment. Dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus Christ. And to obey the gospel means it's not just O, I believe and I'm going to live any way that I want. That's not genuine Christianity. To obey the gospel

means you believe the good news. What's the gospel? Jesus died for your sins. Jesus was buried; He was raised again from the dead. He was raised for your justification to say that God has declared you righteous because Jesus paid the payment in full, in total and you don't owe God now for your sins anymore. So to hear that gospel and to obey it means that you know that you were a sinner, that you're not going to live in sin anymore, but by the power of the Holy Spirit that God gives you, who God gives you when you believe. You now are going to walk in that newness of life, in that resurrected lifestyle where you are no longer a slave to sin, but you present your members, as Romans 6, your body, your hands, your mind, your tongue, every part of you as an instrument of righteousness unto God. So he's saying these will pay the penalty of eternal destruction away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day. Here again is another reference to the coming of the Lord. And to be marveled at by all who have believed, for our testimony to you was believed. So these that do not believe are going to pay the penalty; now listen to what it says, of eternal destruction, away from the presence of the Lord and from the glory of His power. In Daniel 9:27 we saw he will make a firm covenant with the many for one week. Remember we have seen the he here refers to the prince who is to come, the prince of the Roman Empire. We saw that the Roman Empire was and then we'll come to a point where it is not. And then we'll come to a point where it is again. That's what makes this fourth beast different from all the rest. He doesn't end in 500 A.D. when Rome comes down. It's not the end. Rome, in a sense, is going to be revived. Now I'm not talking about the city of Rome. I'm talking about that federation of nations that, that comprise the Roman Empire, that fourth beast and all that it stood for. That's what I'm talking about. I'm talking about a one-world, so to speak, government. And that's the way we're headed. We're not talking about us nationally now. We're talking about us as a federation of nations, or a confederation of nations. All right, so he will

make the firm covenant with the many for one week, for seven years. In the middle of the week, that deceiver will put and I've added that deceiver, he will put a stop to sacrifice and grain offering. He will say to the Jews, look, you can have your temple. And in your temple you can have your sacrifices and I'm promising you this for seven years. It is a firm covenant. You can trust me. Look at me; read my lips. You can trust me. And all the time when you're reading his lips you should be thinking liar, liar, liar. And it says in the middle of the week, after three and a half years, with three and a half years left, he will put a stop to sacrifice and grain offering. Now, here's the conclusion. Here's the end of the movie. Here's the due justice. And on the wing of abominations will come one who makes desolate. Now another way that you could translate makes desolate, or actually in the Hebrew, on the wing of abominations will come one who causes horror. This man let loose, revealed for who he says he is, finally just causes horror. He causes horror all over the world. He causes horror until even a complete destruction; one that is decreed is poured out on whom; on the one who makes desolate, or on the one who causes horror from the beginning. You know I've written a novel. I've written a novel and a novelette. And you're almost like God when you write those because you have the power of life and death. You can put them here or you can put them there. In other words, you're sovereign over the story. You're sovereign over the characters. You determine what you want to happen when you write a novel. Well, when God sat down and made His plan in the counsel of heaven, when the Father and the Son and the Holy Spirit planned our redemption before the foundation of the world, God knew that you and I would sin. God knew that we would be tempted, that we would believe a lie, that we would be part of the family of Satan, so to speak, that we would be children of darkness, that the whole world would lie under the power of the evil one. But even from the beginning God decreed, and what did He decree? He decreed that he would get his. What will be like? We'll look at it when we come back in a minute.

## **PART TWO**

I want you to go back to Daniel, chapter 7 for just a minute. We're looking at the little horn that comes out of the ten horns, the same one who is the prince who is to come. And it says in verse 25 of Daniel 7, he will speak out against the Most High. He will wear down the saints of the Highest One. He will intend to make alterations in time and in law. And they, the saints of the Highest One will be given into his hand for a time, times and half a time. But, but the court will sit for judgment and his dominion will be taken away, annihilated and destroyed forever. Hallelujah, it has a good ending. It's a great movie because you see what happens. You see the end of the story. Now when you look at Daniel 7:26 the court will sit for judgment, you go back to Daniel 7, verse 10 and it's talking about the Ancient of Days taking His seat. And it says in verse 10, a river of fire was flowing from Him and coming out from before Him. Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat. If you're looking in your Bible, next to Daniel 7, verse 10 write Daniel 7, verse 26. The court sat and the books were opened. Listen God is keeping records. God has those books. It's all written down. And because it is written down, because it is fact, because there is no deceiving, there is no hiding, there is no scheming, there is no twisting, there is no buying out of something, or buying off someone, it is there; it is in the books. The court sat and the books were opened. Then I looked because of the sound of the boastful words which the horn was speaking, I kept looking until the beast was slain and its body was destroyed and given to the burning fire. There it is; it's the end. It is the just judgment of God. It is God dealing out retribution a just retribution. You see, so many times, beloved, we have a wrong concept of God. We make Him a mamby-pamby god, who's a god of love and therefore because he's a god of love he's not going to hold us accountable. He's not going to judge us. He's not going to, in a sense, slap our hands or spank our bottom. He's not going to discipline us because he's a god of love and he

understands. That is tommyrot. That is straight from the pit of hell beloved. God will judge. And what God wants you and I to understand is yes, there is a period of time, there is this time of the Gentiles, there is the putting to death of Jesus Christ, the Messiah, but it's in God's plan. If you never saw the movie, The Passion, that Mel Gibson did, I cannot urge you enough to get that and remember the great love with which He loved you, with which God loved you. But as you look at that depiction of the crucifixion of Jesus Christ, of the passion of His soul, of the travail of His soul, out of love for you, just know this, when you look at all that torment that Jesus went through, God is showing you His just judgment on sin. It is His just judgment on sin. And you and I need to know that the holiness of God demands that. And the holiness of God cannot let man escape from their sin. Now let's see the end; let's see the demise. And what I want to do and I'm going to hit it quickly, because we're going to come back to it later, but I want you to go to Revelation, chapter 13. In Revelation, chapter 13 he sees a beast coming out of the sea having ten horns and seven heads. And on its horns were ten diadems or crowns. And on its head were blasphemous names. And the beast which I saw was like a leopard. His feet were like those of a bear, his mouth like the mouth of a lion. Your mind should be going back to those, three of those beasts mentioned in Daniel, chapter 7, the lion, the bear and the leopard. And so here he's showing that this is a federation, this is this fourth beast that overcomes the other three. And the dragon gave him his power and his throne and his great authority. Now who's the dragon? Well, when you go to Revelation, chapter 12, verse 9 it says and the great dragon was thrown down, the serpent of old who was called the devil and Satan who deceives the whole world. So the dragon is Satan. And Satan gives this fourth beast his power. Now this fourth kingdom is personified in the ruler of that kingdom. And the ruler of that kingdom becomes the little horn. Remember he comes up among the ten. He subdues three; he takes over. And it says in verse four, it says that they worshipped

the dragon because he gave his authority to the beast. The devil gives his authority to this fourth kingdom and to that little horn. And they worshipped the beast saying who is like the beast and who is able to wage war with him? And there was given to him, to this beast, to this little horn a mouth speaking arrogant words and blasphemies and authority to act for forty-two months was given to him. Now what is forty-two months? It's three and a half years. It is time, times and a half time. And he opened his mouth in blasphemies against God to blaspheme His name, God's name and His tabernacle, God's tabernacle; that is those who dwell in heaven. And to him was given authority to make war with the saints and overcome them. That is Daniel, chapter 7, verse 23. And authority over every tribe and people and tongue and nation was given to him. Remember he treads down the whole earth and he devours the whole earth. And all who dwell on the earth will worship him, everyone, now catch this, whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. So here's that beast. Now what happens to him? What's the end of the story? Well in Revelation, chapter 19 Jesus finally comes. He comes from heaven just as has been prophesied. He comes to set up his kingdom, just as Daniel 2 tells you, just as Daniel 7 tells you. He comes to set up His kingdom. And when He comes He's waging war. He's waging war against that fourth kingdom. He's waging war against that beast. He's waging war against the head of that fourth kingdom, that little horn, the prince who is to come. He is about to take this one, who brings all these detestable things and causes horror, He is about to bring him to an end. And it says, when Jesus Christ comes He's clothed with a robe dipped in blood. His name is called the Word of God. And the armies, which are in heaven, clothed in fine linen, white and clean were following Him on white horses. That's us beloved. And from His mouth comes a sharp sword, from Jesus' mouth. So with it He might smite the nations and He will rule them with a rod of iron and He treads the winepress of the fierce wrath of God Almighty. And on His robe



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and on His thigh He has a name written, King of Kings and Lord of Lords. And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse. That's against Jesus and against His army and that's against us. And the beast was seized and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshipped his image, these too were thrown alive into the lake of fire, which burns with brimstone. And we go yes, he got it. He got what he deserves, because God reigns supreme.