

Daniel 8 and 11: The King Who Destroys by Means of Peace

Daniel 8:20–25; Daniel 11:35–38 | Sunday, April 9 | Revelation Series

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OVERVIEW

Before he opens Revelation 13, Hal spends a whole message in Daniel. He begins in Daniel 8, where the interpretation names the symbols outright: the ram with two horns is the kings of Media and Persia, the shaggy goat is Greece, the great horn between its eyes is Alexander the Great, and the four horns that follow are the four field marshals who divided his empire — Lysimachus, Cassander, Seleucus and Ptolemy. He dates the vision to the third year of Belshazzar, just before Babylon fell, and argues that nothing on earth can be compared with Bible prophecy for precision. He tells the story of Tyre and the causeway, and of Alexander hearing the eighth chapter read to him by the high priest at Jerusalem. Then comes the historical parenthesis that leaps to the end time, and the portrait of the king who arises there: insolent, skilled in intrigue, mighty but not by his own power, causing deceit to succeed through his cunning. The centre of the message is one Hebrew prefix. B'shalvah — by means of peace — is how this king destroys many.

KEY SCRIPTURES

Daniel 8:1 — The vision dated in the third year of Belshazzar, just before Babylon fell

Daniel 8:20–22 — The ram, the shaggy goat, and the four kingdoms that rise out of Alexander's

Daniel 8:23–25 — The insolent king, skilled in intrigue, who destroys many by means of peace

Ezekiel 28 — Judgment on Tyre — even the ruins of the city picked up and thrown into the sea

Daniel 9 — The prophecy so exact in the lifetime of Jesus that critics cannot explain it away

Daniel 11:35 — Some who have insight will fall, to refine and purge them, until the time of the end

Daniel 11:36–38 — The king who exalts himself above every god and honours a god of fortresses

Revelation 19 — Where this man turns his war machines on Christ to keep Him from coming back

Revelation 17–18 — Where, Hal says, the one-world religion is established

KEY TERMS

Historical parenthesis — a leap in a prophecy from the writer's own day to the end time, passing over everything between — recognisable, Hal says, because the events it lands on are end-time events

B'shalvah — “by means of peace” — shalom with the prefix “b,” which means by means of; Hal says this is how Daniel 8:25 should read

Iscuron — “to the strong” — the one word Alexander spoke when asked to whom he willed his kingdom

Cunning — Hal's preferred rendering of the king's “shrewdness”; through it he causes deceit to succeed

The prince of princes — Jesus — the one this king finally, personally opposes, which fixes the time of the prophecy

A god of fortresses — the god this king honours in place of the God of gods and of every false god

Daniel in the critic's den — the seminary saying Hal quotes for the constant attacks on the book's date and authorship

REVIEW QUESTIONS

Answer from the message itself. Every answer is in the teaching.

1. In Daniel 8, what do the ram and the shaggy goat represent, and who is the large horn between the goat's eyes?

2. Why does the interpretation say one horn came up first but the later one became dominant?

3. What one word did Alexander say when he was asked to whom he willed his kingdom?

4. Which two of the four divisions mattered most from that time until the time of Jesus?

5. When was Daniel given this vision, and why does the dating matter?

6. What do the critics allege about the book of Daniel, and how does Hal answer them?

7. What did Ezekiel 28 predict about Tyre, and how did Alexander fulfil it?

8. What happened when Alexander came to Jerusalem?

9. How does Hal know that a historical parenthesis opens in the middle of this prophecy?

10. How is the king who arises in the latter period described?

11. What Hebrew prefix does Hal build the message on, and why does he say the King James got it right?

12. In Daniel 11, where does the leap of time come, and what does the king do after it?

DISCUSSION AND REFLECTION

1. Daniel described Alexander's career about 200 years before he was born. What does fulfilled prophecy like that do for your confidence in the parts that are still future?

2. The king of this prophecy destroys by means of peace. Where have you seen a longing for peace used to talk people into something they would otherwise refuse?

3. Hal expects a man who appears passionate, capable and the best thing humanity has produced. What makes a leader appealing to you, and how would you test one?

4. Alexander heard his own future read aloud out of Daniel and fell on his face — and then went straight back to war. Why does knowing the truth so often fail to change what a person does?

5. Hal stops twice to ask whether he is being dry or boring, and says you need a scriptural background for this. Where has Scripture cost you real work before it paid anything back?

6. The prophecy ends with a man who exalts himself above every god. What are the small, ordinary versions of that in a life like yours?

MEMORY VERSE

"He will magnify himself in his heart, and he will destroy many by means of peace."

— Daniel 8:25, as Hal reads it in this message