Ram and He Goat

This is Daniel’s second vision. It is also a prophecy of Christianity with emphasis on the fourth kingdom of Iron. It passes the kingdom of gold but illustrates more the Redemption of Zion that will come without hand. One cannot understand without knowing Christian History as well as LDS history. This is the reason tradition rises because of the negative impact of prophecy.

The Redemption of Zion is more paramount because of Daniel’s 69th week. This exists in all prophecy even though the LDS tradition applies prophecy pertaining the redemption to the restoration. It makes the negative appear positive.

[***Daniel 8:1-27***](https://www.lds.org/scriptures/ot/dan/8.1-27?lang=eng#p1)

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

What does Daniel mean by the first? It is probably a vision after the last vision that he received first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

The Ram is the second Kingdom of Jesus Christ. The horns are the Medes and Persians or allegory for two Christian kingdom of silver that represent two different religious leaders or groups. There are three examples of one horn being higher than another while the higher comes up last. This implies either power or leadership. The following are examples in terms of religious groups:

1. Jews first and Gentiles last, but the Gentiles. The higher horn was the Gentiles because of their extensive growth through Paul. This horn came up last, while the gospel was given to the Jews first
2. The Christian Jews first as the Knights Templar, and the Gentile Christians last—later centered in Rome. Rome became more prominent.
3. The Greek Orthodox Church was first and the Roman Church was last if you compare the time Paul was teaching. Today and for a long time the Roman Church has been approximately three times greater in number.

In terms of kings it is hard to determine unless you are fluent in Christian History. If all three are considered, it becomes difficult to destroy both. In the first two, one can fall, but not both unless you consider that the Jews at most rejected the Gospel of Jesus Christ. That does not seem to be the case with the Christian Jew. The vision continues:

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

The ram was the second kingdom of the Church and it pushed into Rome and Asia—now called Turkey. It also pushed southward into Egypt. There is no mention of eastward. The Lord knew the outcome of Babylon and used this to hide the allegory of his Christian Kingdoms.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

This seems to imply Rome that had conquered the whole earth if *earth* means kingdom of God. The *notable horn* seems appropriate for Rome.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

The river is knowledge of the Lord, which the Ram was standing near.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

*Close unto the ram* and *moved with choler* suggest that one part of the kingdom was angry at another part. *Choler* is used again in the last vision. In examining the three possibilities above, the first seems too early and the second seems too late. The third started with the Emperor Constantine prior to 335 AD, but was finalized in 1154 AD. This long period seems to be more impelling. The Templar Knights was longer, but one destroys the other rather than destruction does something to both.

The beginning of the power of Rome over Christianity starts with the notable horn as the Emperor Constantine adopts Christianity as a state religion. This is the *he goat that came from the west*. When the goat hit the ram, all truth was changed into what political Rome wanted. Constantine was high in the mind of the saints as if he *touched not the ground.* He was actually referred to as an apostle. This was primarily from a claimed vision of military success. Constantine made Christianity politically popular rather than something to live by a covenant to God. Both kingdoms were destroyed spiritually starting prior to 335 AD. Constantine made his home in Constantinople—later changed to Istanbul. This facilitated a division, which means to destroy. Over time, because of both military and cultural disagreements, mutual excommunications by the Pope and the Patriarch became paramount in religious history.

Schism of 1054, also called East–West Schism, event that precipitated the final separation between the [Eastern](https://www.britannica.com/topic/Eastern-Orthodoxy) Christian [churches](https://www.britannica.com/topic/Christianity) (led by the [patriarch](https://www.britannica.com/topic/patriarch-Eastern-Orthodoxy) of Constantinople, [Michael Cerularius](https://www.britannica.com/biography/Michael-Cerularius)) and the [Western Church](https://www.britannica.com/topic/history-of-Roman-Catholicism) (led by Pope [Leo IX](https://www.britannica.com/biography/Saint-Leo-IX)). The mutual excommunications by the Pope and the Patriarch that year became a watershed in [church](https://www.britannica.com/topic/church-Christianity) history. The excommunications were not lifted until 1965, when Pope [Paul VI](https://www.britannica.com/biography/Blessed-Paul-VI) and Patriarch [Athenagoras](https://www.britannica.com/biography/Athenagoras-I), following their historic meeting in Jerusalem in 1964, presided over simultaneous ceremonies that revoked the excommunication decrees.

<https://www.britannica.com/event/Schism-of-1054>

One cannot conclude any other possibility other than the Emperor Constantine making the Church a political problem to the future state of Christianity. When you see the differences in the two religions, the first being the Greeks are closer to the truth. They had eternal marriage and baptism by immersion. The Roman Catholics departed much further than the Greek Orthodox. If the Church did not loose the Priesthood before Constantine, it certainly did after 335 AD. Politics will destroy the truth in any religion.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The power of Rome was broken by four notable horns that came from the four winds of heaven. This was the reformation or the kingdom of Brass. *Four* is used again to represent the four movements of the Reformation.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

The little horn was Brigham Young, who came out of the reformation and joined the Restored Church. In the early days the Restored Church *waxed great, even to the host of heaven,* but Brigham Young *cast down some of the host and of the stars to the ground, and stamped upon them.* The Lord then ended his voice and put off the redemption of Zion.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The above descries the latter days of the Mormon Church. The Lord took up *the daily sacrifice by reason of transgression.* Brigham Young *cast down the* *truth to the ground; and it practiced, and prospered.* The Church filled the whole earth. One wonders why the need of a falling away.

This further demonstrates the work of Brigham Young. Through him was the daily sacrifice taken away, and the place of his sanctuary was cast down.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The sanctuary will not be cleansed for 2300 days. Even though Zion will be redeemed before this, the Church will still practice according to tradition. This is best explained with Egyptian Prophecy, indicated in the last article.

15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Gabriel indicates that *the time of the end* must come before the vision can be understood. Now is the time of the end.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

This interpretation leads the reader away from the truth. Media and Persia represent the second kingdom of silver. The kings in this case are best described as [Michael Cerularius](https://www.britannica.com/biography/Michael-Cerularius) and the [Western Church](https://www.britannica.com/topic/history-of-Roman-Catholicism), led by Pope [Leo IX](https://www.britannica.com/biography/Saint-Leo-IX). Constantine would be the horn that started the division and destruction. The prophecy then says *Grecia* for the *he goat*. This is very close to the growth of the Gentile Christianity as a whole, but the Greeks were first. The seven churches of Asia were basically in Greek domain as the kingdom of silver. Traditional secular theories completely depart from this. The kingdom of gold is not represented since it was a long time since it fell from heaven and the silver kingdom possessed it.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Here, only one verse is given for the reformation or the kingdom of brass.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

To *destroy the mighty and holy people* is the abomination that comes in the 62nd week of Christianity. This is at the end of the Confirmation of the Covenant. The is precisely according to LDS history and also Egyptian prophecy.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The last four verses speak again regarding Bingham Young and the fundamentalist tradition that still exist in the Latter-day Church. The only reason a negative tone is given is because the noonday sun had shown for about 28 years before. The actual restoration is avoided, but without hand does illustrate the destruction of tradition and redemption of Zion. Understanding key words it a clear method of interpreting prophecy.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

It is *many days* until all prophecy is understood. It has to be slightly before the Redemption of Zion; otherwise the saints will reject their leaders far too soon. Those who reject the Book of Mormon and Joseph Smith have pulled more than sackcloth over their head. Those who have issues with the Church, but swear by the Book of Mormon and Joseph Smith are beginning to remove the sackcloth from their heads. Understanding what has been written here will for the first time enlighten the Jews, hopefully some atheists, and essentially many Christians.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.

Conclusion:

Again the fourth kingdom of Iron has more details that even. It repeats with slightly different wording. This is because it is more important in our day—the time of the end. This is the basic reason for looking at every vision with emphasis on the latter days. The last vision is more detailed in certain respects, but when you combine all visions you can see the truth. The latter kingdom is paramount when it comes to the confirmation of the covenant.