

**DANIEL (DARE TO BE GOD'S MESSENGER)
PROGRAM 28 (#909128)
WEEK 6 (909328)
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SERIES: Daniel (Dare To Be God's Messenger)

TITLE: Program 28 – Ram And Goat

WEDNESDAY (7/1/09)

OPEN

In some ways the Word of God is like a children's story. I mean it's full of animals. We've looked at lions and bears and leopards and an, oh my, a D.T. Today we're going to look at a ram and we're going to look at a goat, and what happens when those two collide. And when we look at them you're going to make the most marvelous discovery. I can hardly wait for you to see it for yourself.

PART ONE

Like a child hearing a story I'm excited because I want to see what happens. Well there's no book on the face of this earth like the Word of God, and it has adventure stories in it and we're in for one. And it's in Daniel, chapter 8. So you hang on, here we go. In the third year of the reign of Belshazzar, the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously. Now once again we have Daniel giving us the time of this

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vision. And this is very, very important. So far the visions that Daniel has had are recorded in chapter 7 and that was in the first year of the reign of Belshazzar, during the Babylonian Empire. Now this is in the third reign of the king of Belshazzar and this is very important. And it's still when Babylon is at its height because it's about the year 551 B.C. And remember Babylon was not destroyed until 539 B.C. when the Medes and the Persians conquered that country. All right now, it says as I looked in the vision and it came about while I was looking that I was in the citadel of Susa, which is in the province of Elam; and there I looked in the vision, and I myself was beside the Ulai Canal. Now there's a map so that you can see where this Ulai Canal is. You can see where Daniel is standing. He's not in present day, the city of Babylon, rather he's in the citadel of Susa in the province of Elam. It says then I lifted my gaze and looked, and behold, a ram which had two horns was standing in front of the canal. Now when you look at that word ram, you want to mark every reference to the ram in this chapter. It's very important. So this ram with two horns and every detail that God gives you has significance here. Now the two horns were long, but one was longer than the other, and the longer one coming up last. Now he's telling you something. This ram had two horns, two horns were large, but the larger one of the two came up last. Okay. Verse 4: And I saw the ram butting westward, northward, and southward, and no other beasts could stand before him, nor was there anyone to rescue from his power; but he did as he pleased and he magnified himself. Now a ram butts with their horns because that's the way they fight. Okay, so he's butting westward; he's butting northward and he is butting southward, all right. And then it says in verse 5: While I was observing, behold, a male goat was coming from the west over the surface of the earth. All right so you see that this ram was to the north of Babylon, all right. Coming from the west is a goat. This goat has one horn and it has a conspicuous horn between the eyes. So for the goat I made just a symbol of like a horn. I put a flat line under the word goat and then brought

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one horn up over the beginning of that word goat, all right. He is coming from the west over the surface, and this is very important, over the surface of the whole earth without touching the ground. I mean this goat is moving so fast that you can't even see it is, its feet touching the ground. All right. And he came up to the ram. He who, came up to the ram? He, goat came up to the ram. So mark he the same way you mark a goat. Came up to the ram that had the two horns, which I had seen standing in front of the canal and rushed at him. At him, whom? At the ram, so you mark the two horns. In his mighty wrath. And I saw him. Him whom? Him, the goat, coming beside the ram. Mark ram. And he was enraged at him. He, the goat was enraged at the ram. And he struck the ram and shattered the two horns and the ram had no strength to withstand him. So he, the goat, hurled him, the ram to the ground and trampled on him. Can you hear the trampling? Trampled on him, and there, that's what you would do with a kid if you were reading him a story, you'd trample. All right, trampled on him. You say I'm not a kid. I know. But you know we can kid around. Okay, so he hurled him to the ground, trampled on him and there was none to rescue the ram from his power, from the goat's power. Then the male goat magnified himself exceedingly. But as soon as he was mighty: mark it the goat. As soon as he was mighty the large horn was broken; and in its place came up four conspicuous horns towards the four winds of heaven. Now the four winds of heaven are like, kind of like the four corners of the earth. All right, so what do you have here? You have a ram standing by the Ulai Canal. I mean he's a mighty ram. He's got two horns; one horn's larger than the other, it came up last. And he's butting westward and he's butting southward, and he's butting northward. I mean he's just really showing off. And then all of a sudden you have this goat flying over the face of the ground, coming from the west, his feet not even touching the ground. He has one large horn in the middle. He comes against that ram and with that one horn he brings that ram to the ground. Its strength is gone and now he is in power and he magnifies himself exceedingly. But as

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he's magnifying himself exceedingly, all of a sudden his horn is broken off. And in its place come four conspicuous horns. Now listen. God's telling us a story, a story of what is going to come to pass. He's telling Daniel. He's giving him a vision, a dream of what is going to come to pass and all these details are very important. So what you would do when you mark the text is you would make a list of everything you learn about the goat, everything that you learn about the ram, okay. Now, follow me carefully. Do not read into the text; let the text speak for itself. This is key to inductive Bible study. So many times what we do is we read and we interpret before we've observed and that's when we get in trouble. And you can hear people speak and preach on this passage and get into terrible trouble. They don't know it because they have gone to a commentary; they have read or they have assumed instead of seeing what the text says. So we're moving slow enough to see what the text says. Verse 9: And out of one of them. Them what? Out of one of them horns, out of one of them four horns that come up in the place of the one horn. And out of one of them came forth a rather small horn. So what I did was I took the symbol for the goat, the one horn and then I colored it a different color, okay. So I put another color in there so that I could see that this is a rather small horn that has come from the goat that has come from one of the four horns. Now this is important. There's four horns; out of one of those four horns comes a rather small horn. You say, oh, I think I know what it is. Un, un, don't you dare do that. Don't you dare do that. Listen carefully; you don't want to embarrass yourself. All right. And out of one of them came a rather small horn, which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. Now the Beautiful Land is the land of Arêtes Israel. It's a reference to Israel and you're going to see that later on when we get to Daniel, chapter 11. So it says and it, this horn; now, you want to mark this horn because he's telling you out of these four horns there comes another horn out of one of those four. And he's telling you about it. If he's telling you about it, it's because

he wants you to know and understand. It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. So it grows up toward the host of heaven and it grows up and causes some of the stars to fall to the earth and it, this little horn that comes out of the fourth hand, trampled them down. All right, verse 11: This horn even magnified itself to be equal with the Commander of the host. If you were reading this to children I mean you would sit up straight and you'd kind of rock your shoulders and say, it even made itself equal with the Commander of the host. And it removed the regular sacrifice from him. Him whom? Him, the Commander of the host. And the place of his sanctuary was thrown down. Whose sanctuary? The Commander of the host. So you may want to mark these references to the Commander of the host in a special way because here is this little horn that is making itself equal to this Commander of the host. And remember it's some of the hosts of heaven that has been caused to fall and he makes himself equal. He removes the regular sacrifice from him, which means that the Commander of the host had people sacrificing, making sacrifices to him. That's interesting isn't it? And the place of His sanctuary was thrown down. In other words there was a place where the Commander of the host dwelt and His sanctuary was thrown down. So the sacrifices stopped and His sanctuary is thrown down and this little horn is magnifying itself against Him. And what does it do next? We're going to see when we turn the page after the announcement.

PART TWO

Remember it's story time and the story is about a ram and a goat and a goat that lost its big horn and four horns came up in its place and out of one of those horns came a rather small horn and we are focused in on that rather small horn. Now as we look at this rather small horn, enjoy the story; enjoy the story. Don't try to figure it out yet; God's going to tell us the interpretation. Okay, so just enjoy the story and get the details. Verse 12:

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And on account of the transgression the host will be given over to the horn. So whoever this host is that is brought down because of their transgression, because they crossed over a line they shouldn't have crossed over, and that's what transgression means. It means to step your foot over that line when you shouldn't have stepped your foot over that line. And it says on account of the transgression the host will be given over to the horn along with the regular sacrifice and it, the horn will fling truth to the ground and perform its will and its power. So, I mean, this is a feisty little horn, isn't it, a feisty little horn? He's making himself equal to the Commander of the host. He's exercising his will. He's exercising his power. He has control over some of the host. I mean he is really showing himself strong. Oh, I want to go back and I want you to see one thing. It says in verse 12, catch this. And on account of transgression, or because of transgression the host will be given over to the horn. The horn thinks he did it, but it's just given over to the horn, just as we saw that authority was given to the beast in Revelation 13, as we saw in Daniel, chapter 1 that Nebuchadnezzar was given victory over the children of Israel. Don't forget there is a sovereign God in heaven who does according to His will among the host of heaven and among the armies of the earth. All right, now verse 13: Then I heard a holy one speaking and another holy one said to that particular one who was speaking: he's listening to a conversation between two holy ones. How long will the vision about the regular sacrifice apply? You know we've seen that word regular sacrifice several times, haven't we? If you sacrifice something, in those days it was usually a blood sacrifice. Why don't we drop three red dots on that word sacrifice? Because what we see now is one person is asking another person how long will the vision about the regular sacrifice apply while the transgression causes horror, so as to allow both the holy place and the host to be trampled? Ohhh, we just found out that the place of the Commander of the host sanctuary is called the holy place because both are dealt with in a wrong way, so as to allow both the holy place and the host to be trampled.

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And he said to me, and here's a time phrase: For 2,300 evenings and mornings. Then, time phrase, the holy place will be restored, properly restored. (sighs) This is interesting, isn't it? You say, no, this is confusing. You are confusing me. I don't have the slightest idea what it's talking about. Well you stick with me and you will. But remember, we've got to finish the story. Okay, you keep reading because scripture interprets scripture. Verse 15: And it came about when I, Daniel, had seen the vision; and you would mark the word vision, by the way, the same way you mark the word dream. I forgot to tell you that. But it's in your study guide. That I sought to understand it; and behold, standing before me was one who looked like a man. And I heard the voice of a man between the banks of the Ulai and he called out and said Gabriel, give this man understanding of the vision. So here's one standing that looks like a man and he's shouting to somebody by the name of Gabriel. Oh, you've heard about Gabriel, that angelic being that stands before God. And he says Gabriel, give this man an understanding of the vision. So he came near to me. He, who? Gabriel came near to me, me, Daniel, where I was standing. Where was he standing? By the Ulai. And when he came I was frightened and fell on my face, but he said to me, Son of man, understand that this vision; hang on, pertains to the time of the end. Oh time phrase there. But what we do is when you come to this phrase, the time of the end, or the latter days, you know, that you mark it in a very special way. You put a clock on it, but color it a specific color because we're going to see this more often now. And it says now while he was talking to me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright. And he said behold, I am going to let you know what will occur at the final period of the indignation. Do you know that God gets indignant with sin and He gets indignant with the devil, and He gets indignant with the rebellion of men? I'm going to let you know what's going to occur at the final period of the indignation, for it pertains to the appointed time of the end. In other words, this is what God has appointed. This is what

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God has laid out. So you want to mark those in time phrases. Now hang on here, verse 20: The ram which you saw with two horns and one coming up longer, larger, after the second one. It says the ram which you saw with the two horns represents the kings of Media and Persia. Oh, oh, God has just shown us something awesome. The ram represents the kings of Medo-Persia. And the shaggy goat represents the kingdom of Greece. And the large horn that is between its eyes is the first king. Who was the first king of Greece? Not Phillip; Phillip was the king of the Macedonian states and Phillip was unifying those. But when Phillip was murdered his son, Alexander the Great came to power. He is that horn. Listen to what it says. And the shaggy goat represents the kingdom of Greece and the large horn that is between his eyes is the first king. I want to tell you something. When we get through with this series, you're going to be sorry you didn't pay better attention in history because this is history; His story, God's story and God's telling it to us before it happens. Beloved, we are on the edge. We are on the brink of understanding the statue, of understanding the four beasts that have come up out of the sea and understanding the ram and the goat. We are on the brink of a great, great story. You say, finish it. It's time to go to bed. The story's over. Now we'll finish it tomorrow, as we look at it in our next program.