

**“Present Truths for the Present Time”:  
The Ram and the Goat**

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**Sources for The Ram and the Goat, in the order in which they first appear**

- (1) Uriah **Smith**, *Daniel and the Revelation: Response of History to the Voice of Prophecy* (Battle Creek, Michigan: Review and Herald Publishing Company, 1897)
- (2) Stephen N. **Haskell**, *The Story of Daniel the Prophet* (New York City: Bible Training School, 1901, 1904)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.
- (e) **Light blue** indicates a passage which anticipates something in the Urantia Book.
- (f) **Red** indicates an obvious mistake.
- (g) **Gold** points out words and themes that will be treated in a later discussion.

## THE RAM AND THE GOAT.

### VII: THE FOUR BEASTS (Smith 113)

[I]f this vision [*i.e.*, of the four beasts] covers essentially the same ground as the image of chapter 2, the query may arise why it is given; why was not the vision of chapter 2 sufficient? We answer, The ground is passed over again and again that additional characteristics may be brought out, and additional facts and features may be presented. It is thus that we have **line upon line** (S 115).

### IX: THE EIGHTH OF DANIEL (Haskell 104)

[H 104, margin.]

[*Note:* In Dan. 8:20 the angel Gabriel explains that the ram symbolizes the kings of Media and Persia.]

1 1. In prophecy, God often represents one kingdom by a number of different symbols.

2 For precept must be upon precept, precept upon precept; **line upon line**, line upon line; here a little, and there a little.—Isa. 28:10.

3 2. Just before the downfall of Babylon, the prophet Daniel had a second empire revelation.

4 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. 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.—Dan. 8:1, 2.

5 3. Daniel first saw the ram with two horns,

representing Medo-Persia

(the same as the bear of the first revelation).

SOURCE

[H 105, margin.]

If Babylon was not already undergoing a siege at the hands of Cyrus and Darius, her downfall was so imminent

that in this vision the history of nations begins with the rising kingdom of the Medes and Persians (H 104-05).

In his previous vision the second kingdom had been represented by a bear which raised itself on one side and had three ribs in its mouth. Both symbols apply to the double nature of the kingdom of the Medes and Persians ... (H 105).

[Note: In Dan. 8:21 Gabriel explains that the goat symbolizes the king of Grecia.]

[H 106-07, margin.]

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6 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. 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.—Dan. 8:3, 4.

7 Babylon was just ready to pass off the stage of action,

and probably for this reason Daniel’s second revelation begins with the Medo-Persian empire,—Babylon’s successor.

The two horns no doubt indicate the two divisions of the empire, Media-Persia.

In the former vision, this fact was symbolized by the bear rising first on one side, then on the other.

8 4. The ram is overcome by the “he goat,” with a “notable horn,”

undoubtedly representing Grecia.

9 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. 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. 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.—Dan. 8:5-7.

SOURCE

[See “The Prophetic History of the World,” ¶50, and “The Four Great Beasts,” ¶23.]

[*Note:* In Dan. 8:21 Gabriel explains that the notable horn is the first king of Grecia, *i.e.* Alexander the Great.]

[H 109, margin.]

VIII: VISION OF THE RAM, HE GOAT, AND LITTLE HORN (Smith 145)

[I]n B. C. 168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions (S 154).

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10 As seen in a former lesson,

the armies of Greece, under the leadership of Alexander, overcame Medo-Persia in B. C. 331.

11 5. This “notable horn,” Alexander the Great,

is broken at the height of its greatness, and four less notable horns take its place.

12 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.—Dan. 8:8.

13 In the prophecy of the four beasts, this “quartering” of Greece after the death of Alexander, was symbolized by the four heads of the leopard. In this prophecy the whole transaction is made still clearer. There is first the one notable horn, representing Alexander. It is broken. There rise in its place, four others, toward the four winds of the heaven, indicating the division of Greece into the northern, southern, eastern and western divisions respectively, under the rule of Lysimachus, Ptolemy, Seleucus and Cassander.

14 6. It was after the division of the Grecian empire, that the prophet saw

the “little horn” (Macedonia) arise out of one of the four horns.

SOURCE

[*Note:* The “little horn” was Rome, which arose out of Macedonia, one of the four horns. ‘(Macedonia)’ should have been put at the end of the sentence.]

[H 109, margin; S 150.]

[H 109, margin; S 150-51.]

[H 110, margin; S 151.]

IX: THE EIGHTH OF DANIEL (Haskell 104)

Paganism—the “daily” of Dan. 8:12—was taken away, it is true (H 112).

[See “The Prophetic History of the World,” ¶69.]

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15 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.—Dan. 8:9.

16 7. This little horn (a union of Church and State) was to be a persecuting power.

17 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.—Dan. 8:10.

18 This little horn is the same unique power observed by the prophet in his first vision, as arising among the ten horns of the fourth beast after having subdued three, and was quite fully discussed in the consideration of that prophecy some months ago.

19 8. It was also a blasphemous power.

20 Yea, he magnified himself even to the prince of the host.—Dan. 8:11.

21 9. This “little horn” was to destroy the “daily” or “daily sacrifice” Paganism),<sup>1</sup>

and so it was this union of Church and State in the early centuries of the Christian era that made Christianity the State religion of Rome,

and resulted in the overthrow of Paganism which had formerly enjoyed such favor.

SOURCE

[Repeated from "The Four Great Beasts," ¶62.]

[See "The Four Great Beasts," ¶62.]

VII: THE FOUR BEASTS (Smith 113)

The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome; and this was not accomplished ... till A. D. 538.... From this point did the papacy hold supremacy for twelve hundred and sixty years?—

Exactly.

For 538 + 1260 = 1798; and in the year 1798, Berthier, with a French army, entered Rome, proclaimed a republic, took the pope prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before (S 142).

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22 10. This little horn was to bear sway 1,260 years.

23 And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of times.—Dan. 7:24, 25.

24 As shown in a former lesson,

this religio-political power became established in A. D. 538, and as each day is a year in prophecy (Ezek. 4:6) 1,260 days would equal 1,260 years.

Was this prophecy fulfilled?

Exactly;

as shown in the study of the four beasts,

this power came to an end in A. D. 1798,

just 1,260 years from the date of its establishment.

SOURCE

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(For details of this the reader is referred to the study of the four beasts in THE LIFE BOAT for September.)

1. 8. By the little horn the daily sacrifice was taken away. This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal... “By him” (the papal form) “the daily” (the pagan form) “was taken away.” Pagan Rome was remodeled into papal Rome (S 154).