

## Daniel 5 "The writing on the wall"



Fast forward several decades. Several Babylonian monarchs have come and gone since the time of Nebuchadnezzar. *He* had learned from his mistakes, it seems. But Belshazzar had not learned from that recent history – and is therefore judged “that very night” (30).

### ➤ **The provocative party** (1-4)

The armies of the Medes and Persians are laying siege to the city of Babylon at the very time this party is thrown. But the city (they obviously thought) is impregnable, so life can go on as usual. But what was so unusually offensive about this particular night's festivities? What does that suggest about Belshazzar's heart?

### ➤ **The fatal finger** (5-9)

This is not the first time in this book that a king has been troubled by a message from God. Are there any differences in the response this time? If not, why not? – and what does that suggest about how well people (us?) learn from experience?

### ➤ **The sensible suggestion** (10-12)

Was this queen (possibly “queen mother”) not present at the feast? – and might there be some sensible reason for that?

So is Belshazzar just a typically proud male?

### ➤ **The herald of history** (13-28)

The take-home message of the previous chapter chimes in again here (end of v21). Do we actually believe this is also true in our own times? If not, do we know it (in a limited sense) but risk setting ourselves against “the Lord of heaven” (22-23)?

Is *your* breath in God's hand, and *your* ways his (23)?

How are we to learn from history how to be godly?

(The words that Daniel interprets, by the way, are not as easy to translate as it might appear; the words are all the names of weights in usage in those days – remember a “mina” in the NT?)

### ➤ **The eye-opening epilogue** (29-31)

Compare with Luke 12:20

Biblical overview: visit Revelation 18 and thereabouts