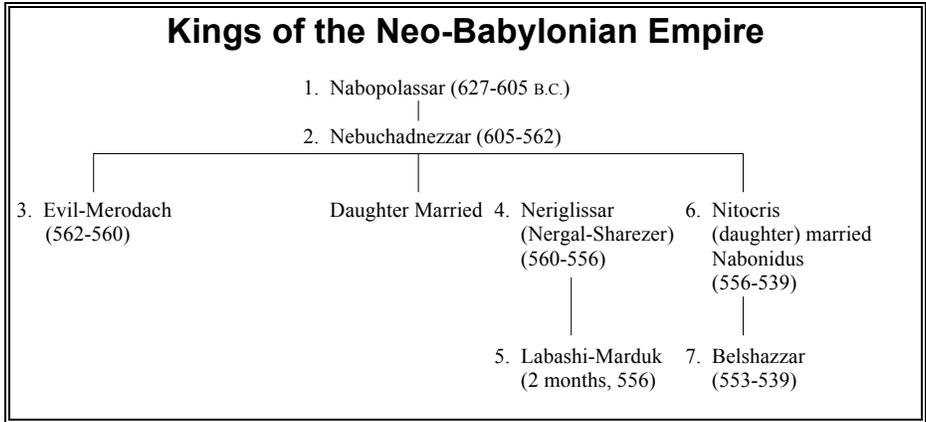


The Historical Aspects of Daniel (chs. 1-6)

**I. THE TIMES AND EVENTS THROUGH THE REIGN OF NEBU-CHADNEZZAR, (chs. 1-4)**

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**II. THE TIMES AND EVENTS THROUGH THE REIGN OF BEL-SHAZZAR, (ch. 5)**



*(The Bible Knowledge Commentary, Vol. 1, p. 1326)*

**The events and rulers from the reign of Nebuchadnezzar to Belshazzar**

1. Nebuchadnezzar died in 562 B.C. after ruling 43 years.
2. Nebuchadnezzar was succeeded by his son Evil-Merodach who ruled for two years (562-560 B.C., 2 Ki. 25:27-30; Jer. 52:31-34).
3. Evil-Merodach was murdered in August 560 by Neriglissar, Nebuchadnezzar’s son-in-law. Neriglissar then ruled four years (560-556 B.C.). Nergal-Sharezer is mentioned in Jeremiah 39:3, 13.
4. At [Neriglissar’s] death, he was succeeded by his young son Labashi-Marduk, who ruled only two months (May and June 556)
5. [Labashi-Marduk] was assassinated and succeeded by Nabonidus, who reigned 17 years (556-539 B.C.).

*Nabonidus did much to restore the glory that had belonged to Babylon under the reign of Nebuchadnezzar. Nabonidus’ mother was the highpriestess of the moon god at Haran . . . He [Nabonidus] was absent from Babylon for 10 of his 17 years, from 554 through 545. In Haran he restored the temple of the moon god Sin, and then he attacked Edom and conquered parts of Arabia where he then lived for some time.*

**NOTES:**

6. Belshazzar was Nabonidus’ eldest son and was appointed by his father as his co-regent. (Nebuchadnezzar is referred to as Bel-

shazzar's father [Dan. 5:2, 11, 13, 18; cf. v. 22] in the sense that he was his ancestor or predecessor.)<sup>1</sup> [The reason for Belshazzar's position was because], Nabonidus spent much of his time away from his kingdom seeking other conquests and so appointed his son Belshazzar to remain in Babylon as co-ruler, or co-regent. (So Belshazzar could only offer Daniel to be made third in ruler of the land. [5:16b]).<sup>2</sup>

Nabonidus went to meet Cyrus' army at Sippar, as he approached Babylon. On October 10, 539 B.C., Nabonidus fled from Cyrus and left Babylon to be defended by his son Belshazzar. This is where Daniel chapter five picks up. (Nabonidus was later arrested when he came to visit Babylon after its fall.)

### A. The Disgraceful Banquet, (5:1-4)

#### INTERPRETATION:

- <sup>1</sup> (approximately 30 years after Nebuchadnezzar's insanity), **Belshazzar the king** (i.e., co-regent, the second in command under his father King Nabonidus), **made a great** (sumptuous), **feast** (while being besieged by Cyrus), **for a thousand of his lords** (high officials), **and drank wine in the presence of the thousand**, (apparently leading the others to do likewise).<sup>3</sup>
- <sup>2</sup> **While he tasted the wine** (or under the inebriating effects of the wine), **Belshazzar gave the command to bring the** (sanctified), **gold and silver vessels which his** (grand-)father **Nebuchadnezzar**<sup>4</sup> **had taken from the** (Jewish), **temple which had been in Jerusalem** (1:2), **that the king** (himself), **and his lords, his wives, and his concubines might drink from them.**
- <sup>3</sup> **Then they brought the gold vessels that had been taken from the temple of the house of God which had been in Jerusalem; and the king and his lords, his wives, and his concubines drank from them**, (not for the sake of necessity or for honor, but in reckless profanity, [which is *sacrilege*]).

#### NOTES:

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#### COMMENTARY:

<sup>1</sup> *The Bible Knowledge Commentary*, p. 1344.

<sup>2</sup> Lehman Strauss, *The Prophecies of Daniel*, (NJ: Loizeaux Brothers, 1969), p. 147.

<sup>3</sup> On such occasions it was an Oriental custom for the king to sit at a separate table on an elevated platform where all the guests could see him, (Showers, *The Most High God*, p. 50).

<sup>4</sup> The word "**father**" does not mean that Belshazzar was the immediate son of Nebuchadnezzar. In ancient Oriental languages the word "**father**" was used loosely to refer to any male ancestor, (Ibid.).

<sup>4</sup> **They drank wine** (to the point of *drunkenness*), **and praised the gods of gold and silver, bronze and iron, wood and**

## F APPLICATION:

### (1) **Belshazzar's Contempt**

- Belshazzar is throwing a party while his kingdom is being besieged by his enemies; the Medes and the Persians. It's a kind of "*in your face*" statement to the enemy. Belshazzar's actions could seriously damage the solidarity and moral of the people of his kingdom as well. While the enemy is knocking on their door, their king and leaders are partying and mocking. Belshazzar's approach is the very opposite approach as that of Hezekiah in II Kings 19:14-19, although the circumstances are similar. The outcome is equally distinct. How do you face difficulties in your life? Do you try to ignore or make light of your troubles by taking the party approach? Are you upsetting the lives of those around you, and/or those that depend on you because of your attitude or because of your actions or lack of action? Handle your difficulties like Hezekiah did, with your face toward the God of the heavens. Our problems aren't going to just disappear, we must face them, seek to understand them, and process them. To do that consistently and successfully we need to ask God for His help, especially in the area of wisdom and strength.
- Strong drink quickly blurs one's sense of propriety. History is replete with costly mistakes made while men were under the influence of liquor (cf. Prov. 20:1; Acts 2:13).<sup>6</sup>

### (2-4) **Belshazzar's Abomination**

- Belshazzar took the vessels of the one and only God and committed sacrilege and idolatry with them. Those vessels had been consecrated for holy use. Belshazzar yielded them to the hands of

## NOTES:

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<sup>5</sup> Two reasons likely motivated him. **First**, they would add luster to his feast, in view of their beauty and value. **Second**, and more important, he desired to bring reproach on the religion and the God of the Judeans. This second reason is made clear by statements of verses three and four, from Daniel's direct words that Belshazzar desired to bring this reproach (v. 23), . . . It seems that Belshazzar, knowing of Nebuchadnezzar's earlier humiliation before the Judean God (v. 22), had reacted by resolving not to be intimidated as a result, and even here by showing open defiance, (Wood, *Daniel*, p. 133).

The king was so confident of Babylon's defenses that he decided to challenge this God. His defiling of the vessels was his way of shaking his fist at God and saying: "You have said that Babylon will fall to the Medo-Persians who are now encamped outside our gates. I am declaring to you that Babylon will not fall. Its defenses are impregnable. No one will be able to take it. My actions show you what I think of you and your prophecy." Once again a pagan king was providing God with a splendid opportunity to demonstrate His sovereignty, (Showers, *The Most High God*, p. 53).

<sup>6</sup> (Wood, *Daniel*, p. 133)

unbelievers and toasted with them to the false gods. As believers, how often do we do the same with the members of our body, mind and heart? God has consecrated every believer as a

vessel for holy service. Yet in principle as well as practice, how often do we yield ourselves to sin and draw others into sin as well? How often do we commit some abomination, sacrilege or idolatry against God?

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## B. The Description Left Upon the Wall, (5:5-9)

### INTERPRETATION:

- <sup>5</sup> **In the same hour** (at the time of all this revelry, whoop-de-do), **the fingers** (as), **of a man's hand appeared** (lit., “*came out*,” implying from the wall – signifying a supernatural event that surely stopped every mouth, turned every eye and smote every heart), **and** (these fingers), **wrote opposite** (lit., “*before*,” in the full light of),<sup>7</sup> **the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.**<sup>8</sup>
- <sup>6</sup> **Then the king's countenance** (lit., “*brightness*,” his bright look), **changed** (was altered, transformed), **and his thoughts troubled** (frightened, alarmed), **him,**<sup>9</sup> **so that** (to such an extent that), **the joints of his hips were loosened** (i.e., he lost

### NOTES:

### COMMENTARY:

<sup>7</sup> Usually the brightest place would be where the guest of honor would be seated. This may imply that these fingers appeared right next to Belshazzar himself!

<sup>8</sup> The reason that God used this method of revealing to Belshazzar, when he had employed the dream with Nebuchadnezzar, may be fourfold.

**First**, a dream would have been private, for Belshazzar alone; and there was need for a public announcement, one witnessed by all those present, for all were deserving of rebuke.

**Second**, the writing no doubt remained on the wall to be seen during all the following hours of the evening, thus serving more fully to impress the spectators, who would look at it again and again.

**Third**, this manner of revelation was fully objective to the king - like a dream in this respect - so that his pagan way of thinking could not change or distort the information conveyed.

**Fourth**, like the dream also, it called for an interpreter, thus making possible and necessary the entrance of God's representative, Daniel, (Wood, *Daniel*, p. 136).

<sup>9</sup> Besides the natural terror of seeing something as supernatural as a hand writing on a wall, Belshazzar's terror would also be reflective of his flagrant defiance of God and God's possible retaliation of such an action. The possibility of the Great Babylon falling into the hands of the Medo-Persians would obviously be a part of this fear as well.

the strength to stand), **and his knees** (literally), **knocked against each other**, (cf., Isa. 45:1; Nahum 2:10).

<sup>7</sup> **The king cried aloud** (giving an urgent, fervent call), **to bring in the astrologers, the Chaldeans, and the soothsayers**, (cf., 1:20; 2:27). (When they assembled themselves before the king), **The king spoke, saying to the wise men of Babylon, “Whoever** (number one), **reads this writing, and** (number two), **tells me its interpretation, shall be clothed with purple** (wear royal apparel), **and have a chain of gold around his neck** (which would naturally accommodate such apparel); **and he shall be the third ruler in the kingdom,”** (he shall be third in rank; Nabonidus being first and Belshazzar being second).

<sup>8</sup> **Now all the king’s wise men** (obediently), **came, but** (despite the king’s wishes), **they could not read the writing, or make known to the king its interpretation.**

<sup>9</sup> **Then** (as a result), **King Belshazzar was** (or became), **greatly** (or exceedingly), **troubled**, (so much so that), **his countenance** (his color), **was changed** (so that it became worse than before), **and his lords** (also), **were astonished**, (meaning not only was the king intimidated by all of this, but so were his guests).

## F APPLICATION:

### (5-9) Belshazzar’s Reckoning

- Over and over again we see God showing who is in charge over individuals and nations. Belshazzar, a proud, boastful, and confident man, is in a matter of seconds in the presence of the Most High God and goes to pieces. Belshazzar’s knees are literally knocking against one another! If this is what happens to a man when he simply sees a theophany of God (the illuminated fingers of a hand), what can we expect when we see God completely in all of His glory and surrounded by His heavenly host! (Rev. 1:10-18) We cannot imagine the effect of the terribleness that that day of reckoning will have upon us. It is one thing for a believer to come face to face with the holy, just and sovereign God, being washed by the blood of Christ, and have the works of his life appraised at the judgment seat of Christ, (as traumatic as it may be). It is quite another to come before this same holy, just and sovereign God, as a sinner at the great white throne judgment and be condemned to hell forever. . . . We must prepare and be prepared today to meet our God and Maker that we “. . . *might be found unto praise and honor and glory at the appearing of Jesus Christ*” (1 Pet. 1:7b), rather than being caught as Belshazzar was.

(5:6) *“His thoughts troubled him.”* One can become excited or crazy to the point where he relinquishes control of his thoughts, emotions and inhibitions. At this juncture one participates (for the most

### NOTES:

part), simply as a spectator as the thoughts and emotions race, uncontrolled, through his mind and body in the absence of normal inhibitions. The end result though is more often than not, extreme fright or regret.

C. The Diplomatic Counsel, (5:10-12)

 INTERPRETATION:

<sup>10</sup> **The queen** <sup>10</sup>**because of the words of the king and his lords** (being consulted or confronted herself concerning the situation), **came to the banquet hall. The queen spoke, saying, “O king, live forever! Do not let your thoughts trouble you, nor let your countenance change.**

<sup>11</sup> **“There is a man** <sup>11</sup>**in your kingdom in whom is the Spirit of the Holy God**, (4:8, 9, 18). **And in the days of your father** (your grandfather, Nebuchadnezzar), **light** (brilliant insight), **and understanding and wisdom, like the wisdom of the gods** (such as only the gods could possess), **were found in him; and** (because his abilities, his genius were so incredible), **King Nebuchadnezzar your** (grand)-**father—your** (grand)-**father the king—made him** (appointed him), **chief** (master), **of the magicians, astrologers, Chaldeans, and soothsayers.**

<sup>12</sup> **“Inasmuch as an excellent spirit** (that is, because of this surpassing ability in the area of), **knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas** (knotty problems), **were found in this Daniel, whom the king named Belteshazzar** (Bel’s Prince [named after the chief god *Marduk*]), **now let Daniel be called** (summoned before you), **and he will give the interpretation.”**

F APPLICATION:

**(10-12) Belshazzar’s Recommendation**

- The way we live today will have a direct effect upon our future. Daniel is being recommend for the king’s service because of the way he lived some thirty or forty years before! Our reputations and the reputations of our family are important and must be safeguarded. Daniel received great honor from the lips of the queen mother. To

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 COMMENTARY:

<sup>10</sup> Belshazzar’s wives were present so this woman was possibly Belshazzar’s grandmother or mother.

<sup>11</sup> Because of the way the queen refers to Daniel, because Daniel is not present with the other wise men, and because Belshazzar was not well acquainted with him – may imply that Daniel was not any longer in his high position of power. (Although Daniel did have some governmental post, [8:27]).

receive honor one must live honorably. **“Do you see a man who excels in his work? He will stand before kings; He will not stand before** (in the presence or company of), **unknown** (insignificant or low), **men,”** (Prov. 22:29). (E.g., Daniel, Joseph,

Nehemiah, Little Maid, Mordecai, Esther, the Apostle Paul and the other apostles.) Christians ought to be the most learned and best mannered people in the world. Believers are to, “Abstain [even] from every form [or appearance] of evil,” (1 Thess. 5:22). How would your parent, school teacher, employer, customers, relatives, etc. describe you? Based upon the way you lived last week, would anyone want to introduce you to someone very important to them?

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**D. The Difficult Assignment, (5:13-16)**

 **INTERPRETATION:**

<sup>13</sup> **Then** (as a result of the queen’s counsel), **Daniel was brought in before the king. The king spoke, and said to Daniel, “Are you that Daniel who is one of the captives from Judah, whom my father** (Nebuchadnezzar), **the king brought from Judah?**<sup>12</sup>

<sup>14</sup> **I have heard of you, that the Spirit of God is in you** (cf., 4:8, 9, 18), **and that light and understanding and excellent wisdom are found in you.**

<sup>15</sup> **Now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing.**

<sup>16</sup> **And I have heard of you, that you can give interpretations and explain enigmas** (knotty problems). **Now if you can read the writing and** (as well), **make known to me its interpretation,** (as a result), **you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom.”**

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**E. The Direct Condemnation, (5:17-24)**

1. *Daniel shunned the rewards, (17)*

**NOTES:**

 **COMMENTARY:**

<sup>12</sup> The queen said nothing of this information concerning Daniel. It is possible that Belshazzar knew more about Daniel than anyone thought. If this is the case, it would be obvious that Belshazzar would assume then that because the sacred vessels he was desecrating pertained to Daniel and his God, that more than likely, the message was tied into it in some way.

 **INTERPRETATION:**

<sup>17</sup> **Then Daniel** (after the king finished speaking and all eyes were fastened upon him), **answered, and said before the king** (first things first), **“Let your gifts be for yourself, and**

**give your rewards to another; yet** (even without them), **I will read the writing to the king, and make known to him the interpretation.**<sup>13</sup>

F **APPLICATION:**

**(5:17) Belshazzar's Rejection**

- The offer of riches, possessions and positions was like water off a duck's back as far as Daniel was concerned. Daniel could neither be bought, impressed, nor intimidated. He was a man on a mission; to honor and serve the Creator not His creation. Greatness is not found in possessions, power, position, or prestige. It is discovered in goodness, humility, service and integrity.

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*2. Daniel defines the past, (18-21)*

 **INTERPRETATION:**

<sup>18</sup> “**O king, the Most High God** (the supreme God), **gave** (by His own sovereign choice), **Nebuchadnezzar your** (grand)-**father a kingdom and** (as well as), **majesty** (a great ability to rule), **glory** (widespread fame), **and honor**, (recognition for his great abilities).

<sup>19</sup> “**And because of** (as a result of), **the majesty** (his great ability to rule), **that He** (the Most High God), **gave him** (by His own sovereign choice), **all peoples, nations, and languages trembled and feared before him**, (stood in awe of him and gave him a wide berth). **Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down**, (Nebuchadnezzar's word was law, whether justice was served or not).

**NOTES:**

 **COMMENTARY:**

<sup>13</sup> Why did Daniel refuse the gifts? “The reason was certainly not that he disdained them, for they were very attractive. Any man would have liked them, even if only to have them for a short time, as Daniel knew the case would be in this instance. The refusal, . . . was to avoid any obligation to the king, so that he might speak freely. Daniel's task was to deliver a message, not to receive gifts. (That he did finally accept them, as verse twenty-nine indicates, likely was because the message had then been given, and no longer could any observer think of him as having been influenced by them. If the king still wished to bestow them after the dire warning had been given, that was his business, and Daniel needed no longer to refuse,” (Wood, *Daniel*, p. 145). (5:29; cf. 2:28-30)

<sup>20</sup> “**But** (in spite of all of this), **when his** (Nebuchadnezzar's), **heart was lifted up and his spirit was hardened in pride** (when he acted presumptuously), **he was deposed** (cast down), **from his kingly throne, and**

**they took** (stripped), **his glory from him**.

<sup>21</sup> “**Then** (because of his pride concerning what the Most High God had given him), **he was driven from the sons** (habitations), **of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses**, (see 4:25).

## F APPLICATION:

### (18-21) Belshazzar’s Recollection

- Nebuchadnezzar learned real fast who was really in control. He learned that God can *demote* as fast as He can *promote*. It is but for God’s grace and mercy we are who we are and we are where we are! A person interrupts and endangers his climb up the ladder of success when he stops to pat himself on the back.

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### 3. *Daniel reproves the monarch, (22-24)*

## INTERPRETATION:

<sup>22</sup> “**But** (in spite of this), **you his** (grand)-**son, Belshazzar, have not humbled your heart, although you knew all this**, (you haven’t erred through ignorance, but through deliberate contempt in desecrating the sacred vessels).<sup>14</sup>

<sup>23</sup> “**And you have** (deliberately and publicly), **lifted yourself up against the Lord of heaven**, (cp., Eze. 28:17). **They have** (by your command [vv. 2, 3]), **brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know** (cp., Deut. 4:28; Psa. 115:5-7; 135:16, 17; Isa. 44:9; Rev. 9:20); **and the God who holds your breath in His hand and owns all your ways** (meaning the One who holds your very life at His finger tips, as well as your destiny through life), **you have not**

## NOTES:

## COMMENTARY:

<sup>14</sup> It is very possible that, “Belshazzar had done what he did, not *in spite of* what he knew, but *because of* what he knew; that is he had purposely desecrated God’s vessels to demonstrate that he was not intimidated by this God,” (Wood, *Daniel*, p. 148 [emphasis mine]).

**glorified** (rightfully honored – but to the contrary, you have pitied your gods that are nothing, against the One and True God).

<sup>24</sup> “**Then** (when you demonstrated your pride by your vessel-desecrating and God-dishonoring





<sup>29</sup> **Then Belshazzar** (in keeping with his word and retaining his composure somewhat), **gave the command, and they** (then and there), **clothed Daniel with purple and put a chain of gold around his neck, and made a** (official and public), **proclamation concerning him that he should be the third ruler in the kingdom.**

<sup>30</sup> **That very night** (Babylon was overthrown and), **Belshazzar, king of the Chaldeans, was slain.**

<sup>31</sup> **And Darius the Mede**<sup>18</sup> **received** (took over), **the kingdom,**

## F APPLICATION:

### (29-31) Belshazzar's Retribution

- Belshazzar challenged God in a power struggle and naturally lost. We engage in power struggles everyday; with our mates, bosses, parents, friends, teachers, etc.. It has been correctly said that, *"Nearly all men can stand adversity, but if you want to test a man's character give him power."*<sup>19</sup> Or as someone else put it, *"Why be content with what one can do in one's own strength when the power of God is available to us? That's worse than having a freezer full of T-bone steaks and living on peanut butter sandwiches,"* --- Larry McCaw. Belshazzar was not only living on peanut butter, but he was insistent upon it! God says in Matthew 5:5 that, ***"Blessed are the meek; for they shall inherit the earth."***

## NOTES:

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## COMMENTARY:

<sup>18</sup> Critics have long questioned the historicity of Daniel. They challenge Daniel's reference to the accession of **Darius** (vv. 1, 28; 9:1; called Darius the Mede in 5:31) because there is no historical evidence outside the Bible for his reign. However, several explanations are possible:

(1) Darius may have been another name for Cyrus. Daniel 6:28 may be translated, "So Daniel prospered during the reign of Darius, even the reign of Cyrus the Persian." It was common for ancient rulers to use different names in various parts of their realms. Thus Darius may have been a localized name for Cyrus.

(2) A second explanation is that Darius was appointed by Cyrus to rule over Babylon, a comparatively small portion of the vast Medo-Persian Empire. According to Daniel 9:1 Darius "was *made* ruler over the Babylonian Kingdom." This suggests that he ruled by appointment, rather than by conquest and thus would have been subordinate to Cyrus, who appointed him.

(3) A third explanation is that Ugbaru, governor of Gutium, conquered Babylon, and that Gubaru, alias Darius, was the man Cyrus appointed to rule over Babylon.

(4) Still others suggest Darius the Mede should be identified with Cambyses, Cyrus' son, who ruled Persia 530-522 B.C., (*The Bible Knowledge Commentary*, p. 1347).

<sup>19</sup> 14,000 *Quips and Quotes*, p. 412

***being about sixty-two years old.***<sup>20</sup>

<sup>20</sup> The city had been under assault by Cyrus. In anticipation of a long siege the city had stored supplies to last for 20 years. The Euphrates River ran through the city from north to south, so the residents had an ample water supply. Belshazzar had a false sense of security, because the Persian army, led by Ugbaru, was outside Babylon's city walls. Their army was divided; part

## THE POLITICS OF A BELIEVER

1. Religion and politics do mix. You can be a believer and still serve the government in a high office.
2. If you go into politics, resolve to be the best you can be, and do not hesitate to accept responsibility in the highest office, (6:3).
3. A man of strict integrity in political office is a target for men of lesser moral standards. They envy him, resent him, and work to unseat him because he by comparison makes them look bad, (6:4-5).
4. Politics must not be allowed to interfere with regular habits of prayer, (6:10).
5. A believer should use his political office to make a spiritual impact upon his political associates, (especially his superiors – 6:14-23).
6. The fact that a believer prospers while he is in political office is no proof that he has been unfaithful to God or that he has lowered his moral standards, (6:28).
7. There is no special reason why a believer must give up his political office when he is old or even when changes come in administrations. ---Dr. John L. Benson

## NOTES:

was stationed where the river entered the city at the north and the other part was positioned where the river exited from the city at the south. The army diverted the water north of the city by digging a canal from the river to a nearby lake.

With the water diverted, its level receded and the soldiers were able to enter the city by going under the sluice gate. Since the walls were unguarded the Persians, once inside the city, were able to conquer it without a fight. Significantly the defeat of Babylon fulfilled not only the prophecy Daniel made earlier that same night (5:28) but also a prophecy by Isaiah (Isa. 47:1-5). The overthrow of Babylon took place the night of the 16th of Tishri (October 12, 539 B.C.).

The rule of the Medes and Persians was the second phase of the times of the Gentiles (the silver chest and arms of the image in Dan. 2). The events in chapter 5 illustrate that God is sovereign and moves according to His predetermined plans. Those events also anticipate the final overthrow of all Gentile world powers that rebel against God and are characterized by moral and spiritual corruption. Such a judgment, anticipated in Psalm 2:4-6 and Revelation 19:15-16, will be fulfilled at the Second Advent of Jesus Christ to this earth, (*The Bible Knowledge Commentary*, p. 1346-47).

## THE COLLAPSE OF GREAT BABYLON

### I. The Reason for the Collapse of Great Babylon

### **A. Sins against God (Jer. 50:14, 24)**

1. The sin of *pride*, (Dan. 5:20-23; Jer. 50:29,31; Isa. 13:11)
2. The sin of *sacrilege*, (Dan. 5:3-4)
3. The sin of *idolatry*, (Dan. 5:4; Jer. 51-47, 52)
4. The sin of *materialism or commercialism*, (Rev. 18:3)

### **B. Sins against Israel (Jer. 51:24)**

1. The sin of *cruelty and violence*, (Jer. 50:17; Hab. 2:8)
2. The sin of *captivity*, (Jer. 50:33 – refusing to let Israel go free)
3. The sin of *glee over Israel's calamities*, (Jer. 50:11)
4. The sin of *slaying the people*, (Jer. 51:49; Rev. 18:24)

## **II. The Means for the Collapse of Great Babylon**

**A. By means of an invasion from the East**, (Isa. 13:1-5, 17; 21:2; Jer. 50:3, 9, 41; 51:11, 28; Dan. 5:30-31)

**B. By means of a diversion of the Euphrates or a drying up of the waters**, (Isa. 44:27-45:4; Jer. 50:38; 51:36; Rev. 16:12)

**C. By means of a submersion in the sea**, (Jer. 51:42; Rev. 18:21)

## **III. The Nature of the Collapse of Great Babylon**

**A. A Sudden Collapse**, (Jer. 51:8; Rev. 18:8, 10, 17, 19)

**B. A Catastrophic Collapse**, (Isa. 13:10)

**C. A Complete Collapse**, (Isa. 13:19-20; Jer. 50:13, 40; Rev. 18:21-23)

**D. A Permanent Collapse**, (Jer. 51:26)

**E. An Eschatological Collapse**, (Isa. 13:6, 9 – In the day of the Lord)

## **IV. The Result of the Collapse of Great Babylon**

**A. Results in the return of Israel to the land**, (Jer. 50:8, 19; 51:45; Rev. 18:4)

**B. Results in Babylon's reduction to a habitation of demons** (Rev. 18:2), **and to a perpetual desolation** ---Dr. John L. Benson

## **REASONS FOR CONCLUDING THAT THE FALL OF BABYLON IN 539 B.C. DID NOT FULFILL PROPHECY IN FULL**

1. The Fall in 539 B. C. did not occur in the day of the Lord, (Isa. 13:6, 9)
2. Meteorological disturbances did not accompany the fall in 539 B.C., (Isa. 13:10)
3. The fall did not occur like the destruction of Sodom and Gomorrah, (Isa. 13:19)

### **NOTES:**

4. The fall did not result in total destruction, (Isa. 13:20-22)
5. The fall did not cause Babylon to sink into the sea, (Jer. 51:42)
6. Revelation 18 still anticipates the fall of Babylon

ç **Conclusion:**

*In order for Babylon to collapse in the exact manner which prophecy prescribes the city necessarily will be rebuilt and then destroyed in the future just as prophecy portrays. ---Dr. John L. Benson*

**THE FALL OF BABYLON IN THE PAST  
ONLY PARTIALLY FULFILLED PROPHECY**

1. It occurred suddenly, (Dan. 5:30-31)
2. It involved the drying up of the water, (Isa. 44:29-45:4)
3. It enabled Jews to return to Palestine, (Ezra 1:1-4)
4. It was the result of an invasion from the East, (Dan. 5:30-31)

---Dr. John L. Ben-

son

**THE PROBABLE SEQUENCE  
IN THE FUTURE DESTRUCTION OF BABYLON**

1. Babylon will exist during the tribulation period as a great city situated on the Euphrates River at the head of the Persian Gulf.
2. After the supernatural annihilation of the northern armies (which temporarily control and occupy the Middle East) Babylon will become the commercial economic center of the future United Mediterranean Empire, (Zech. 5:5-11).
3. Babylon will come under the jurisdiction of the beast out of the earth (the false prophet, the antichrist, the man of sin – Rev. 13:16-18).
4. Babylon will control a vast network of Mediterranean ports which will consist, at least in part, of ancient ports restored, (e.g., Tyre-Ezekiel 27- -28).
5. All of the nations of earth will be eager to trade at Babylon and enjoy the wealth which trafficking with her will bring, (Rev. 18:3, 9).
6. Babylon will promote godless commerce and capitalism. The Babel of Genesis 10 will culminate in the Babylon of Revelation 18, (Rev. 18:5).
7. The Roman prince and the Jewish king will attempt to use Babylon to get sovereign control over the whole planet by boycotting all traders who refuse to receive the mark of the beast, (Rev. 13:16-18).

**NOTES:**

8. The Oriental kings and their armies from the Far East will defy the attempt of the Roman prince to control their affairs and command their worship.



**NOTES:**

 **INTERPRETATION:**

**F** **APPLICATION:**

 **COMMENTARY:**

1a To a select group, (14-17)

1. *Nebuchadnezzar offers an impressive proclamation prior to the vision, (1-3)*

