



SUMMARY- DANIEL 5:1-31

Daniel is old; Nebuchadnezzar is dead. King Belshazzar hosts a massive drunk-fest, profaning the holy vessels of Yahweh's temple while praising false gods. Suddenly, a hand appears. It inscribes a message on the wall, which terrifies the king. Where the Babylonians fail to decode it, Daniel succeeds—but not before rebuking the king. "The writing on the wall" spells judgment for Babylon. The king and his empire perish, and a new empire rises: the Medo-Persian Empire, with Darius the Mede receiving authority over Babylon.

STRUCTURE

- I. **Babylon's Desecration:** They profane holy things and worship created things (5:1-4)
- II. **The Writing Revealed:** Babylon is shocked and confused (5:5-9)
- III. **Revelation Resurfaces:** Forgotten revelation returns to haunt the king (5:10-12)
- IV. **God's Prophet Summoned:** Daniel is dishonored as a lowly exile (5:13-16)
- V. **Revelation Rebukes:** Daniel rebukes the king for ignoring revelation (5:17-23)
- VI. **The Writing Interpreted:** Babylon is numbered, weighed, and divided (5:24-28)
- VII. **Babylon's Collapse:** The prophet is honored, but too late—heaven ends the empire (5:29-31)

GENERAL COMMENTARY:

Along with the prior chapter, Daniel 5 forms the literary center of the book. Both chapters portray the Most High God humbling a proud Babylonian king. Time and again, God refuses to compromise His eternal kingdom with the kingdom of man, its idolatry, and its oppressions.

Daniel 5 presents the culmination of these tragic realities. Where Nebuchadnezzar repents for his pride, King Belshazzar refuses. Both kings desecrate Israel's temple, but if Nebuchadnezzar disregards Yahweh, Belshazzar spits in His face. Nebuchadnezzar carried off the sacred vessels from Israel's temple, but Belshazzar transforms these same vessels into red Solo cups: he throws a party marked by drunkenness, blasphemy, and idolatry. The seizure of holy vessels in chapter 1 escalates to profaning them in chapter 5. Babylon's reign comes full circle. Its rebellion is measured by ever-increasing desecrations of Israel's temple.

Continuing His pattern throughout Daniel, God derails Babylon's swagger with holy revelation. A heavenly hand appears out of nowhere. The finger becomes a pen, transforming palace walls into a scroll that spells judgment. The king who projected power loses control of his faculties—perhaps even wetting himself (see below). When none of his pagan counselors can interpret the "writing on the wall," a wise queen recalls Nebuchadnezzar's experience with Daniel, a prophet who understands mysteries. Nebuchadnezzar died 23 years prior, but his story dominates the chapter. Belshazzar failed to remember his predecessor's humiliation and repentance. God holds Babylon accountable. Forgotten revelation will haunt the king and his empire.

When Daniel comes forward, Belshazzar wastes no time reminding him of his status. He does not esteem him as a prophet; he disregards him as an exile. Like the queen, this exiled prophet reminds Belshazzar of the revelation he should have learned from. He speaks truth to power.

Then he interprets the writing on the wall: Babylon's days are numbered, its kingdom has been weighed on divine scales, and God will divide it. The nation that desecrated God's temple will answer for it. In this way, Daniel 5 sets up the apocalyptic visions of Daniel 7-12, where end-times tyrants trample God's holy temple, and pay. This is the pattern.

After Daniel interprets the writing, Belshazzar honors the prophet—but too late. The promotion reads like a dark comedy: Babylon offers Daniel third place in a kingdom that won't survive the night. Belshazzar's party ends with an imperial hangover. The king is slain. Babylon falls. Daniel is an old man now, but his life is spared. God's prophet outlasts every king from Nebuchadnezzar to Belshazzar, and he will soon serve Babylon's successor. The Kingdom of God continues bearing witness to the Kingdom of Man.

VERSE-BY-VERSE COMMENTARY:

1 King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand. 2 Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them. 3 Then they brought in the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. 4 They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

—"King Belshazzar":

- Until the nineteenth century, this name was counted as a Bible error. However, archaeological evidence has clarified that such a ruler did exist. This historical revelation reminds us that purported "errors" are not always such. Time and again, critics basing their arguments on silence are silenced by gradual discovery.
- Part of the difficulty lies in the succession of Babylonian kings, which lacks Belshazzar's name: Nabopolassar (626–605 BC), Nebuchadnezzar II (605–562 BC), Amel-Marduk (562–560 BC), Neriglissar (560–556 BC), Labashi-Marduk (556 BC), Nabonidus (556–539 BC). However, a deeper dive discloses a wrinkle in this succession. The last king of Babylon, Nabonidus, spent roughly a decade away from Babylon, much of it in Teima (modern Saudi Arabia). Belshazzar reigned as acting ruler during this time. He could rightly be called "king," for he operated as such.
- The text even hints at this monarchical setup when Daniel is later offered the third rank in Babylon (5:7, 16, 29). Nabonidus first, Belshazzar second, Daniel third.

—"great feast for a thousand of his lords and drank wine in front of the thousand":

- The scene is painted as a drunk-fest. Royal banquets were commonly associated with excess. Furthermore, Belshazzar commands idolatry "when he tasted the wine" (v. 2), suggesting that inebriation contributed to his dereliction.
- Scholars connect this scene with Esther 1, where the Persian king's royal banquet functions as a flex of royal power, with his military present (Est. 1:3). Likewise, Belshazzar is flexing. The banquet communicates, "We are unstoppable."
- We are also reminded of Nebuchadnezzar's summoning of Babylon's civic leaders to pressure idol worship in Daniel 3. These public ceremonies are not neutral. They function as public liturgy—forming hearts to pledge allegiance and worship idols.
- Babylon's feast illustrates the false security of empires. They feel emboldened instead of threatened. Babylon parties with judgment at the door.

—"Nebuchadnezzar his father":

- Nebuchadnezzar was not his literal father, but his predecessor. Scripture often speaks of "fathers" in this way.
- Nebuchadnezzar is mentioned three times in this passage. The repetition invites contrast between these Babylonian rulers. One repented, the other refused. One received mercy, the other was judged.
- Nebuchadnezzar carried off the sacred vessels from Israel's temple, but Belshazzar takes the desecration further: he fills these vessels with the wine of drunkenness, with blasphemy. Daniel 5 depicts Belshazzar not only as less repentant but as more defiant.

—They drank from "the vessels of gold and silver... taken out of the temple in Jerusalem":

- Mention of the temple vessels reminds us of the temple desecrations in the last half of Daniel:
 - Dan. 8:11–14: **"And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground... Then I heard a holy one speaking... 'For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?'** And he said to me, 'For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.'
 - Dan. 9:26–27: **"And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood... And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."**

- Dan. 11:31: "Forces from him shall appear and **profane the temple** and fortress, and shall **take away the regular burnt offering**. And they shall set up the **abomination that makes desolate.**"
 - Dan. 12:11: "And from the time that the **regular burnt offering is taken away and the abomination that makes desolate is set up**, there shall be 1,290 days."
 - Belshazzar is a prototype of future tyrants who will not only oppress, but profane. The apocalyptic visions in the latter half of Daniel reveal a pattern: sacrifice stopped, sanctuary profaned, abomination installed, holy people oppressed.
 - Dan. 8/11/12 seem to refer most directly to Antiochus IV Epiphanes, a Greek/Seleucid tyrant who defiled the Jewish temple, stopped the regular sacrifices, and set up pagan worship during a limited period of oppression, just as Daniel prophesied. Daniel 9:26–27 likely points most directly to Rome and the destruction of Jerusalem in AD 70, when the city and sanctuary were razed. At the same time, these visions seem to reach beyond their immediate historical fulfillments, establishing a typological pattern of arrogant rulers who exalt themselves, profane what is holy, persecute God's people, and finally fall under divine judgment—a pattern Paul appears to draw on in 2 Thessalonians 2.
 - These verses recall the story of Daniel 1 and bring it full circle. The first king seized the temple vessels (Dan. 1); the last king profaned them (Dan. 5). The temple's escalating desolation marks Babylon's sprint toward rebellion—and demise.
- "They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone":
- The text links idolatry with drinking. "Liquid courage" emboldens their sin. It also highlights the nature of idolatry: it stems not from wisdom, but drunken delusion.
 - Babylon praises lifeless gods while defiling the vessels of the Living God.

5 Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king's palace, opposite the lampstand. And the king saw the hand as it wrote. 6 Then the king's color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together. 7 The king called loudly to bring in the enchanters, the Chaldeans, and the astrologers. The king declared to the wise men of Babylon, "Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom." 8 Then all the king's wise men came in, but they could not read the writing or make known to the king the interpretation. 9 Then King Belshazzar was greatly alarmed, and his color changed, and his lords were perplexed.

—"Immediately":

- God gave Nebuchadnezzar one year to repent for his pride after the dream about judgment (4:29). Nebuchadnezzar refused to repent, and God judged him while words of self-praise gushed from his heart (4:31). Why do we not see the same delayed judgment of Belshazzar?
 - Some argue that it's because Belshazzar was more brazen—not just leading the nation into idolatry, but profaning the temple vessels. This is true, but it is not the deepest reason.
 - I think a better explanation can be found in Daniel's subsequent speech, the content of which is highlighted by its repetition of Nebuchadnezzar's name even though he's absent from the story. In vv. 18-23, Daniel rebukes Belshazzar for not learning from Nebuchadnezzar's example. Belshazzar had greater light than his predecessor yet rushed forward into darkness.

—"the fingers of a human hand appeared":

- Bible verses that mention the finger of God:
 - Ex. 8:19: "Then the magicians said to Pharaoh, 'This is the **finger of God.**' But Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said."
 - Ex. 31:18: "And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the **finger of God.**"
 - Deut. 9:10: "And the LORD gave me the two tablets of stone written with the **finger of God**, and on them were all the words that the LORD had spoken with you on the mountain out of the midst of the fire on the day of the assembly."
 - Luke 11:20: "But if it is by the **finger of God** that I cast out demons, then the kingdom of God has come upon you."
- "finger" communicates ease. God doesn't need to use all His muscle. With a finger, He defeats the sorcerers, writes the law, forms a nation, and exorcises the devil.

- Likewise, God does not send a blazing fireworks show to spell His coming wrath. He sends a hand. He sends fingers. With ease, God judges the world's most powerful.

—"wrote on the plaster of the wall of the king's palace, opposite the lampstand":

- God transforms the palace of the king to a scroll of divine judgment.
- Just as the finger of God wrote laws to form a nation, that same finger now writes a verdict that dooms a nation.
- God raises up nations and brings them down—barely lifting a finger.
- Our idiom, "the writing on the wall," comes from this passage. It means, "The end is here in principle, even if it has not yet been realized."
- "opposite the lampstand": Given the presence of temple vessels in this passage, the "lampstand" may be connected. Israel's temple featured it prominently. It spoke of God's illuminating presence. Babylon's lampstand seems to function like a counterfeit. It illuminated a different scene: holy vessels turned into red Solo cups. "The writing on the wall" breaks in like sirens and lights at a teenage drinking party.

—"Then the king's color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together":

- Nebuchadnezzar was disturbed by his dreams in Daniel 2 and 4. Repeatedly, God disturbs pagan thrones with revelatory truth.
- "his limbs gave way": literally, "the knots/joints of his loins were loosened." Loins refers to the lower/central part of one's body. It often identifies one's private areas. For this reason, some scholars interpret this to mean that the king lost control of his bodily functions. If this is accurate—to be crass—the king wet himself.
- Longman: "He is in extreme distress, perhaps even implying by the last clause that he has lost control of his most basic bodily functions, which has undermined his posture of composure."
- This would indicate quite the irony: A king who imagines himself in total control suddenly loses control of his bladder. Even if the translation can be understood differently, the same principle is conveyed.

—The section concludes with Belshazzar repeating the error twice committed by Nebuchadnezzar (Dan. 2 and 4): calling on Babylonian spiritual counselors to interpret divine communication. Predictably, they fail. Yahweh reigns supreme.

10 The queen, because of the words of the king and his lords, came into the banqueting hall, and the queen declared, "O king, live forever! Let not your thoughts alarm you or your color change. 11 There is a man in your kingdom in whom is the spirit of the holy gods. In the days of your father, light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—made him chief of the magicians, enchanters, Chaldeans, and astrologers, 12 because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

—"The queen": There is dispute about her identity. Longman: "Ever since Josephus the queen here has been identified as the queen mother. But whose mother? If Belshazzar's mother, we do not know her name. If the mother of his father Nabonidus, then it is the venerated Adad-guppi... However, we know from historical sources that she died a few years before this moment. The queen therefore may have been Nebuchadnezzar's wife, Nitrociis, still exerting her influence more than two decades later. Herodotus, the Greek historian, celebrates her wisdom."

—"Let not your thoughts alarm you or your color change": Perhaps, "Get control of yourself and act like a king."

—"in whom is the spirit of the holy gods": Nebuchadnezzar says this of Daniel in 4:8-9, 19.

—"your father—your father the king": The queen did not need to repeat herself, which seems significant. She appears to emphasize his status, perhaps to accentuate her exhortation. Belshazzar should know his own family history. There is no excuse for his neglect.

—"Belteshazzar": Both the prophet and the king bear similar names, identifying them with the pagan god, Bel. But the men could not be more different. Babylon gave Daniel a pagan name, but they could not give him a pagan heart.

13 Then Daniel was brought in before the king. The king answered and said to Daniel, "You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. 14 I have heard of you that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you. 15 Now the wise men, the

enchanters, have been brought in before me to read this writing and make known to me its interpretation, but they could not show the interpretation of the matter. 16 But I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck and shall be the third ruler in the kingdom."

—"that Daniel, one of the exiles of Judah... I have heard of you... I have heard that you":

- Belshazzar wastes no time reminding Daniel that he's a lowly exile.
- Calvin: "the king does not acknowledge his negligence but interrogates Daniel without shame—and interrogates him as if he were a prisoner."
- While acknowledging the rumors about Daniel's prophetic exploits, the king does not speak as though he believes them. He only claims to have "heard" what Daniel can do, without any faith that Daniel has ever been truly endowed with such power.
- In contrast, Nebuchadnezzar openly stated that Daniel possessed "the spirit of the gods" and that he was able to interpret every mystery (4:8-9, 18).

—Nebuchadnezzar continues to dominate the storyline despite being dead. At least eight out of thirty-one verses directly or indirectly relate to him. Here, Belshazzar mentions "the king my father" (v. 13), but he ironically failed to learn from him. That's the point of the repetition. Belshazzar is accountable for God's revelation to his father.

—God does not only hold us accountable for fresh revelations. He holds us accountable for revelations given to our fathers: in the writings of Scripture, in the testimonies of church history, and in the faith handed down through our families. I'm reminded of the parable of Lazarus and the rich man. From torment, the rich man asks for Lazarus to be sent back from the dead to warn his brothers, but Abraham's response is unsettling: "If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead" (Luke 16:31). The rich man and his brothers were accountable for revelation already given through Moses and the Prophets. And when the parable mentions one who might "rise from the dead," it quietly points us toward Jesus, who actually does rise from the dead. Yet even resurrection appearances do not produce true faith apart from Scripture. That is why, on the road to Emmaus, the disciples' eyes are opened as Jesus interprets "in all the Scriptures the things concerning himself" (Luke 24:27; cf. 24:32).

—Belshazzar stands in the same dangerous place. He did not lack revelation; he ignored inherited revelation. God had already humbled Nebuchadnezzar, and Belshazzar knew the story. The tragedy is not that God had been silent, but that Belshazzar refused to listen to what God had already spoken.

—Again, this is the best explanation for why Belshazzar does not get a full calendar year to repent like Nebuchadnezzar in the prior chapter. Belshazzar had an advantage over his predecessor. He knew the story. He had likely lived for years under the shadow of God's revelation to Nebuchadnezzar, yet he resisted. Greater light brings greater accountability.

—House: "Belshazzar shows less respect for God than Nebuchadnezzar did (5:1-4), and offers no praise of God (see 2:46-49; 3:26-29; 4:1-3, 34-37) when Daniel solves the problem. Tellingly, Daniel compares Belshazzar unfavorably to Nebuchadnezzar (5:18-23)."

17 Then Daniel answered and said before the king, "Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation. 18 O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty. 19 And because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him. Whom he would, he killed, and whom he would, he kept alive; whom he would, he raised up, and whom he would, he humbled. 20 But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was brought down from his kingly throne, and his glory was taken from him. 21 He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will. 22 And you his son, Belshazzar, have not humbled your heart, though you knew all this, 23 but you have lifted up yourself against the Lord of heaven. And the vessels of his house have been brought in 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, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in whose hand is your breath, and whose are all your ways, you have not honored.

—"Let your gifts be yourself and your rewards for another":

- Daniel is not motivated by money or power.
- Later, Daniel accepts the gifts (5:29). Why? Possible reasons:
 - He refuses bribery, not necessarily reward.

- The king “gave the command” that Daniel be rewarded (5:29). It is unlikely that he had any power to resist them.
- The gifts are ironic and worthless, considering Babylon’s imminent demise.
- Daniel’s acceptance might position him for service in the next empire.
- In my opinion, the second reason makes the most sense. Either way, the point is that Daniel can’t be bought.

—The king calls on Daniel to interpret the riddle, but he does more than that. The prophet recalls Nebuchadnezzar’s story, which Belshazzar ignored. He rebukes the king.

—Empires need prophets! I am reminded of the quote by Martin Luther King Jr: “The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.”

—“God in whose hand is your breath”: Babylon used borrowed breath to praise its breathless idols.

24 “Then from his presence the hand was sent, and this writing was inscribed. 25 And this is the writing that was inscribed: Mene, Mene, Tekel, and Parsin. 26 This is the interpretation of the matter: Mene, God has numbered the days of your kingdom and brought it to an end; 27 Tekel, you have been weighed in the balances and found wanting; 28 Peres, your kingdom is divided and given to the Medes and Persians.” 29 Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom. 30 That very night Belshazzar the Chaldean king was killed. 31 And Darius the Mede received the kingdom, being about sixty-two years old.

—“Then from his presence the hand was sent”:

- Daniel recounts the event of v. 5 by informing Belshazzar of its source: “from his presence”. The hand came from heaven—from Yahweh.
- God does not have actual hands. He is immaterial. “God is spirit” (John 4:24).
- Nevertheless, God can reveal Himself in different forms. Before Moses, He reveals His “backside,” though God does not have a backside. This is anthropomorphic language—God revealed in human likeness—meant to communicate something true about Him. In Moses’ case, he sees only a portion of God’s glory. In Belshazzar’s case, he sees only a finger: a picture of God’s effortless superiority.

—“Mene, Mene, Tekel, Parsin”:

- These words are Aramaic. They mean, “numbered, weighed, divided.”
- Some interpreters think that the words were perhaps missing letters or written in an unusual script that made it illegible. But since Aramaic was the lingua franca at this time, it probably suggests that the Babylonians could read the words. They just couldn’t interpret them.
- “Mene” appears twice, probably for emphasis. The days of the Babylonian kingdom are “numbered, numbered.” Who numbered them? God. Throughout Daniel, pagan kings imagine that they control the calendar and make history. But this privilege belongs to God alone. In the words of Dan. 2:21, “He changes times and seasons; he removes kings and sets up kings.”
- The repetition reinforces that God controls history; He will soon remove Babylon.
- Daniel interprets each of the words. “Mene” (Numbered) means God has numbered Babylon’s days. “Tekel” (weighed) ties Babylon’s demise to God’s evaluation. “Parsin” (divided) foretells how it will happen: the kingdom will be divided between the Persians and the Medes—the Medo-Persian Empire.
- We are reminded of Nebuchadnezzar’s dream in Daniel 2, where the head of gold—Babylon—is followed by the chest and arms of silver, representing the Medes and Persians. The singular head gives way to two arms. Babylon’s unified dominion is fractured and handed over to a divided kingdom. The word parsin carries that same irony: Belshazzar’s kingdom is “divided” and given to the Medes and Persians.
- Longman (echoing Rabbi Michael Hilton) notes “the connections of the tower of Babel story in Genesis 11:1-9, which associates the beginning of Babylonia with a confusion of language, with Daniel 5, which associates its end with a confusion.”

—“Daniel was clothed in purple... third ruler”:

- See above comments about Daniel receiving the reward.
- Babylon offers Daniel third place in a kingdom that won’t survive the night. This is a tragic comedy.

—“That very night Belshazzar the Chaldean was killed”: Now we see more clearly why “Mene” (Numbered) was repeated twice. God numbered Babylon’s days, and they had already reached completion—on that very night.

—“Darius the Mede received the kingdom”:

- “Parsin” indicated that the kingdom would be divided. This could mean that God divided it from Babylon and gave it to the Medo-Persian conquerors. Alternatively, it could mean that God divided Babylon between the Persians and Medes. This would align with the visions of Daniel 2, 7, and 8, all of which depict a divided empire. Here, however, Persians are not mentioned—only “Darius the Mede.”
- Historically, we know that Cyrus overtook Babylon. Cyrus is labeled “the Persian” in Scripture (Ez. 1:1-2). However, we also know that Cyrus reigned over Media, for Scripture records one of his decrees being stored there (6:2). This agrees with the testimony of Daniel, where Persia and Media were united.
- But if Cyrus conquered Babylon, who is Darius? This is debated. The most likely explanation is that Darius was not the supreme emperor over the whole Medo-Persian realm, but a Median ruler or governor placed over Babylon under Cyrus’s administration. That would make sense historically: Nebuchadnezzar conquered Jerusalem while remaining king from Babylon; likewise, Cyrus conquered Babylon while ruling from major Persian/imperial centers elsewhere. Darius, then, likely “received” Babylon as delegated authority under Cyrus, governing the newly conquered kingdom in the name of the larger empire.
- “received the kingdom” reinforces theological perspective: Nobody “takes” a kingdom, even if they fought a war to seize it. Kings receive; heaven gives.
- Daniel outlives every Babylonian king from Nebuchadnezzar to Belshazzar. Kingdoms rise and fall, but God’s prophet remains. He continues bearing witness.



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