

(Daniel) the Writing on the Wall

by Willie Mullan

The sermon teaches that God will not be mocked, and those who do so will face consequences, as seen in the story of Belshazzar and the Babylonian empire.

Duration: 1:01:37

Scripture: Genesis 3:8, Leviticus 10:1-2, Psalm 68:35, Daniel 5:1-4, Romans 1:21-23, Romans 1:25

Topics: "Nebuchadnezzar"

Description

In this sermon, the preacher focuses on the story of King Belshazzar from the book of Daniel in the Bible. The sermon begins by describing how Belshazzar and his companions were engaging in blasphemous behavior, praising false gods and disrespecting the vessels taken from the temple of God. Suddenly, a supernatural event occurs where fingers of a man's hand appear and write a message on the wall. The preacher highlights how Daniel interprets the message, revealing that God has judged Belshazzar and his kingdom will be divided and given to others. The sermon concludes by emphasizing the importance of not despising God's righteousness and the consequences of defying the Lord.

Transcript

714, all aching heart with sorrow torn, thy lord is near and knows, he knows it all, the peak way worn, the weary cares and woes, the lord of grief in anguish borne, thy lord is near, he knows. 714 please. 714, all aching heart with sorrow torn, thy lord is near and knows, he knows it all, the peak way worn, the weary cares and woes, the lord of grief in anguish borne, 714, all aching heart with sorrow torn, thy lord is near and knows, he knows it all, the peak way worn, the weary cares and woes, the lord of grief in anguish borne, he knows it all, he knows it all, the lord of grief in anguish borne, 714, all aching heart with sorrow torn, thy lord is near and knows, he knows it all, the peak way worn, the weary cares and woes, the lord of grief in anguish borne, Chapter 5 please, Bukos Danios, and without this great fifth chapter, trying to embrace this whole chapter this evening, it is historical, but indeed there are many spiritual lessons, it is the chapter where we have the great feast, that Belshazzar gave to a thousand of his lords, and where the fingers suddenly appeared, writing on the wall, and I want to look at this whole chapter quickly this evening, under five very simple headings, first of all I want to underline for you, the blasphemy of Belshazzar, because this was a very blasphemous act that the king engaged in at this feast, and we are going to have a look at this blasphemy of king Belshazzar, and then I want to look at the admission of the astrologers, these wise men among the Chaldeans, who had to admit that they didn't understand the writing of God, and I shall be pointing out that the great many so-called wise men, don't know anything at

all about the writing that God has written.

The natural man just cannot enter into the deep things of God. And then we want to go back to this great point this evening, the memory of a mother, because there's a queen mother in this chapter, and there are a few details that we must underline about her. First the big part of the chapter is the daring of Daniel.

This man of God was brought into this feast that was upset by the writing on the wall, and standing in the midst of all these Chaldean lords, he faced the king, and he had got some wonderful things to say. Probably one of the greatest messages that was ever preached before he began to deal with the writing on the wall at all. So we must see the daring of Daniel.

And then we shall discover this evening in this chapter that the end of this great empire comes in this chapter. Nebuchadnezzar was the first great emperor of the Babylonian empire, and now we find Belshazzar being slain in this chapter, and Darius the Median, because Medi-Persia comes into view in this chapter. And under these headings we're looking at the chapter, the blasphemy of Belshazzar, the admission of the astrologers, the memory of a mother, the daring of Daniel, the end of the empire.

Now let's try to get the scene set properly. Verse 1. Belshazzar the king made a great feast to a thousand of his lords. That's quite a statement you know.

I'd like you to try to visualise in your own way this evening a thousand lords. I want you to try to get that number into your mind. Of course you've also got to put a thousand ladies beside them, because lords and ladies were at this great banquet.

I want you to try to get two thousand foot moving in this great, and it must have been massive, banqueting hall. I'm sure there were many servants, probably hundreds of servants. So I want you to visualise this great, spacious, and I believe from history, very wonderfully ornamented banqueting hall down at the palace at Babylon.

Two thousand and all the servants. I'd like you to try to just get into your mind's eye for the moment all the multi-coloured Babylonish garments that were worn. Because a Babylonish garment was a very beautiful thing.

You remember when God brought Israel into the land of promise and they came to the city of Jericho. You remember it was there that Achan failed the lord. Because as they entered into the city, while they were forbidden to touch anything in the city when God gave them victory, this man was tempted by the silver and the wedge of gold and a Babylonish garment.

It was something that attracted him, and although he was forbidden to touch it, he did steal the Babylonish garment. Some of the great church historians believe this, and I believe this with them, that some of the vestments we see in the high church and in the Roman Catholic church, they come from Babylon. They're Babylonish garments.

Of course you all search the whole New Testament to find that any of the saints of God wore any vestments whatsoever. My dear friends, Babylon has kept in so many churches and there are many Babylonish saints. And it's something that we should get to understand a little bit, you know.

I don't want to go off up a lane on that direction this evening because I could go from Genesis to Revelation now and show you quite a variety of things that belong to Babylon. And somehow or other they

have come down and have been worked into the ritual of some churches. But we'll not pursue that line any further.

All I want you to get into your mind is this gigantic, spacious, banqueting hall with two thousand lords and ladies, all clad in these very beautiful, gorgeous, attractive Babylonish garments, what a sight it must be. I'd like you to see the long tables laden with all the good things that Babylon could provide. I'd like you to remember that the lighting of the hall was just candlesticks placed on the wall.

Maybe the shadows that they threw across the place made it even more attractive. And away in the background somewhere there's long purring music of the far east and the stage is set now. It was a great feat.

And I want you to get this bit very clearly into your mind. It says, Bereshazzar became the great feast to a thousand of his lords and drank wine before the thousands. Bereshazzar whilst he tasted the wine.

You know, as the night went on, and as the party progressed, this man drinking this wine was moved. This is what this book is trying to say to us just now. Bereshazzar whilst he tasted the wine commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives, and his concubines might drink therein.

You know, I think there came a moment in the feast, it must have been some way half through, when this half-drunken king, perhaps he rocked the table with the end of his fork, brought the whole proceeding. He's all worked up, he's half drunk, but he remembers in his drunken state that his father, and maybe it was his grandfather Nebuchadnezzar, had taken the gold and vessels out of the temple of God which was at Jerusalem. Now why should this man in the midst of a feast ever think about vessels being brought out of the temple? Well you see he's trying to be a big man, it's pride that's filling his heart as the drink takes possession.

He probably thinks he's bigger than what he is. And he wants to insult the God of heaven. He wants to add injury to insult.

He says, bring in the vessels, bring them in, bring them in. Didn't you see him in his drunken state? He's trying to insult God. He's mocking God, that's what he's mocking God to say.

Now let me establish this, this is one of the lessons we need to learn in this chapter. This book distinctly says, God will not be mocked. And that's a lesson we all must learn.

God will put up with a lot of things, he's got to put up with a lot of things from the whole lot of us. And he has to put up with a lot of things from sinners. But there's one thing that God will not put up with, and that is he won't allow you to mock him.

I could take a long time tonight and go through the book and prove this without any doubts whatsoever. Let me do it just once or twice for you just to transform the lesson that we should learn. Let's have a look at Romans chapter one.

Paul's letter to the Romans, and it's chapter one please, verse twenty. Now here's a great statement that Paul makes. He's talking about God, he says, the invisible things of God, the invisible things of him, from the creation of the world are clearly seen.

What he's saying is this, that creation tells us God is. And the man that looks honestly at creation, if you take this gigantic solar system of ours, if you know it properly, you know that the sun is the centre of our solar system, and you know that in our solar system nine planets move in the different orbits round the sun. You know that Mercury is the nearest one, if this were the sun.

Then Mercury is out here somewhere, just moving round. It is thirty million miles from the sun. Yet it moves at a speed of three hundred thousand miles per second.

What a speed it's going. It's moving in its orbit. It takes an idiot genius to go round here.

Then a bit further out is our planet, is Earth. It's ninety-three million miles from the sun. It's moving at sixty-six thousand miles per hour.

You know what thirty miles per hour means. Sixty-six thousand miles per hour. And it takes it three hundred and sixty-five days and a quarter to go round.

And it's never a second out. When the men send the rockets from Cape Kennedy, they know exactly where the moon will be in three days' time. And they can hit almost on the spot, because the moon is absolutely precision movement.

It's a gigantic thing this. Men that look into the solar system. Men that look into the wonders of the world.

You know they know there is a God. There must be a God. The invisible things of God from the creation of the world are clearly seen.

Being understood, it says here, by the things that are made. Even his eternal power in Godhead. So that they are without excuse.

Every man is without excuse. You know the man that says there is no God and looks at creation, he must be a fool. You remember me telling you about the circus that went down to Cork on one occasion.

Went down the west coast of Ireland there. And you know some of the dear old Irish men working down there in Connemara, in the bogs, left the bogs, came over onto the roadside and watched the circus going past. And there came along at the end of the circus a fellow on a camel.

And there was one old farmer really intrigued about this, never seen a camel in his life before. We got into the middle of the road and the farmer said to the boy, he said, what do you call it? He said, it's a camel. Camel.

He said, oh come on over and touch him. Touched him. Camel.

Then the fellow went on, stood looking and watched it go out of sight. He kept saying it's a camel. Camel.

Then when it was out of sight he said, there's no such a thing as a camel. In turn the man that looks at the wonders of creation and says there's no God is just a fool like the man that said that. You see that without excuse.

Watch what Paul says now. He says because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. You see I think it's always good to remember that this world of man didn't start in the jungle.

Sometimes the professors always try to tell me that this is how we started, not at all. It started with mankind knowing God. Adam knew God.

Knew the voice of the Lord God in the garden at the cool of a day. But when they knew God, you know, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened, professing themselves to be wise. They became fools.

Oh you could preach that text in many directions. There are so many boys on our planet tonight who profess themselves to be wise, but they're the greatest fools on God's earth. It says and change the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.

They need images, they'd rather bow down to images. Wherefore God also gave them up to uncleanness through the lust of their own hearts to dishonour their own bodies between themselves. You know God just wouldn't put up with it.

They were not allowed to mock God like that. When this world of humans knew God and became vain in their imaginations and began to make images and bow down to them, God said no, I'll not put up with it. And God, do you see that God gave them up.

You know this is really serious, it says, he gave them up, who changed the truth of God into a lie. And Washington said the creature more than the creator, who is blessed forever. For this cause God gave them up unto violent actions, for even a woman did change the natural youth into that which is against nature.

And likewise also the man leaving the natural youth of the woman, born in their lust one towards another, that's where sodomy came in. There are so many things that one could underline in that. All I want to say is this, that God let them go because God will not be mocked.

God just gave them up. Remember when God's own priests, two priests of the tribe of Levi, walked into the temple with strange fire. You know what they were doing, they were mocking God.

And they were shouted Let's go back there. We're at Daniel 4. It says, Daniel 5, it says verse 3, Then they brought the gold and vessels that were taken out of the temple of the house of God which was after Jerusalem, and the king, and his princesses, his wives, and his concubines drunk in them. And they drank wine and praised the gods of gold and of silver, of brass, of iron, of wood, of stone.

What a night it was. This king was insulting God. And all these lords and ladies were really whipped in the blasphemy.

And here they are standing in the middle of the night, drunk and shot now. And they're praising the gods of gold, of silver, of brass, of iron. Yes, and then something happens, you see.

If you're watching the notes, you can see the feast, and the deity, you can see the fun, so we might say, and the blasphemy. And then something happens, you know, in the same hour came four fingers of a man's hand. I think you should get it properly, it's only fingers, not a man's hand, you know, it's just fingers.

It's only part of a hand. It came out, came four fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace. And the king saw the part of the hand that

wrote.

I would think that if the fingers moved suddenly on that wall tonight and began writing on the stage, writing, you would be frightened. I wouldn't know what would happen to you. You maybe think you're tough, but if some strange, mysterious thing like that happened, you maybe would find you're not as big as what you think you are.

Well, I can tell you that the king was frightened, and there's one thing about that. You can see the feast and the fun and the fingers, but you must look at the fear. See verse 6, the king's countenance was changed, his face was changed, and his thoughts troubled him, so that the joints of his loins were loosed.

I wonder, did you ever see anybody frightened, that the very joints of their loins were loosed? I wonder, do you know what it means when your knees really knock? I know we laugh, but I saw it on one occasion, and it was a terrible sight. You know, when I went to work with a famous surgeon for many years, he and I got on very well together. I used to go down to the theatre with him every morning, and I enjoyed those days very much.

And one morning, we were both arriving at the hospital in this great big fashionable American car of his, and as we went in through the door, the matron was talking to a real country man, a young fellow straight from the heart of the country. And in those days, you could tell a country boy right away. You wouldn't do it now just so easily.

He was wearing big boots, what they called around Utah and Argo at that time, a muffler, and an old cap. There he was, right from the heart of the country. So I knew a fellow called Jambleson.

Oh, he was a simple country boy, and looked every inch of it, too. And the boss said to the matron, anything wrong with the young man? No, she says, he's asked for a job here at the portal. And I put a spook in for him.

I said, I know his family, sir. He said, start a matron, and walked on. And he said to me, as we were getting on, what that guy was And he looked the rawest customer you've ever seen.

And as I came out with the boss, he was going on and on, there were two painters painting, and one of them said to me, did you see Barney that was started this morning? Barney wasn't his name, but he was having fun, you see. I said, you know, I know him. Did he get started? He said, yes, he did start.

He was going to have some fun over him, I can tell you. And these two boys were red-leading some pipes round about the hospital, and as Barney, we'll just call him that for the moment, hung his cap up, you see. They red-lead the inside of the cap and put it up there.

And then they got one of the sisters on the ward to send Barney for a message, and he's doing everything he can to please, and he gets the cap and pulls it off. It's stuck on now, I can tell you that. And I saw him down in the lab where the ladies were trying to take this red lead out of his hair.

And all the time Barney said nothing. Just a country guy, that's all. You want to watch them, I can tell you.

Because the painters moved round, you see, and they came to the morgue, they were in the morgue. And you know the rule in the morgue with the painters was, well if there's anybody laid out on the slab, you know what they do in the hospital, if you die they'll wheel you out, put you on the slab and put a big white

sheet over you. The painters would come along and just lift the sheet and see who it was.

Maybe they would know who it was. So Barney came along at any time and lay on the slab. Displaced still as the corpse could be.

And the two pimple boys, tough lads, you know, they knew it all, in through the door and the young fella said, oh Jimmy, this one put his head. And Jimmy in the pile just comes over to lift the sheet when the sheet drops. Well I can tell you, I don't know whether I should tell you the whole story or not, and the other fella didn't think that I can tell you that the joints of his loins were not back at work for about three weeks afterwards.

This young fella shared that in all the time that he worked as a porter in the hospital, everybody treated him with the greatest courtesy. Yes, there are frightening things in this world, you know. But I can tell you these two boys got the fright that they will never forget as long as they live.

Well this is exactly what happened to the king, he got really frightened. And then I want you to hear the king crying in verse 7. The king cried aloud to bring in the astrologers, the chaldeans, the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing and show me an interpretation thereof shall be clothed with scarlet, just mark that now, and have a chain of gold upon his neck and shall be the third ruler in the kingdom.

You know those of us who have studied all the details of Babylon there are a tremendous lot to study. And these scarlet robes that the cardinals of the Roman Catholic Church wear, I can tell you they're Babylonish, that's where they came from. You see scarlet robes, you'll know where they come from.

They came from Babylon. And I'm not altogether sure but I believe I would be sure enough to say this. The chain about the mayor's neck came from Babylon.

The king said, you know I'll clothe you in scarlet and I'll put a chain around your neck. And it's a long time ago. Oh we get so used to a whole lot of old nonsense that goes on.

We almost think it's real. But there's lots of things to learn in this book if you take your time. And so the king is bringing in the wise men.

And it says here, verse 8, Then came in all the king's wise men but they could not read the writing. That's a great statement. That's the second lesson that we must learn this evening.

If we learn these two things tonight it will do us good forever more. If we learn this, that God will not be mocked. Whether it's king or priest, God will not be mocked.

Whether it's king, wise man or priest, God will not be mocked. And if we can learn that God's writing, even the so-called worldly wise men can't read it. They can't read it properly.

Let me take you to 1 Corinthians for a moment. You young ones want to learn this. 1 Corinthians, and up the second chapter please.

1 Corinthians chapter 2, verse 13. He's talking about the things of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God. And I want you to get the phrase, the natural man. Doesn't make a matter who he is.

He may be king, he may be queen's council, he may be judge, he may be clever, he may be intellectually one of the geniuses of this world, but it is just the natural man. Let's get this quite clear. He receiveth not the things of the Spirit of God.

This clever man won't do with God's writing. Why when we come to some of the types and shadows and parallels and pictures in this book, I see the clever so-called modernists tearing up the pages. They don't know what to do with the types.

They can't read them. They don't understand it. They want to tear it up.

My dear friends, the natural man receiveth not the things of the Spirit of God. Not a bit of it. For they are foolishness unto him.

False belief men think that these things are spiritual. Neither can he know them. He cannot know them.

Because they are spiritually discerned. Why if you get a non-saved man preaching every Sunday out of this book, or trying to preach, you'll get no food. If he's not capable of getting it out for you.

Oh, the natural man receiveth not the things of the Spirit of God. We can't even know them. They're spiritually discerned.

That's why God can take up a little fella from a back street and it doesn't make a matter who he is. And if God elects to make him a great teacher, God can do it. This is the spiritual world.

This is not an academic world. This is spiritual. And the greatest academic qualifications doesn't qualify you for reading God's words.

It's spiritually discerned. Sometimes people say to me, the things you see in that book, I've read it often, I didn't see them. Nor I wouldn't see them either, only God helps me.

Spiritual discernment that's needed. And this is the second great lesson. You know they couldn't read the Bible.

They admitted it to me. And verse 9 says, Then whilst King Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. Now we come to this bit of the queen.

Now the queen, by reason of the words of the king and his lord, came into the banquet house. I want you to notice that she wasn't at the banquet. I want you to get that properly.

I'm trying to miss these tiny little bits, you know, and they're very important. I want you to know she wasn't at the feast. Not until this terrible moment comes and the astrologers are called in and she hears about the king's fear and the punishment.

It's only then she comes in. Now the queen, by reason of the words of the king and his lord, came into the banquet house. And the queen stood and said, O king, live forever.

If not thy thoughts trouble thee, nor let thy countenance be changed, there is a man in thy kingdom, in whom is the spirit of the holy gods. And in the days of thy father, and you'll notice in the margin the word is

grandfather, and that might well be right. We won't worry too much about it this evening.

In the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him. Whom the king, Nebuchadnezzar thy father, the king I say thy father, made master of the magician. Now, just the way she's talking, I believe that she was the queen mother.

I believe that this was Nebuchadnezzar's wife. And you know, last week we found out that God took a dealing with him. And he was soundly saved and converted to God.

And he began to magnify God. And I believe he so lived that his wife got converted too. She never went to the feast.

She wasn't in on it at all. Which is coming in to put them right now. She says there's a man in the kingdom.

She knew there was a man of God in the kingdom. And she remembered what he had done for Nebuchadnezzar. And she's inviting Belshazzar to send for him.

See what she says about him, verse 12, for as much as an excellent spirit and knowledge and understanding, interpreting of dreams and showing of hard sentences and dissolving of doubts were found in the same Daniel, whom the king named Belshazzar. Now let Daniel be called and he will show the interpretation. And I think that's wonderful to see that the queen wasn't at the banquet and that she remembers there's a man of God in the kingdom and she's coming in to plead before all these lords to send for the man of God.

Verse 13, then was Daniel brought in before the king. And the king spake and said unto Daniel, ask thou that Daniel, which art of the children of the captivity of Judah, whom the king, my father, brought out of Jerusalem. I have even heard of thee that the spirit of the gods is in thee and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known unto me the interpretation thereof. But they could not show the interpretation of the thing. And I have heard of thee that thou canst make interpretations and resolve doubts.

Now if thou canst read the writing and make known to me the interpretation thereof, thou shalt be clothed with scarlet, have a chain of gold about thy neck and shall be the third ruler in the kingdom. Now I want you to watch the last part of the chapter, it's very wonderful. Listen to how Daniel answers.

Then Daniel answered and said before the king, let thy gifts be to thyself and give thy rewards to another. An old Hebrew word that's translated rewards, it could have been translated fee. Give thy fee to somebody else is one of the great translations.

You know this man of God, he just couldn't be bought. And he's come to say something and he means to say it and he's not going to play with anybody. I think a man of God needs to be a real man, needs to be fierce, needs to be faithful, needs to be frank.

Just watch exactly what Daniel said. Verse 18. All thou king the most high God, and he's exalting God when he said that, the most high God gave Nebuchadnezzar thy father a kingdom.

He's just wanting to let them know where the kingdom came from. And majesty and honour, glory and honour. And for the majesty that he gave them, all people, nations and languages trembled and feared

before him.

Whom he would he chose. Whom he would he kept alive. And whom he would he set up and whom he would he put down.

God made Nebuchadnezzar the monarch of a world empire. But when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne. And they took his glory from him.

And he was driven from the sons of men. And his heart was made like the beasts and his dwelling was with wild horses. They said him was grass like oxen and his body was wet with the dew of heaven.

Till he knew that the most high God ruled in the kingdom of man and that he appointed over it whomsoever he will. You know he knows all about the past this man. All about the past.

Rubbing it in for the young king a bit. Letting him know what his father or grandfather had learned. And now he begins to speak to the king and watch this while preaching.

Verse 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. What he is saying to the king is just saying, thou hast despised the light that came to your home.

That's what he's saying. Telling him point blank what he's done. Maybe there's some young fellow here you're not saved yet.

God saved your mother. God saved your father. God has done so many things for your family.

But you've despised the light that came to your home. That's a terrible indictment on you. You would deserve to go to hell.

You've despised the light that came to your home. But he went a bit further with the king. Verse 23 he says, But hast lifted up thyself against the Lord of heaven.

And that simply means thou hast defied the Lord. Yes he didn't only despise the light. He defied the Lord.

Lifting himself up against the God of heaven. You've heard about the man who went out onto the mountain top and took his coat off and said, as you're eyes. And written on him, for the heaven and fight me.

And he went on for ever so long barging God. And there was a moth teathed him along and bit him and it turned to poison and in a day or two he was dead. A fool of thoughts like that.

You can't defy the living God. Goliath thought he could defy the living God. No Goliath can defy the living God.

He said this, He said, And they have brought the vessels of his house before thee. And thou and thy lords and thy wives and thy concubines have drunk wine in them. And thou hast paid the gods of silver and gold, of brass, iron, wood, stone, which see not, nor hear, nor know.

And the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified. You think he desecrated the vessels? I know the word desecrated is wrong spelt on your sheet tonight. There's a me left out.

D-E-S-E-C. Desecrated. And our dear friend who does the typing here, she missed the me.

Getting older of course. And she said to me, she brought it in and left it down and said, Will you do it over again? Not at all I said, Leave it, I wouldn't let me. We're writing another book just now.

It's on the doctrine of the devil. It's a tremendous one. Everything about the devil from beginning to end.

And I've given her all the notes and all the details. And she just got it done the other day and she brought it in and left it on the table before me. She says, I'm finished with the devil.

Well I says, I'm glad to hear that. I can tell her, I said to her, you're finished with the devil. Well I'll tell you this, he's not finished with you.

It is just a mistake and she doesn't make very many and she does a great job. But Daniel's preaching, he says, Thou hast despised the light. Thou hast desecrated the vessels.

Thou hast defied the Lord. Then was the part of the hand sent from him and this writing was written and this is the writing that was written. Nini, nini ti tell you fast.

God wrote this on the wall of the palace. Say these words. Nini, nini ti tell you fast.

And this is the interpretation of the thing. Nini, God hath numbered thy kingdom. Finished.

Now that was some talk, wasn't it? This was the man that was mocking God. This was the man that had defied God. Here's the first word on the wall.

God. God hath numbered thy kingdom. And the word ti tell simply meant, thou art weighed in the balances.

Thou art found wanting. You know, friend, he deserved the judgment that had come. God had tried him out.

God had put him in the balance. God had weighed him now. He's found wanting.

You know what Daniel's saying to you? Daniel's saying, Thou hast despised the light. Thou hast desecrated the vessels. Thou hast defied the Lord.

Thou hast deserved the judgment. And the word peris means, thy kingdom is divided and given to the Medes and Persians. Thou hast delivered the kingdom.

My dear friend, God is real, you know. Look how this chapter ends. Then commanded Belshazzar and Bequil, Daniel the Scarlet, and put a chain of gold about his neck and made a proclamation concerning him that he should be the third ruler in the kingdom.

I cannot answer why Daniel didn't resist this. Maybe he knew that Darius the Median was at the gate. And he was.

While the king was fooling around at the banquet, the Medes were coming into the city. You know that the walls of Babylon were nearly 100 feet high. And they tell me that four chariots could pass on the top of the wall.

And they sat behind these walls and they believed that nobody could ever get in. But the river that ran into the city, the Medes turned the river into another course. And where the river bed went under the wall, the

Medes walked in when Belshazzar was at the feast.

And that night, here's what it says, verse 30, in that night was Belshazzar the king of the Chaldeans slain and Darius the Median took the kingdom. Now here's something to get before you close your Bible. In one and two and three and four chapters, we have Nebuchadnezzar.

In chapter five, we have Belshazzar. In chapter six, we're going to have Darius. But when you come to chapter seven, you're going back again to Belshazzar.

In the first year of Belshazzar. In chapter eight, you're going back again to the third year of the king Belshazzar. So you've got to watch this book very carefully.

And we're coming slowly to the great prophecies of the book. Such that we have learned these lessons this evening. We're just saying two verses.

I don't want to keep you late. 665. Termly stand for God in the world's muds twice.

Though the bleak winds roar and the waves beat high, tis the rock alone giveth strength and life when the hosts of sin are nigh. First and last verses 685 please. Termly stand for God in the world's muds twice.

Though the bleak winds roar and the waves beat high, tis the rock alone giveth strength and life when the hosts of sin are nigh. Termly stand for God in the world's muds twice. Though the bleak winds roar and the waves beat high, tis the rock alone giveth strength and life when the hosts of sin are nigh.

Dear Lord, we thank thee for the wonder of thy holy words. Part us in thy fear. With thy blessing, for thy holy name's sake.

Amen.

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