

The Book of Daniel

CHAPTER FIVE

Belshazzar and the End of the Head of Gold

This chapter records the fall of the Babylonian empire; on the very night of these events the Medes and the Persians (arms and breast of silver) overtake the great city, Babylon. God told Nebuchadnezzar his kingdom would come to an end, and He accomplishes it in a most amazing way, a way which He foretold approximately 140 years prior, through the prophet Isaiah.

Daniel chapter five takes place at a celebratory feast to the gods of Babylon. This feast transpires while the Medo-Persian empire is outside the city walls. The city of Babylon boasted that it was impregnable and there was enough food stored away to feed the population for years. The Greek historian Herodotus wrote that the walls of Babylon were so thick that chariot races were held on top of them. With walls, numerous towers, and the Euphrates River flowing from the north to the south providing much needed sustenance, who was able to topple this great city? With this false sense of security and pride, Belshazzar commences a feast to his gods.

Who is Belshazzar? In our introduction we explored various attacks on the Book of Daniel. Once again, we have the skeptics attacking the truth of God Word with the naming of King Belshazzar in chapter five. In 1850 one eminent German commentator wrote that Belshazzar was “simply a figment of the author’s imagination.” This was based upon the fact that up until 1854 there was no archaeological account of Belshazzar. Therefore, historians and archeologists believed that the Babylonian empire ended with Nabonidus. Because of the “authority” of these groups, some Bible commentators followed suit. John Gill (mid-18th century Baptist) commented concerning Belshazzar:

“Then followed this king (Belshazzar), who by Ptolemy is called Nabonadius; by Berosus, Nabonnedus (t) by Abydenus (u), Nabannidochus; by Herodotus (w), Labynitus; and by Josephus (x), Naboandelus, who, according to him, is the same with Belshazzar; whom some confound with the son of Neriglissar; others take him to be the same with Evilmerodach, because he here immediately follows Nebuchadnezzar, and is called his son, Dan 5:11, and others that he was a younger brother, so Jarchi and Theodoret; **but the truth is, that he was the son of Evilmerodach, and grandson of Nebuchadnezzar.”**

Adam Clarke (early 19th century Methodist) wrote the following concerning Belshazzar: "After the death of Nebuchadnezzar, Evil-merodach his son ascended the throne of Babylon. Having reigned about two years, he was slain by his brother-in-law, Neriglissar. He reigned four years, and was succeeded by his son Laborosoarchod, who reigned only nine months. **At his death Belshazzar the son of Evil-merodach, was raised to the throne, and reigned seventeen years.**"

Albert Barnes (1834, Presbyterian) held a similar view. He cites William Hales (1812, Anglican) as saying that **Belshazzar was another name of Neriglissar, and that he was killed by Cyrus who then put Nabonidus on the throne.**

This was the communally held view prior to 1854. Then in 1854 an Assyriologist by the name of J. G. Tylor found four cuneiform cylinders in the foundation of a ziggurat at Ur. These were deposited by Nabonidus; all four apparently have an identical inscription. Nabonidus cylinders from Ur are noteworthy because they mention a son named Belshazzar. The cylinders state: "As for me, Nabonidus, king of Babylon, save me from sinning against your great godhead and grant me as a present a lifelong of days, and as for Belshazzar, the eldest son -my offspring- instill reverence for your great godhead in his heart and may he not commit any cultic mistake, may he be sated with a life of plenitude."



The discovery of the Nabonidus cylinders was one of the most important finds in biblical archeology. The Nabonidus cylinder from Ur and the ones found at Sippar confirmed the biblical narrative. There is a king named Belshazzar, he was the son of Nabonidus and reigned in Babylon while his father was away. Therefore, the Babylonian kings are as follows:

- Nabopolassar (626 BC-605 BC)
- **Nebuchadnezzar (605-562 BC) Daniel, Ezek. 2 Kings, I Chron. II Chron.**
- **Amel-Marduk (562-560). Same as Evilmerodach 2 Ki 25:27; Jer. 52:31**
- **Neriglissar (560-556 BC) Jer. 39:3, 13**
- Labashi-Marduk (556 BC)
- Nabonidus (556-539 BC)
- **Belshazzar (552-539 BC) Daniel 5, 7-8**

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while 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. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. (Daniel 5:1-4)

Belshazzar and His Great Feast (vss. 1-4):

Outside the city walls of Babylon were the Medo Persian armies; inside were the Babylonians and in the very heart of the city was Belshazzar, King of Babylon who was having a great feast.

During this feast with all his lords, wives and concubines Belshazzar commanded to bring in the vessels of gold and silver that Nebuchadnezzar had taken out of the temple of Jerusalem (**Daniel 1:2; 2 Kings**



24:13 cf. Jer. 27:16-22). Belshazzar and all the princes, wives and concubines drank from the gold and silver vessels taken from the temple at Jerusalem, as they praised their gods of gold, silver, brass, iron, wood, and stone¹.

This most blasphemous act is mentioned by Daniel as being “against the God of heaven,” saying to Belshazzar, “**But (thou) hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified**” (Daniel 5:23).

The desecration of holy things is found throughout scripture, and though it is seen here being committed by a heathen king, Israel herself had a long history of profaning God’s holiness. Prior to being taken into Babylonian captivity, Israel was guilty of all sorts of abominable acts. While all the prophets during this time make mention of these profane acts, the prophet Ezekiel gives graphic detail concerning the deplorable state of God’s

¹ Notice the mention of the various materials these gods were made of (see Isaiah 40:18-20); a god for everyone.

chosen people. Ezekiel says, **“Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them (Ezekiel 22:26).** God’s righteous indignation toward His nation is voiced by Ezekiel prior to His glory departing His holy temple (**Ezekiel chapters 6:1–7:15**). Ezekiel is translated to Jerusalem to see all the abominations Israel is committing: the “Image of Jealousy”² (**Ezek. 8:3-6**), the seventy elders’ veneration of all sorts of abominable imagery portrayed on the walls (**Ezek. 8:7-12**), the idolatrous women worshiping Tammuz, the goddess of fertility (**Ezek. 8:13-14**), the twenty-five men between the altar and the porch, worshiping the sun towards the east (**Ezek. 8:15-16**). All these things and more was Jerusalem involved in prior to their captivity.

All this looks to an even more blasphemous event, when the man of sin will sit in the very temple of God, inside the holy of holies, on the very mercy seat itself and proclaim himself to be God. **“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:4)**

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. (Daniel 5:5-9)

The Writing on the Wall (vss. 5-9): In the “same hour” that Belshazzar praised his gods of gold, silver, brass, iron, wood, and stone there came forth fingers of a man’s hand,

² Much speculation exists as to what this “image of jealousy” was, however it would seem to be an idol that was placed on a seat, possibly much like the Gate of Judgment inside the interior courtyard, where a king or judge might have sat in judgement. “Then the king arose, and sat in the gate...” 2 Kings 23:8. Israel had here instead sought judgment from an idol.

writing on the palace wall, the words being illuminated by the candlestick. This candlestick might have been the very candlestick that was taken from the house of God. This was no mere hallucination, for once the hand had vanished, there remained on the palace wall the words that were written.

The appearance of the form of a hand that wrote upon the palace wall was so troubling that the king's countenance was changed; the joints of his loins were loosed, and his knees smote one against another. This visual depiction of the response of the king is one of the many prophecies surrounding the events of the fall of Babylon. Isaiah prophesied, not only of king Cyrus himself, but that at the time of his conquest he would **"loose the loins of kings" (Isaiah 45:1)**.

Belshazzar said he would honor any of the wise men who were able to read the writing and to show the king the interpretation. The wise men, however, were not able to discern the writing or its interpretation (8-9). Now, it is worth noting here that there are two things the king is seeking; he wants to know the WRITING and the INTERPRETATION. This leads us to the realization that the words written had to be a language unknown to the Babylonians. When Daniel reads the words on the wall to the king, he reads them in Aramaic, "MENE, TEKEL UPHARSIN," meaning "numbered, weighed, and divided." But, if these words were the language written on the wall, the king surely would have been able to understand the writing, as would the wise men. If this is correct it leaves us with two possibilities as to why those around could not read the writing: **one**, if the words were written in Hebrew and there were no Hebrew wise men present, they would not have known the words; or **two**, the words were written in an unknown language that only God could reveal.

Regardless of the language, none of the wise men could know the writing or its interpretation, which left Belshazzar so troubled, and his countenance so changed that his lords are astonished, frozen in amazement (vs. 9). He was so visibly upset that all those around were speechless; needless to say, the party was over!

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let 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 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 magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and

knowledge, and understanding, interpreting of dreams, and shewing 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 shew the interpretation. (Daniel 5:10-12)

The Words of the Queen (vss. 10-12): Amid the commotion of the disturbed king, the lords attending the feast ask for the queen. The queen here would seem to be the wife of Belshazzar (as verse two mentions his wives). She could have possibly been the wife of Nabonidus, the mother of Belshazzar, still referred to as the “queen.” Regardless, she enters the banquet hall to help the king, considering his troubled state, and she knows of Daniel.

The queen informs the king that in the days of his father³, Nebuchadnezzar, there was a man, Daniel who was named Belshazzar, who had the spirit of the holy gods. She testifies that he had understanding and wisdom, and he was made master of the other wise men. She praises his interpretation of “hard” dreams and tells Belshazzar to call him forth to show the interpretation.

Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? 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 shew the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom. (Daniel 5:13-16)

The King’s Request (vss. 13-16): Daniel is brought before the king and inquiry is made regarding his identity, if he is the man the queen spoke of (vs. 13). Belshazzar tells Daniel if he is able to tell the writing and the interpretation he will honor him with clothing of scarlet and a chain of gold, and shall make him the third ruler in the kingdom (vss. 14-16).

³ Father is not always a reference to direct father but is also used for great grandfather etc.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. 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 the wild asses: 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 ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: (Daniel 5:17-23)

Daniel's Response (vss. 17-23): Daniel at this time is no mere boy, as he was before Nebuchadnezzar; he is a seasoned man of integrity. Thus, Daniel's response is "Let thy gifts be to thyself and give thy reward to another." The response is short and to the point: "keep your money and honor." Daniel understood the head of gold would fall; remember he understood the revelations of chapters two, seven and eight.

Daniel proceeded to remind Belshazzar that it is God who gives kings their power: it is God who is able to raise kings and cast them down. God alone is the "Most High." Daniel then proceeds to remind Belshazzar of the events surrounding Nebuchadnezzar's downfall, how when he was lifted up in pride, he was removed from his throne and made like a beast, "**until he knew that the most high God ruled in the kingdom of men and that He appointeth over it whomsoever he will**" (vss. 18-21).

Daniel further rebukes Belshazzar by pointing out that he already knew all this concerning his father, and yet had not humbled his own heart; he was instead likewise lifted up in pride.

Yes, Belshazzar lifted himself up, as Nebuchadnezzar had done, against the Lord of heaven. Oh, how Belshazzar could have learned from the words of Nebuchadnezzar, "**Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose**

works *are* truth, and his ways judgment: and those that walk in pride he is able to abase." (Daniel 4:37)

Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with 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. (Daniel 5:24-29)

The Writing and the Interpretation (vss. 24-29): Daniel tells the king the writing and the interpretation. When Daniel reads the words, he does so in Aramaic, Belshazzar's native tongue. As we have seen, the issue is not just the interpretation but the writing, the words themselves. The words "Mene, Mene Tekel Upharsin (Peres)" mean nothing by themselves as far as an interpretation, the words by themselves mean simply, "**numbered, weighed, and divided(s).**" It should be noted that "upharsin" is what was written; it is the plural form of the word "divide," so the writing reads "divisions." When Daniel is later interpreting the writing, he uses the singular form of the word "peres" meaning "divided." Divisions were coming, for in that very night the kingdom was divided.

Having received the meaning of these words from God, Daniel reads the words and interpretation to Belshazzar.

MENE: God hath numbered thy kingdom, and finished it. The sun was all but setting upon the Babylonian empire. The time they had been "numbered" was 70 years. The prophet Jeremiah prophesied that 70 years were determined against Babylon, and in the first year of Darius, Daniel understood the 70 years were all but complete. (See Daniel 9:1-2 cf. 2 Chronicles 36:20-21; Psalms 90:10 - 12.)

TEKEL: Thou art weighed in the balances, and art found wanting. Belshazzar was found wanting, coming of short of God's holy scales. Belshazzar's act was against the Lord of heaven, whose hand Belshazzar's very breath was in. God had determined the last breath of Belshazzar, for in this very night he is slain. "... **for the LORD is a God of knowledge, and by him actions are weighed.**" (1 Samuel 2:3)

PERES: Thy kingdom is divided, and given to the Medes and Persians. Here is the revelation of who the succeeding kingdom shall be: the Medo-Persian empire, a divided government of the Medes and the Persians.

Daniel reveals that it is because of Belshazzar's actions that the fall of Babylon will happen in his time. He is "weighed and found wanting." Here Daniel also reveals the identity of the arms and breast of silver of the first revelation given in chapter two. In the first revelation the silver portion of the image is not made known, only the head of gold, which is Babylon. The Babylonian kingdom is now therefore divided into the two arms of the Medo-Persian empire. Daniel understands the next world empire will be Medo-Persian from the revelations he had also received from the vision in chapter eight of a ram; see Daniel 8:20 (remember chapters seven and eight take place before this chapter chronologically).

For his interpretation, Daniel is rewarded with the scarlet and a gold chain, and is made third ruler in all the kingdom. This will all perish however, for on this very night the head of gold will fall.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old. (Daniel 5:30-31)

On the same night as Daniel's interpretation Belshazzar, the king of the Chaldeans, was slain. In one night, the chest and arms of silver now rule over Israel and the Babylonian empire. Over 100 years before this event, God set forth through the prophet Isaiah how Babylon would be overtaken:

- In **Isaiah 44:1-20** God challenges all the gods that Israel was worshiping saying "**who, as I shall call?**" (vs. 7) In this statement God is challenging all the gods to "call it," to tell the future if they are able. This is reminiscent of what Daniel says to Belshazzar concerning the gods he was praising, gods who see not, hear not, nor know (Daniel 5:23).
- In **Isaiah 44:24-26** God declares it is He that is able to call it, and in so doing He "**maketh diviners mad, that turneth wisemen backward and maketh their knowledge foolish.**" This is also similar to Daniel making known that which the wise men of Babylon could not.
- Finally in **Isaiah 44:27, 28 & 45:1, 2** He "calls it," naming a king by name, one Cyrus who shall come and take Babylon and make a proclamation to allow all the Jewish

people to return to their homeland and rebuild the temple. This prophecy took place some 140 years before Cyrus was born.

In 1879 a cylinder was discovered in Babylon that recorded in great detail the conquest of Babylon by Cyrus, king of Persia. The inscriptions confirm the veracity of Isaiah's prophecy:

"Cyrus on his way to Babylon came to the banks of the Gyndes, a stream which, rising in the Matienian mountains, runs through the country of the Dardanians, and empties itself into the river Tigris. The Tigris, after receiving the Gyndes, flows on by the city of Opis [i.e., Baghdad], and discharges its waters into the Erythraean sea [i.e., the Persian Gulf]. When Cyrus reached this stream, which could only be passed in boats, one of the sacred white horses accompanying his march, full of spirit and high mettle, walked into the water, and tried to cross by himself; but the current seized him, swept him along with it, and drowned him in its depths. Cyrus, enraged at the insolence of the river, threatened so to break its strength that in future even women should cross it easily without wetting their knees. Accordingly he put off for a time his attack on Babylon, and, dividing his army into two parts, he marked out by ropes one hundred and eighty trenches on each side of the Gyndes, leading off from it in all directions, and setting his army to dig, some on one side of the river, some on the other, he accomplished his threat by the aid of so great a number of hands, but not without losing thereby the whole summer season.

Having, however, thus wreaked his vengeance on the Gyndes, by dispersing it through three hundred and sixty channels, Cyrus, with the first approach of the ensuing spring, marched forward against Babylon. The Babylonians, encamped without their walls, awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the



Persian king, whereupon they withdrew within their defenses. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

Cyrus was now reduced to great perplexity, as time went on and he made no progress against the place. In this distress either someone made the suggestion to him, or he bethought himself of a plan, which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream, as soon as the water became shallow enough: he then himself drew off with the unwarlike portion of his host, and made for the place where [former queen] Nitocris dug the basin for the river, where he did exactly what she had done formerly: he turned the Euphrates by a canal into the basin, which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians who had been left for the purpose at Babylon by the, river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly; for they would have made fast all the street gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy, as it were, in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had transpired, but as they were engaged in a festival, continued dancing and reveling until they learnt the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon."

This historical account proves the trustworthiness of scripture:

- **That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: (Isa 44:26).** This is testament to the fact that God will make the words of His prophets come to pass, the prophetic announcement concerning Cyrus and the events surrounding the fall of Babylon. Cyrus will allow God's people Israel to return to their land and build, inhabiting the land of Judah once again. **(Ezra 1:1-4; 2 Chronicles 36:22-23).**

- **That saith to the deep, Be dry, and I will dry up thy rivers: (Isa 44:27).** Cyrus's armies lowered the waters by diverting the Euphrates so that they could go under the water gate into the city.
- **That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. (Isa 44:28).**
- **Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; (Isa 45:1).** The loosing of the loins is a reference to Belshazzar's reaction upon seeing the handwriting on the wall. The gates are also mentioned; they shall not be shut, and the record tells that when Cyrus's armies entered the city the gates that lined the waterway were left open.
- **And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. (Isa 45:3)** Cyrus would not only allow the Jewish people to return to the land, but he would restore their vessels from the house of God. Those treasures that were placed in temples to the gods of the Babylon, would be returned to them.

The Fall of Babylon the Head of Gold (vss. 30,31): Daniel knew the gifts offered him would perish that very night, for as Belshazzar had his feast praising his gods, lifting himself against the Lord of heaven, the Medes and the Persians' massive army had already taken the exterior of the city. Once Daniel makes the writing and the interpretation known the city is all but fallen, and on the same night Belshazzar, the king of the Chaldeans, will be slain.

The fall of the Babylonian empire was a prophesied event. Jeremaih proclaimed, **"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."** (Jeremiah 25:11-12)

