

**A VISION OF GOD'S JUDGMENT  
ON JERUSALEM  
EZEKIEL 8:1 - 12:20**

**<sup>1</sup>In the sixth year, in the sixth month, on the fifth day of the month, as I sat in my house, with the elders of Judah sitting before me, the hand of the Lord YHWH fell upon me there.**

**<sup>2</sup>I looked, and there was a figure that had the appearance of fire; below what appeared to be its loins down was fire, and from the loins up was like the appearance of brightness, like gleaming amber. <sup>3</sup>It stretched out the form of a hand, and took me by a lock of my head; and the spirit lifted me up between earth and heaven, and brought me in a vision from God to Jerusalem, to the entrance of the gateway of the inner court that faces north, to the seat of the image of jealousy, which provokes to jealousy. <sup>4</sup>And the glory of the God of Israel was there, like the vision that I had seen in the valley.**

**<sup>5</sup>Then God said to me, "Son of man, lift up your eyes now in the direction of the north." So I lifted up my eyes toward the north, and there, north of the gate was an altar. The image of jealousy itself stood in the entrance.**

**<sup>6</sup>He said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel are committing here, to drive me far from my sanctuary? Yet you will see still greater abominations."**

**<sup>7</sup>And he brought me to the entrance of the court; I looked, and there was a hole in the wall. <sup>8</sup>Then he said to me, "Son of man, dig through the wall"; and when I dug through the wall, there was an entrance. <sup>9</sup>He said to me, "Go in, and see the vile abominations that they are committing here."**

To this point we have been following step by step the contents of Ezekiel's initial vision, along with supplementary material linked to it by later editors. Here we move to a second vision. Comparison with 1:2 indicates that this takes place the following year, 592, six years after the capture of Jerusalem and the exiling of King Jeconiah, but still five years before the destruction of the city and temple (587).

Verse one tells us that Ezekiel has been accepted as a prophet by the elders who are looking to him for the word of God, much as we find them doing in the legends that surround the figure of Elisha (see 2Kings 4:38; 6:1; 6:32). The vision of the figure in verse 2 recalls the same figure in Ezekiel's initial vision (1:27). In the first vision we heard of the hand being 'upon' Ezekiel (1:3; 3:14; 3:22). This time the hand takes hold of him and (in his ecstasy) he is carried by the spirit to Jerusalem (verse 3).

He is aware of 'the glory of the God of Israel'(verse 4) there and God instructs him to look north from the temple gate, where he sees a statue with its own altar, indicating idolatrous cult. Such an image stands as a rival to YHWH, who is aroused to jealousy (and so to anger, and consequent punishment). The following from Jeremiah (11:13) is relevant:

Your gods have become as many as your towns, O Judah; and as many as the streets of Jerusalem are the altars you have set up to shame, altars to make offerings to Baal.

God invites Ezekiel to look more closely at the idolatry that is taking place right next to YHWH's temple. With the capture of the city in 598, people thought YHWH had abandoned them. They were looking to other gods to protect them.

Verse 6 prepares us for a second example of idolatry.

The elders, not being priests, were not in the temple sanctuary but in the northern part of the palace court. The number 70 demonstrates that this is not a random group, but the official representatives of Israel (see Exodus 24 and Numbers 11). The animals mentioned in verse 10 are all ‘unclean’ (see Leviticus 11; see also Deuteronomy 4:16-18). Verse 12 seems to indicate that the idolatry that was displayed in the public court was also being carried out by the populace in their homes.

Verse 14 reveals a third example of idolatry. This is the only time that the Sumerian-Babylonian vegetation god, Tammuz, is mentioned in the Old Testament. He was the god of the dying summer vegetation. The dying of this young deity was mourned – as we see here.

Verse 16 reveals the fourth and worst sacrilege, happening in YHWH’s temple adjacent to the altar used for burning sacrificial offerings. Priests (though the word is avoided) are bowed in worship towards the rising sun, their backs to the sanctuary of YHWH. Is Jeremiah 2:27 relevant here?

They have turned their backs to me, and not their faces.

Failure to give proper worship to God is recognised as the key to the complete breakdown of social order (see ‘violence’ of verse 17; see 7:23). They are goading YHWH to fury, and YHWH will punish them mercilessly.

**<sup>10</sup>So I went in and looked; there, portrayed on the wall all around, were all kinds of creeping things, and loathsome animals, and all the idols of the house of Israel.**

**<sup>11</sup>Before them stood seventy of the elders of the house of Israel, with Jaazaniah son of Shaphan standing among them. Each had his censer in his hand, and the fragrant cloud of incense was ascending.**

**<sup>12</sup>Then he said to me, “Son of man, have you seen what the elders of the house of Israel are doing in the dark, each in his room of images? For they say, ‘YHWH does not see us, YHWH has forsaken the land.’” <sup>13</sup>He said also to me, “You will see still greater abominations that they are committing.”**

**<sup>14</sup>Then he brought me to the entrance of the north gate of the house of YHWH; women were sitting there wailing for Tammuz. <sup>15</sup>Then he said to me, “Have you seen this, son of man? You will see still greater abominations than these.”**

**<sup>16</sup>And he brought me into the inner court of the house of YHWH; there, at the entrance of the temple of YHWH, between the porch and the altar, were about twenty-five men, with their backs to the temple of YHWH, and their faces toward the east, prostrating themselves to the sun toward the east. <sup>17</sup>Then he said to me, “Have you seen this, son of man? Is it not bad enough that the house of Judah commits the abominations done here? Must they fill the land with violence, and provoke my anger still further? See, they are putting the branch to their nose!**

**<sup>18</sup>Therefore I will act in wrath; my eye will not spare, nor will I have pity; and though they cry in my hearing with a loud voice, I will not listen to them.”**

## The destroying angels

**<sup>1</sup>Then he cried in my hearing with a loud voice, saying, "Draw near, you executioners of the city, each with his destroying weapon in his hand."**

**<sup>2</sup>Six men came from the direction of the upper gate which faces north, each with his weapon for slaughter; among them was a man clothed in linen, with an inkhorn at his side. They went in and stood beside the bronze altar.**

**<sup>3</sup>Now the glory of the God of Israel had gone up from the cherub on which it rested to the threshold of the house.**

**YHWH called to the man clothed in linen, who had the inkhorn at his side; <sup>4</sup>and said to him, "Go through the city, through Jerusalem, and put a mark on the foreheads of those who sigh and groan over all the abominations that are committed in it."**

**<sup>5</sup>To the others he said in my hearing, "Pass through the city after him, and kill; your eye shall not spare, and you shall show no pity. <sup>6</sup>Cut down old men, young men and young women, little children and women, but touch no one who has the mark. And begin at my sanctuary." So they began with the elders who were in front of the house. <sup>7</sup>Then he said to them, "Defile the house, and fill the courts with the slain. Go!" So they went out and killed in the city.**

Chapter 8 listed the behaviour that demanded that God 'act in wrath' (8:18). The sins of Jerusalem could not be allowed to go unchecked.

Here in chapter 9 God summons the destroying angels (seven of them) to effect divine punishment. The idea is traditional. One thinks of the destroying angel in Egypt (Exodus 12:23), and the destroying angel that (in one tradition) struck down the Assyrian army of Sennacherib, in order to break the siege of Jerusalem (2Kings 19:35).

The seventh figure is wearing priestly garb, and is also a scribe. The word translated 'inkhorn' (תִּבְרֵךְ) is a loan word from Egypt. He is commanded to put a mark on the foreheads of those who disapprove of the sinful behaviour that is all around them. This mark will indicate that they belong to YHWH. One thinks of the marks that protected the Israelites from the destroying angel on the eve of the Passover (Exodus 21:6). After chapter 8 it is good to discover that not all the inhabitants of Jerusalem were involved in idolatrous cult.

In 8:4 we were told that the 'glory of the God of Israel' was present in the temple. Here, just before the instruction given to the priest-scribe we are told that 'the glory of the God of Israel' had left the sanctuary and vanished! Nothing could be more ominous!

The other six destroying angels are now ordered to cut down all who had aroused God's jealousy, starting in the sanctuary.

A genuine prophet was expected to make intercession for the people. Ezekiel fulfils that role here. However, things have gone too far. Nothing can stop the carrying out of God's command to destroy all involved in 'bloodshed' and 'perversity' (verse 9).

In verse 10 YHWH responds to Ezekiel by declaring that he will not show mercy. At the same time it is made clear that those to be punished have brought this upon themselves.

We are reassured in verse 11 that the priest-scribe has carried out God's command. The innocent will be spared.

**<sup>8</sup>While they were killing, and I was left alone, I fell prostrate on my face and cried out, "Ah Lord YHWH! will you destroy all who remain of Israel as you pour out your wrath upon Jerusalem?"**

**<sup>9</sup>He said to me, "The guilt of the house of Israel and Judah is exceedingly great; the land is full of bloodshed and the city full of perversity; for they say, 'YHWH has forsaken the land, and YHWH does not see.'**

**<sup>10</sup>As for me, my eye will not spare, nor will I have pity, but I will bring down their deeds upon their heads."**

**<sup>11</sup>Then the man clothed in linen, with the inkhorn at his side, brought back word, saying, "I have done as you commanded me."**

**<sup>1</sup>Then I looked, and above the dome that was over the heads of the cherubim there appeared something like a sapphire, in form resembling a throne.**

**<sup>2</sup>He said to the man clothed in linen, "Go within the wheelwork underneath the cherub; fill your hands with burning coals from among the cherubs, and scatter them over the city." He went in as I looked on.**

**<sup>3</sup>Now the cherubs were standing on the south side of the house when the man went in; and a cloud filled the inner court.**

**<sup>4</sup>Then the glory of YHWH rose up from the cherub to the threshold of the house; the house was filled with the cloud, and the court was full of the brightness of the glory of YHWH.**

**<sup>5</sup>The sound of the cherubs' wings could be heard as far as the outer court, like the voice of God Almighty when he speaks. <sup>6</sup>When he commanded the man clothed in linen, "Take fire from within the wheelwork, from among the cherubs," he went in and stood beside a wheel.**

**<sup>7</sup>And a cherub stretched out his hand from among the cherubs to the fire that was among the cherubs, took some of it and put it into the hands of the man clothed in linen, who took it and went out. <sup>8</sup>The cherubs appeared to have the form of a human hand under their wings.**

**<sup>9</sup>I looked, and there were four wheels beside the cherubs, one beside each cherub; and the appearance of the wheels was like gleaming beryl. <sup>10</sup>And as for their appearance, the four looked alike, something like a wheel within a wheel. <sup>11</sup>When they moved, they moved in any of the four directions without veering as they moved; but in whatever direction the front wheel faced, the others followed without veering as they moved. <sup>12</sup>Their entire body, their rims, their spokes, their wings, and the wheels—the wheels of the four of them—were full of eyes all around. <sup>13</sup>As for the wheels, they were called in my hearing "the wheelwork."**

Throughout chapter ten we find many connections with the vision recorded in chapter one. Verse 1 picks up the details of 1:26. Here the creatures who carry God's throne are identified as cherubs (see 1Kings 6:23-28). The Akkadian *kāribu* were gods of a lower rank who guarded the sanctuary and presented people's prayers to the temple god (Akkadian *karābu* means 'to pray', or 'to bless').

Verse 2 makes no mention of the inkhorn. YHWH is addressing the man as priest, not as scribe. The fire that is going to reduce the city to ash is fire taken from the sanctuary (see 1:13). The fire is holy. The destruction of the city is from God.

We are reminded in verse 4 of YHWH's departure from his throne in the sanctuary (see 9:3). The cloud speaks of his mysterious presence in the temple and the courtyard (see 1Kings 8:10-11).

Verse 5 repeats the imagery of 1:25, even to the repetition of 'God Almighty' (אל-שׁדַּי).

Verse 8 repeats 1:8 and verses 9-12 repeat 1:15-18.

The connections with chapter 1 continue. Verse 14 repeats 1:6, 10, and verses 16-17 repeat 1:19-21.

In his vision, Ezekiel has already seen the glory of YHWH rise up from the throne and go to the sanctuary threshold (see 9:3 and 10:4). Now he sees the glory and the mobile throne supported by the cherubs abandon the sanctuary altogether and go to the east gate of the temple.

**<sup>14</sup>Each one had four faces: the first face was that of the cherub, the second face was that of a human, the third that of a lion, and the fourth that of an eagle.**

**<sup>15</sup>The cherubs rose up. These were the creatures that I saw by the Chebar canal. <sup>16</sup>When the cherubs moved, the wheels moved beside them; and when the cherubs lifted up their wings to rise up from the earth, the wheels at their side did not veer. <sup>17</sup>When they stopped, the others stopped, and when they rose up, the others rose up with them; for the spirit of the creatures was in them.**

**<sup>18</sup>Then the glory of YHWH went out from the threshold of the house and stopped above the cherubs. <sup>19</sup>The cherub lifted up their wings and rose up from the earth in my sight as they went out with the wheels beside them. They stopped at the entrance of the east gate of the house of YHWH; and the glory of the God of Israel was above them.**

**<sup>20</sup>These were the creatures that I saw underneath the God of Israel at the Chebar canal; I realised now that they were cherubs. <sup>21</sup>Each had four faces, each four wings, and underneath their wings something like human hands. <sup>22</sup>As for what their faces were like, they were the same faces whose appearance I had seen by the Chebar canal. Each one moved straight ahead.**

**<sup>1</sup>The spirit lifted me up and brought me to the east gate of the house of YHWH, which faces east. There, at the entrance of the gateway, were twenty-five men; among them I saw Jaazaniah son of Azzur, and Pelatiah son of Benaiah, officials of the people.**

**<sup>2</sup>He said to me, "Son of man, these are the men who devise iniquity and who give wicked counsel in this city; <sup>3</sup>they say, 'Do not build houses; this city is the pot, and we are the meat.' <sup>4</sup>Therefore prophesy against them; prophesy, son of man."**

**<sup>5</sup>Then the spirit of YHWH fell upon me, and he said to me, "Say, Thus says YHWH: This is what you think, O house of Israel; I know the things that come into your mind. <sup>6</sup>You have killed many in this city, and have filled its streets with the slain. <sup>7</sup>Therefore thus says the Lord YHWH: The slain whom you have placed within it are the meat, and this city is the pot; but you shall be taken out of it. <sup>8</sup>You have feared the sword; and I will bring the sword upon you, says the Lord YHWH. <sup>9</sup>I will take you out of it and give you over to the hands of foreigners, and execute judgments upon you. <sup>10</sup>You shall fall by the sword; I will judge you at the border of Israel. And you shall know that I am YHWH.**

**<sup>11</sup>This city shall not be your pot, and you shall not be the meat inside it; I will judge you at the border of Israel. <sup>12</sup>Then you shall know that I am YHWH, whose statutes you have not followed, and whose ordinances you have not kept, but you have acted according to the ordinances of the nations that are around you."**

**<sup>13</sup>Now, while I was prophesying, Pelatiah son of Benaiah died. Then I fell down on my face, cried with a loud voice, and said, "Ah Lord YHWH! will you make a full end of the remnant of Israel?"**

We are introduced to royal advisers left in Jerusalem when Jeconiah and the others were exiled to Babylon. These include two officials whom Ezekiel recognises.

The 'wicked counsel'(verse 2) given by them consist in telling the inhabitants of the city not to bother building. The implication seems to be that they can take for themselves the houses of those exiled. After all they are the choicest meat in the pot. They are the ones now who control the city, so they can do what they like.

In his vision Ezekiel is instructed to accuse the city officials of being responsible for the death of the inhabitants (verse 6). This is something 'foreseen' in earlier sections of the vision. The fate of the leaders will be worse. They will be removed from the city and slain outside (see 2Kings 25:20-21 for the scene in the Babylonian camp at Riblah - mentioned in 6:14).

When they suffer the consequences of their evil scheming, they will 'know that I am YHWH'(verses 9 and 12; see 6:7, 10, 13, 14; 7:4, 27). Instead of behaving as God's chosen people, they have followed the example of the surrounding nations (verse 12; see 5:7).

The sudden death of one of the officials is a sign that the threat is already working. All will be destroyed, as YHWH has threatened.

Verse 15 makes explicit what was implied in verse 3. The officials in Jerusalem have been telling the people, including those whose responsibility it is to ensure that ancestral property returns to those who have temporarily lost it ('your own kin', אֶלְכֵיךָ אֲנִי, אֲנִי אֲנִי), that the exiles 'have gone far from YHWH', which demonstrates that the exiles have lost YHWH's favour. It is all right for those left behind to take possession of their property.

YHWH contradicts this view. It is YHWH who has 'scattered' the exiles (verse 16), but 'in a little way' he has remained with them there. Furthermore, he will bring them home and it will be to them that he will give 'the land of Israel' (verse 17). Note that the exiles were called 'the house of Israel' in verse 15. When they return they will cleanse the city of its defilement (verse 18).

This will become possible because God will give the scattered exiles 'a new heart'. They will think differently, decide differently and behave differently. He will give them 'a new spirit'. Their communion with God will be renewed. The fruit of this renewal will be that they will keep their covenant obligations by being attentive to God's will and obeying God's commandments.

There follows for the first time in Ezekiel the traditional covenant formula: 'they shall be my people and I will be their God' (verse 20).

The text returns to those still in the city. They have not 'removed the detestable things' (verse 18), and so must suffer the consequences of their 'heart of stone'.

**14**Then the word of YHWH came to me: **15**Son of man, your brethren, your own kin, your fellow exiles, the whole house of Israel, all of them, are those of whom the inhabitants of Jerusalem have said, "They have gone far from YHWH; to us this land is given for a possession."

**16**Therefore say: Thus says the Lord YHWH: Though I removed them far away among the nations, and though I scattered them among the countries, yet I have been a sanctuary to them in a little way in the countries where they have gone.

**17**Therefore say: Thus says the Lord YHWH: I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel. **18**When they come there, they will remove from it all its detestable things and all its abominations.

**19**I will give them one heart, and put a new spirit within them; I will remove the heart of stone from their flesh and give them a heart of flesh, **20**so that they may follow my statutes and keep my ordinances and obey them. Then they shall be my people, and I will be their God.

**21**But as for those whose heart goes after their detestable things and their abominations, I will bring their deeds upon their own heads, says the Lord YHWH.

YHWH leaves the city

**<sup>22</sup>Then the cherubs lifted up their wings, with the wheels beside them; and the glory of the God of Israel was above them. <sup>23</sup>And the glory of YHWH ascended from the middle of the city, and stopped on the mountain east of the city.**

**<sup>24</sup>The spirit lifted me up and brought me in a vision by the spirit of God into Chaldea, to the exiles. Then the vision that I had seen left me.**

**<sup>25</sup>And I told the exiles all the things that YHWH had shown me.**

Twice we have heard that Ezekiel in his vision saw the glory of YHWH rise from throne in the sanctuary and go to the temple threshold (see 9:3 and 10:4). Then he saw the throne with the presence move and stop at the east gate of the temple (10:19). Now the divine presence leaves the city, crosses the Kidron valley and stops on the Mount of Olives to the east of the city.

Here the ecstasy ends and Ezekiel finds himself where he has been all the time – with the exiles in Chaldea. He tells his fellow exiles what he has seen in his vision and what YHWH has instructed him to say.

The sign-action described in 12:1-16 is included here to be read in the light of the vision just described. Those whom Ezekiel is addressing in exile stand for the whole nation when they are described as a 'rebellious house' (verse 2). They refuse to see and hear, and so Ezekiel is instructed not only to speak from YHWH to them, but to act out what the prophetic word is describing.

People's refusal to see and hear was demonstrated by Zedekiah's failure to learn the lesson of the capture of Jerusalem in 598 and the exile of hostages. Ezekiel would have known about Zedekiah's failed attempt to organise an anti-Babylonian alliance in 594 (see Introduction page 24).

Ezekiel's dramatising of the preparation of baggage for the journey into exile would have vividly reminded his fellow exiles of what they went through in 598. He is saying it is going to happen again to those who were left behind in Jerusalem. The digging through the wall speaks of breaches made in the wall by a besieging army (see 2Kings 25:4).

**<sup>1</sup>The word of YHWH came to me:  
<sup>2</sup>Son of man, you are living in the midst of a rebellious house, who have eyes to see but would not see, who have ears to hear but would not hear; <sup>3</sup>for they are a rebellious house.**

**Therefore, son of man, prepare for yourself an exile's pack, and go away by day in their sight; you shall go like an exile from your place to another place in their sight. Perhaps they will understand, though they are a rebellious house. <sup>4</sup>You shall bring out your things by day in their sight, as an exile's pack; and you shall go out yourself at evening in their sight, as those do who go into exile. <sup>5</sup>Dig through the wall in their sight, and carry the baggage through it. <sup>6</sup>In their sight you shall lift the pack on your shoulder, and carry it out in the dark; you shall cover your face, so that you may not see the land; for I have made you a sign for the house of Israel.**

**<sup>7</sup>I did just as I was commanded. I brought out my things by day, as an exile's pack, and in the evening I dug through the wall with my own hands; I brought it out in the dark, carrying it on my shoulder in their sight.**

**<sup>8</sup>In the morning the word of YHWH came to me: <sup>9</sup>Son of man, has not the house of Israel, the rebellious house, said to you, "What are you doing?" <sup>10</sup>Say to them, "Thus says the Lord YHWH: This oracle concerns the prince in Jerusalem and all the house of Israel in it." <sup>11</sup>Say, "I am a sign for you: as I have done, so shall it be done to them; they shall go into exile, into captivity."**

**<sup>12</sup>And the prince who is among them shall lift his baggage on his shoulder in the dark, and shall go out; he shall dig through the wall and carry it through; he shall cover his face, so that he may not see the land with his eyes.**

**<sup>13</sup>I will spread my net for him, and he shall be caught in my snare; and I will bring him to Babylon, the land of the Chaldeans, yet he shall not see it; and he shall die there.**

**<sup>14</sup>I will scatter to every wind all who are around him, his helpers and all his troops; and I will unsheathe the sword behind them. <sup>15</sup>And they shall know that I am YHWH, when I disperse them among the nations and scatter them through the countries.**

**<sup>16</sup>But I will let a few of them escape from the sword, from famine and pestilence, so that they may tell of all their abominations among the nations where they go; then they shall know that I am YHWH.**

Verses 10-16 appear to be a 'clarifying interpretation' based on what happened to Jerusalem and its governor, Zedekiah, in 587. The following account is from 2Kings 25:3-12:

On the ninth day of the fourth month the famine became so severe in the city that there was no food for the people of the land. Then a breach was made in the city wall; the king with all the soldiers fled by night by the way of the gate between the two walls, by the king's garden, though the Chaldeans were all around the city. They went in the direction of the Arabah. But the army of the Chaldeans pursued the king, and overtook him in the plains of Jericho; all his army was scattered, deserting him.

Then they captured the king and brought him up to the king of Babylon at Riblah, who passed sentence on him. They slaughtered the sons of Zedekiah before his eyes, then put out the eyes of Zedekiah; they bound him in fetters and took him to Babylon.

In the fifth month, on the seventh day of the month—which was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. He burned the house of YHWH, the king's house, and all the houses of Jerusalem; every great house he burned down. All the army of the Chaldeans who were with the captain of the guard broke down the walls around Jerusalem. Nebuzaradan the captain of the guard carried into exile the rest of the people who were left in the city and the deserters who had defected to the king of Babylon—all the rest of the population. But the captain of the guard left some of the poorest people of the land to be vine dressers and tillers of the soil.

This is a separate unit, included here so that it will be interpreted, like the previous verses in chapter 12, in the light of the vision described in chapters 8 to 11.

Ezekiel's response to the word of YHWH is one of trembling and fear, as he 'sees' the terrible suffering of his people. We think of the following from Ezekiel's older contemporary, Jeremiah (4:19-20).

My anguish, my anguish! I writhe in  
pain! Oh, the walls of my heart!  
My heart is beating wildly;  
I cannot keep silent;  
for I hear the sound of the trumpet,  
the alarm of war.  
Disaster overtakes disaster,  
the whole land is laid waste.

– Jeremiah 4:19-20

The exiles whom Ezekiel is addressing would have been hoping to return to Jerusalem. He is telling them that worse is to come.

<sup>17</sup>**The word of YHWH came to me:**

<sup>18</sup>**Son of man, eat your bread with quaking, and drink your water with trembling and with fearfulness;**

<sup>19</sup>**and say to the people of the land, Thus says the Lord YHWH concerning the inhabitants of Jerusalem in the land of Israel: They shall eat their bread with fearfulness, and drink their water in dismay, because their land shall be stripped of all it contains, on account of the violence of all those who live in it.**

<sup>20</sup>**The inhabited cities shall be laid waste, and the land shall become a desolation; and you shall know that I am YHWH.**

