

go with thee, and say unto them: Thus said Iahvah Sabaoth; So will I break this people and this city, as one breaketh the potter's vessel so that it cannot be mended again! Thus will I do to this place, saith Iahvah, and to the inhabitants thereof, and make (infin. constr. as in xvii. 10, continuing the mood and person of the preceding verb; which is properly a function of the infin. absol., as in ver. 13) *this city like a Tophet*—make it one huge altar of human sacrifice, a burning-place for thousands of human victims. *And the houses of Jerusalem, and the houses of the kings of Judah*—the palace of David and Solomon, in which king after king had reigned, and “done the evil in Iahvah’s eyes,”—*shall become like the place of the Tophet, the defiled ones! even all the houses upon the roofs of which they burnt incense unto all the host of heaven, and poured outpourings* (libations of wine and honey) *unto other gods.* (So the Heb. punctuation, which seems to give a very good sense. The principal houses, those of the kings and grandees, are called “the defiled,” because their roofs especially have been polluted with idolatrous rites. The last clause of the verse explains the epithet, which might have been referred to “the kings of Judah,” had it preceded “like the place of the Tophet.” The houses were not to become “defiled”; they were already so, past all cleansing; they were to be destroyed with fire, and in their destruction to become the Tophet or sacrificial pyre of their inhabitants. We need not, therefore, read *Tophteh*, after Isa. xxx. 33, as I at first thought of doing, to find afterwards that Ewald had already suggested it. The term rendered “even all,” is lit. “unto all,” that is, “including all”; cf. Ezek. xlv. 9).<sup>1</sup>

<sup>1</sup> LXX. ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν makes it possible that they read מִמֵּנֵם which would represent מִמֵּנֵם “defiled.”