

chapter, it is longer than the two chapters devoted to Moab. This burden is remarkable for the unique passage of blessing with which it ends (19:24-25). The seventh burden is introduced by a phrase describing the time at which it was given. Its position is logical, right after the burdens of Ethiopia and Egypt, since it combines the two in one prediction that both would fall captive to Assyria. This prediction was fulfilled in Isaiah's lifetime. The eighth burden deals with a region already discussed, though its title, "the burden of the desert of the sea," leaves the reader guessing as to its content. It proves to be a dramatic picture of the coming of news of the final destruction of Babylon. Its precise relation to the actual events involves some interesting problems. The two verses entitled "The burden of Dumah" do not contain specific denunciation of Edom, and thus differ from all the previous burdens. The reference seems to be to the desert hills of Edom, where a watcher on Mount Seir might be imagined as eagerly looking for the end of the long night. The cryptic answer to the anxious inquiry hints of greater mysteries to be fulfilled before God's plan is complete.

After Edom the seer's vision moves south and east, to predict the doom of the Arabian tribesmen.

As already noticed, the eleventh burden deals with Judah, reminding Isaiah's hearers that God's declarations of wrath against wicked enemies do not excuse those who have enjoyed His goodness from living up to the standards He has placed before them. There is no excuse for haughtiness of spirit or human self-sufficiency among the true followers of God. His standards are so high that no human effort can attain to them. Only a broken spirit and a contrite heart, with a sincere acceptance of the salvation given freely through the finished work of Christ, can avail before God.

The last of the burdens deals with the great merchant city of Tyre. Much both of good and of harm came to the surrounding nations through this great mercantile city. Though the chapter speaks most prominently of Tyre, it also refers to Sidon (Zidon), the other merchant city of Phoenicia, which at this period was closely connected with it. It is interesting to note that the third of the great Phoenician merchant cities -- Byblos, further to the north -- gave its name to