verses, with their great emphasis on children, an equally cogent argument might be made that *children* is meant.

This portion ends with a general exhortation to every believer: "Those who hopefully wait for me will not be put to shame."

With verse 24 the prophet returns to the immediate situation.

> (24) Can the prey be taken from the mighty, or the captives of a tyrant be rescued? (25) But thus says the LORD, even the captives of the mighty will be taken away, and the prey of the tyrant will be rescued; for I will contend with the one who contends with you, and I will save your sons. (26) I will make your oppressors eat their own flesh, and they will become drunk with their own blood as with wine, and all flesh will know that I, the LORD, am your Saviour and your Redeemer, the mighty One of Jacob.

As the second answer to Israel's cry of despair, God again uses a rhetorical question: "Can the prey be taken from a mighty man, or the captives of a tyrant be rescued?" (v. 24). Then He says that this may indeed happen. There is no human force so great that a greater may not overcome it. But God's power is far superior to that of any human conqueror. No matter how strong the tyrant who holds God's people in subjection, God is stronger. Though He may allow wickedness to triumph for a time, He gives the promise, "I will save your children."

This verse should give great comfort to Christians living in Communist dominated lands, where meetings for prayer and worship are often brutally disrupted. Christian leaders are imprisoned and tortured, and often their children are sent to orphan homes to be raised as atheists. God says that He will contend with those who contend with His people and will save their children. In God's own time, the oppressors will be utterly destroyed.

The answer to Zion's complaint is continued in the next three verses, though the chapter division has been wrongly placed.

> (50:1) Thus says the LORD, where is the certificate of divorce by which I have sent your mother away? Or to which of my