

# ISAIAH

## ISAIAH 49:24-26, THE OMNIPOTENT GOD

The previous verses revealed both Israelite and Gentile individual salvation as well as national salvation for Israel. How was this going to happen? How could all those powerful nations that had persecuted and subjugated Israel for so long be brought to the point that they not only allowed Israel to return to the land from exile, they helped Israel get back into the land and paid homage to them once they got there? What could possibly happen that would cause kings and queens to not only release them but to serve them and pay homage to them? That cannot be even remotely possible, can it? Man cannot do it, but God can certainly do it. The next three verses not only say that it can happen, but they say that it will certainly happen.

There is no specific mention made of any particular nation that is antagonistic to Israel, and this verse is presenting the general truth that God is fully capable of overcoming any human king, army, and nation.

Isaiah 49:24 <sup>24</sup>“Can the prey [מִלְקוֹת] be taken from the mighty [גִּבּוֹר] man, Or the captives [שְׁבִי] of a tyrant [צַדִּיק] be rescued [מִלֵּט]?”

God is obviously capable of rescuing weak, helpless people from the hands of someone more powerful and who treats them as nothing more than helpless prey. The picture is that of the powerful unjustifiably dominating, subjugating, and harming the weaker party. But no matter how powerful kings and their nations may become, they are nothing to God, and He is actually amused at the unjustified, foolish arrogance of nations who think they can overcome Yahweh and His anointed.

Psalms 2:1–12 <sup>1</sup>Why are the nations in an uproar And the peoples devising a vain thing? <sup>2</sup>The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, <sup>3</sup>“Let us tear their fetters apart And cast away their cords from us!” <sup>4</sup>He who sits in the heavens laughs, The Lord scoffs at them. <sup>5</sup>Then He will speak to them in His anger And terrify them in His fury, saying, <sup>6</sup>“But as for Me, I have installed My King Upon Zion, My holy mountain.” <sup>7</sup>“I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You. <sup>8</sup>‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. <sup>9</sup>‘You shall break them with a rod of iron, You shall shatter them like earthenware.’” <sup>10</sup>Now therefore, O kings, show discernment; Take warning, O judges of the earth. <sup>11</sup>Worship the LORD with reverence And rejoice with trembling. <sup>12</sup>Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

This truth is applicable to all nations, but this verse in Isaiah is most likely a reference to Babylon, the nation who destroyed Judah and took her citizens captive, which is a type of the Babylonian world system under the leadership of antichrist that will attempt to do the same thing during the Tribulation. We have to remember that Babylon was God's called agent to inflict His divine temporal discipline on Judah and Jerusalem. In that

sense, Babylon's actions were righteous and this verse is saying that. Our NASB interpretation does not make that clear, but other English versions make it perfectly clear that Babylon was acting righteously in carrying out God's will on Judah, but we also know that Babylon exceeded the bounds of decency in so doing and would therefore reap its own judgment at the hand of God (Is. 14:4-6).

Prey, מלקוח, means war-booty, i.e., the spoils of war referring to objects taken by the victor after a battle or a war. This could be precious metals, clothes, livestock, the vanquished people, i.e., live booty, or anything else the victorious soldiers could carry off. It may also mean prey.

Mighty, גבור, means strong, mighty, manly, often referring to a mighty man, a warrior. It has the sense of being strong and of having political or military force.

This is referring to a powerful nation that conquered Israel and took everything worth taking when they did it. We know that Babylon took everything out of the Temple that was worth taking (Dan. 5:2-3). We also know that they took most of the population captive and removed them to Babylon (Jer. 39:22-23, 40:1).

The next clause refers to the captives being rescued.

Captives, שבי, means captive or captivity referring to the state of being captured implying control and oppression and often referring to relocating the captives to another place such as a prison or another country which we would refer to as exile. That is the practice of deporting and keeping a population in another country and culture as captives.

Rescue, מלט, means to flee to safety, to escape, to slip away, to save someone or oneself referring to delivering one from danger and so cause one to be safe, often with a focus on physically leaving an area. The sense is to escape by successfully running away from or avoiding confinement or danger.

This verse certainly relates to the Babylonian destruction of Judah and Jerusalem and the subsequent exile of the Israelites, but it also relates to the situation that will exist during the Tribulation when the Babylonian world system will be intent on annihilating the entire Jewish population of the world. At that time, the Jews will be hunted down to be tortured and imprisoned with the goal of murdering all of them.

What is interesting about this situation is that they are called "righteous" in these situations, although a few translations interpret this word as "tyrant" (NASB, ESV, ISV). Translations that interpret the word "righteous" include LSV, NKJV, CSB, LEB, and YLT. The KJV and ASV interpret it as "lawful captive." There is a textual issue in play here. There is a Qumran text (Dead Sea scroll) that uses a different word in verse 24 which may be translated "tyrant."

Tyrant, צדיק, (righteous) means just, righteous, upright, and innocent referring to being a person in accordance with a proper standard. It relates to a person characterized by righteous actions and morals. I can find no lexical support for translating this word as "tyrant;" it should be translated "righteous" or something similar. I suspect the NASB translators went with the Qumran text in this verse because it is in conformity with the way we

know the Babylonians acted, and they simply did not want to give the Babylonians any credit for being righteous in any way. If the Masoretic text is correct, we can understand the use of it in this context, because this word does not always have the positive religious character connotations that are frequently assigned to it. It can refer to relationships between people and nations that should be marked by a standard of morality and decency that is generally accepted as right and correct according to societal standards. In this situation, it would be perfectly acceptable to describe Babylon's behavior as "righteous" in the sense that the Babylonians were carrying out God's will for Israel at that point in time in history. The only reason that Babylon was empowered to conquer and destroy Jerusalem and Judah at that point in history is because God used them as His instrument to impose divine temporal discipline on His rebellious people and nation. Therefore, to use the word "righteous" in this context, is not to approve of their behavior or to assign any superior moral motives to it; it is to acknowledge that were engaged in doing God's will at that point in time.

The NET Bible did something similar in their translation of the verse. They decided that the word could not mean "righteous" in terms of the context, so they changed it to "conqueror," by relying on a Dead Sea Scroll manuscript that used a different word in this verse.

Isaiah 49:24 <sup>24</sup>... or captives be rescued from a conqueror? (NET Bible).

"The Hebrew text has צַדִּיק (*tsadiq*, 'a righteous [one]'), but this makes no sense in the parallelism. The Qumran scroll 1QIsa reads correctly עֲרִיץ ('violent [one], tyrant'; see v. 25) [NET Bible, s.v. "Isaiah 49:24, 1302, n. b].

The parallelism the NET Bible references is the parallel between "mighty man" (v. 25) and "tyrant." The sense of a mighty man is a warrior; therefore, the thinking is that "tyrant" is a much better parallel to that concept than is "righteous." The problem is that the text must not be changed to suit what we think it should say. "The Qumran reading gives a better parallel term to 'warrior' in the previous clause, and it is consistent with the parallelism between these two words in [Is.] 49:25. Those who accept the Qumran reading find both 24 and 25 describing a strong foreign conqueror in both phrases" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 372]. Young presented the argument for the Qumran Scroll, but he didn't support it. "The first Qumran Scroll has a reading that has long been proposed as a substitute for *righteous*, namely *despot*. This would seem to remove the difficulty and is probably supported by the presence of the same word in the following verse. If correct, the enemy who holds God's people is described as both a mighty one and a tyrant" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 292].

This is how the verse reads in some translations that translate the word as "righteous."

Isaiah 49:24 <sup>24</sup>... Or the captives of the righteous be delivered? (NKJV)

Isaiah 49:24 <sup>24</sup>... And the captive of the righteous delivered? (LSV, YLT)

In the King James and American Standard versions, the word is translated as “lawful captives.” I think a case may be made for this interpretation, because lawful implies a commitment to a legal standard which is within the definition of what it means to act in a righteous manner. Buksbazen supports this interpretation (Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 386).

Isaiah 49:24<sup>24</sup>... or the lawful captives be delivered? (ASV, KJV)

There is a frequently used Hebrew word that connotes the kind of behavior that is tyrannical, and Isaiah used it in verse 25 which the NASB also translated “tyrant.” This word is the word the NET Bible note identified as being used in both verses 24 and 25. That would make sense, but we have no way of knowing whether or not the scribes who copied the Qumran scroll in question changed the word in verse 24.

Tyrant, עֲרִיץ, means ruthless, terror-striking, tyrant, and violent pertaining to acting very harshly toward another implying usually the application of a great deal of force or might. It has the sense of being fierce, cruel, or ruthless in the actions of a person or nation who shows no mercy or pity. This word is frequently translated as “ruthless” (Is. 13:11; Ezek. 28:7) or “tyrant (Job 6:23; Is. 29:20; Ezek. 31:12).”

The bottom line is that this could have been a textual issue in which a scribe took it upon himself to change the Qumran text to suit his personal thoughts on the issue. That is Motyer’s position; he claims the text must have been emended (changed by the scribe) in order to arrive at the “tyrant” interpretation. “... *fierce* is an emended text; MT has ‘righteous’—that is to say, delivering captives requires not only the strength to do so but also the legal right. Suppose they are lawfully held prisoner? If the captor has a right to his prisoners, can that right be denied? ... The alteration of *zaddiq* (righteous) to ‘*aris*, following Q<sup>a</sup>, is commonplace, but can be made only at the expense of doctrinal fullness” [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 315; 315 n. 1]. In the Masoretic Text, the word meaning “righteous,” is the harder reading, which, according to the rules of critical textual examination, makes it the more likely textual option.

We have already noted the context in which the word “righteous” is appropriate to the context. “The Masoretic Text presents the tyrants as righteous. If accurate, the meaning would be: ‘Can a captor who has every right to his captives be deprived of them?’ The answer (v. 25) would be: ‘The Lord will do what is right to redeem His people as well as exercise His power to do so’” [Thomas L. Constable, “Isaiah” in *Thomas Constable’s Notes on the Bible, Volume IV: Isaiah-Daniel*, 4:143].

Unger correctly believes this verse is dealing with not only the Babylonian captivity the first time around, but the rescue the nation will need from the Babylonian world system during the Tribulation which will actually be a much more dangerous period of judgment for the nation. God is using the end times, Babylonian world system, which is totally evil, to do His will by persecuting Israel in God’s righteous judgment. “Here Israel is pictured doubting the possibility of such a return of the exiles, first from Babylon, and second from her worldwide scattering. Objection is voiced. Can the prey (spoil) be taken from the mighty (man), or the lawful captive delivered (‘captive of the righteous,’ MT, Dead Sea

Scrolls; hence, 'lawfully held captives')? Can the Lord rescue Israel (the spoil) from the mighty (Babylon) who has taken her captive?" [Merrill F. Unger, "Isaiah" in *Unger's Commentary on the Old Testament*, 1282].

Keil and Delitzsch correctly reject emending the text by replacing צדיק (righteous) with עריץ (tyrant), but they also reject the idea that the Babylonians are being referred to as righteous. "He [Knobel] is mistaken, however, in thinking that we must read עֲבֵי עָרִיץ [captives of a tyrant] in v. 24b, as Ewald does after the Syriac and Jerome, on account of the parallelism. The exiles are called *shebbi tsaddiq*, [righteous captives] not, however, as captives wrested from the righteous (the congregation of the righteous), as Meier thinks, taking *tsaddiq* as the *gen. obj.*; still less as captives carried off by the righteous one, i.e., the Chaldean, for the Chaldean, even regarded as the accomplisher of the righteous judgment of God, is not *tsaddiq*, but 'wicked' (Hab. 1:13), but merely as a host of captives consisting of righteous men (Hitzig)" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7, 7:478].

Keil and Delitzsch miss the point here. We have already studied the concept that God can use unbelieving, unrighteous people, King Cyrus, for example, to do His righteous work. We have also noted that the captive Israelites who returned to Israel from Babylon were, for the most part, not themselves righteous in the religious sense. My conclusion is that it is entirely plausible that this text is referring to the Babylonians as "righteous."

The reason the Babylonians had every right to the captives is because taking the Israelites captive and deporting them to Babylon was the mission assigned them by God as He dealt with the imposition of divine temporal discipline on Israel. Part of that disciplinary program was removal from the land of Israel into the geographical territory of hostile nations. Exile and dispersal around the world seem to be the ultimate in divine temporal discipline which resulted in persecution and murder, even genocide, around the world in places where the Jewish people were helpless to defend themselves.

Leviticus 26:33 <sup>33</sup>'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

Deuteronomy 4:27 <sup>27</sup>"The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you.

Deuteronomy 28:36 <sup>36</sup>"The LORD will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known, and there you shall serve other gods, wood and stone.

I think there are three dispersions out of the land that are described in Leviticus, Deuteronomy, and Matthew. The first one was to Babylon, the second one is to the world, and the third will occur during the Tribulation when the Abomination of Desolation takes place in the Temple in Jerusalem (Dan. 11:31; Mt. 24:15-16).

Despite whatever doubts the Israelites, or anyone else, may have about the Lord's ability to do these things, He emphatically declares that He can do it and He will do it.

Isaiah 49:25 <sup>25</sup>Surely [כִּי], thus [כֵּן] says the LORD, “Even [גַּם] the captives of the mighty man will be taken [לְקַח] away, And the prey of the tyrant [עֲרִיזִין] will be rescued; For I will contend [רִיב] with the one who contends with you, And I will save [יִשַׁע] your sons.

Surely, כִּי, means indeed, surely, truly, and certainly that is a marker of emphasis and strengthening a statement. “Also called the כִּי of affirmation, the conjunction כִּי can be used to assert the certainty of what follows it (such as an oath)” [Ronald J. Williams, *William's Hebrew Syntax*, 3<sup>rd</sup> ed., sec. 449, 158]. Gesenius makes an even stronger claim concerning the use of this word. He believes it relates to absolute certainty. “The absolute certainty with which a result is to be expected is frequently emphasized by the insertion of כִּי” [Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, sec. 159ee, 498]. In this context, Gesenius is correct. God is making a claim here that is without any doubt absolutely true. When He says the captives will be freed from the hand of the warrior or mighty man, it will happen. When He says the spoils of war, which includes captives, will be recovered and rescued, that will happen as well.

“Thus says Yahweh” is another indication of the truthfulness, certainty, and authority of what follows. Thus, כֵּן, means this is what, thusly, so, or just so. It is used as a marker of transition in a discourse or sentence as a prompter of attention focusing on the content that will follow. I have seen this declaration described as a “messenger formula,” a “prophetic formula,” and as something that is “weighty.” This is not simply the prophet speaking; this emphatic statement introduces the words of God which are always and only authoritative and true. The implication is that what God is going to do is humanly impossible. Only the all-powerful God of Israel can do these things, and based on the authority of His Word, He will do these things.

The proclamation “surely” coupled with “thus says Yahweh” identifies an emphatic declaration of truth from God to follow. If that isn't enough, the next clause begins with even, גַּם, meaning also, as well as, including, or moreover which is a marker of an additive relation. This word is also a marker of emphasis. “The adverb גַּם can be used to assert that there is great significance to or certainty of the words that follow the גַּם. This is also called the asseverative [asseveration is the solemn or emphatic declaration or statement of something] use of גַּם” [Ronald J. Williams, *Williams' Hebrew Syntax*, 3<sup>rd</sup> ed., sec. 379, 138]. The only conclusion we can reach is that this is an extraordinarily emphatic declaration that must be taken seriously. The thought here is that the doubt expressed by the questions asked in verse 24 is only doubtful from a human standpoint; what seems to be impossible to us is not only possible for God, it is certain to come to pass. “What is humanly impossible and almost beyond human hope, God will do. There is no indication that this will be accomplished for God by some other nation; the force of the statement emphasizes only God's role in this marvelous act of deliverance” [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 373]. If Smith is correct, and I believe he is, then this is a prophecy concerning the end of the Tribulation when the Messiah King will deliver the Israelites from certain destruction. The earlier rescue of the Israelites out of Babylon by using another nation, Medo-Persia, is but a type of the latter rescue which the Messiah alone will accomplish.

There are four imperfect verbs in this verse with each one indicating something that God will do on behalf of the Israelites. Verse 24 was more of a general statement of God's

power to rescue, but in this verse, “contends with you” and “your sons” relates to the Israelites.

The people who have been taken captive by the mighty man or warrior will be taken, meaning they will be taken away from the mighty man and placed in the custody of God to do with as He pleases. The mightiest of men and the most powerful of nations cannot withstand the omnipotence of Yahweh. Take, לָקַח, means to take, to grasp, to seize, to take hold of generally meaning to take by grasping an object with the hand. The sense here is that of obtaining or gaining by bringing an object into one’s possession, either with or without the permission of the owner.

The second imperfect verb, “will be rescued” represents the same thought as “taken away.” Here the captives are referred to as war-booty or spoils. Most English Bibles translate this word as “prey,” but war-booty (LEB) or even captives, which are live-booty, (ISV) better represent the meaning in this context. There is nothing that we could say is absolutely incorrect about using “prey,” but, in my opinion, it is not the best choice either. We think of prey as something that is hunted down by a predator for food. As a metaphor, it works, but the word itself is geared more towards the concept of booty and spoil than it is prey. God is going to restore those who were taken captive by rescuing them from the mighty man, the tyrant, who took them away. The word translated “tyrant” by the NASB in this verse, עָרִיץ, is the word that many believe should be in verse 24 in place of the word, צַדִּיק, which is translated “righteous.”

The third imperfect verb, “I will contend” relates to the adversarial relationship between Yahweh and the mighty man who has taken Israel captive. Contend, רָיב, means to contend, to strive, to dispute, or to quarrel referring to being in a state of hostility and opposition to another person or group. The word may have a forensic, or legal, application concerning lawsuits whether it is the plaintiff bringing charges or the defendant. It is God who is going to contend with those who contend with Israel. The nation need do nothing, in fact, the nation is helpless and cannot help itself.

There is no consensus concerning whether or not the Lord’s actions here are in the form of a legal dispute. Motyer believes this situation is in accordance with legal formalities. “[T]he Lord proposes to take to law those who claim a legal right to his people: *contend* is here used in its forensic [legal] meaning, ‘to plead a case’. The Lord’s almighty power is sufficient against any foe but he will never use that power except in accordance with the claims of law, violating neither his own righteous character nor the rights of his foes” [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 315].

Smith opposes that interpretation. “This does not refer to legal contending in a court of law in this context but describes God’s act of fighting for his right to have those individuals who belong to him. This is consistent with God’s defense of his people in other texts. They belong to him because they are his children. Therefore, God will be able to successfully take what belongs to him because he has the ability to ‘save, deliver’ the sons of Israel” [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 373].

This situation relates to a fight; it does not relate to some sort of legal back and forth as in a courtroom with each side presenting their case. God is going to go against this mighty

man and rescue His people from that tyrant. That is a fighting situation; it is not a courtroom situation.

The fourth imperfect verb, "I will save" is a promise that Yahweh Himself is going to save the descendants of the people to whom Isaiah is preaching. The personal pronoun אֲנִי, translated "I," is an emphatic identification of the one who is going to be doing the saving, and it is none other than the One who began speaking in verse 22, the Lord God, יְהוָה אֱלֹהֵינוּ.

Save, יָשַׁע, means to deliver, to save, to help, and to rescue referring to saving from ruin, destruction, or harm. "The underlying idea of this verb is bringing to a place of safety or broad pasture as opposed to a narrow strait, [which is] symbolic of distress and danger. The word conveys the notion of delivering from tribulation; deliverance from certain death; rescue from one's enemies; victory in time of war; the protective duty of a shepherd; avenging wrongs; compassionate aid in a time of need; [and] the salvation that only comes from God" [Baker and Carpenter, *The Complete Word Study Dictionary: Old Testament*, s.v. "יָשַׁע," 484]. All of these various nuances of the word are applicable to this end times situation when God will finally and completely save the believing remnant of Israel and all Israel will be saved (Rom. 11:26-27). This verb form is causative meaning that it is God who is going to do the saving; Israel's sons will be unable to deliver themselves and God must do it. If Israel is going to ever be delivered, it is God who is going to do it, and that is exactly what He is promising to do on their behalf.

In the final verse of the chapter, God reveals the end result of His fight with those who contend with Israel. By the time this is all over, the world will know that He is the God of Abraham, Isaac, and Jacob.

Isaiah 49:26 <sup>26</sup>"I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob."

This is highly figurative, metaphorical language used here. Literal cannibalism is not the subject. "[O]ne should remember that this is imagery. In no sense, is God commanding cannibalism. He is simply saying in the most graphic way that those who violated his people will get their own back" [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 315]. Occasionally, in past battles, God has brought about so much confusion, fear, and chaos within the ranks of Israel's enemies that it has caused them to turn on themselves and self-destruct. The verb form of the word translated "feed" here is causative which means this is a situation that God is going to bring about within the ranks of the enemy armies.

This happened when Judah and King Jehoshaphat were faced with an invasion from Ammon, Moab, and Mount Seir (2 Chron. 20:20-25), and in the battle between Gideon's small army and the Midianites (Judges 7:22). Therefore, this verse is revealing that this is also something that is going to happen during some of the end times battles of aggression against Israel (cf. Ezek. 38:21). The point is that the warriors who have been so cruel and destructive to so many others are going to turn on one another and destroy themselves.



To be sure, the Bible talks about cannibalism, particularly during siege warfare, when desperate people resort to eating one another, especially their children (cf. 2 Kings 6:26-29). Cannibalism was even one of the curses promised Israel for their rebellion against Yahweh (Dt. 28:49-57). However, that is not the subject here; its is dealing with hostile soldiers turning one against the other and killing each other in what is supposed to be combat against a common enemy.

Constable believes this happens during the Battle of Armageddon, but that is questionable [Thomas L. Constable, "Isaiah" in *Thomas Constable's Notes on the Bible, Volume IV: Isaiah-Daniel*, 143], in fact, I do not believe that is correct. It will happen during the Gog and Magog battle which is revealed in Ezekiel 38, but the enemies slain in the last battle in history are slain by the Messiah as He returns to save Israel. They are all slain by the word of the Lord, and there is no indication that any of them are killing each other in that final battle (Rev. 19:21).

The end result of all of this is that the whole world is going to know that Yahweh is Israel's Savior and Redeemer, the Mighty One of Jacob. This is going to be such a public display of might and power, something not seen in this way since the Exodus, that the whole world is going to realize what is happening and who is causing it to come to pass.

This is describing something that has not yet happened. Even after the Exodus, the whole world, "all flesh," was not aware of what happened in Egypt and the Middle East. When the prophecy of this verse is fulfilled, the whole world, "all flesh," will know that Yahweh is the God of Israel who saves, redeems, and restores. All Israel will finally be saved, but so will many Gentiles who will enter the Messianic Kingdom alongside the believing remnant. God is saving and redeeming Israel, but at this future point in history, His saving work for the entire world will be evident to the entire world, even though many people will not be saved. Just as Rahab was convinced of God's mighty work on Israel's behalf and was saved (Joshua 2:8-14), and just as Moses' father-in-law, Jethro, was convinced (Ex. 18:7-12), so the world will be convinced when this prophecy is fulfilled.

"Thus God is set forth as the Redeemer, Deliverer, and Defender of His people, who is willing to be known as the Mighty One of Jacob. All flesh is to know that God is Zion's Deliverer and that her Redeemer is the Mighty One of Jacob. Israel has learned this truth through the experience of salvation; the enemies have learned it through the experience of judgment" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:294].

"They will experience his acts of salvation and will be delivered from these negative experiences. They will realize that they are part of the family of God that he ransomed and redeemed from the clutches of other oppressive nations. Once these people experience God's grace they will know that Yahweh, the God of the Israelites is an Almighty God. These eschatological confessions of faith reveal the transformed nature of all humanity when God climactically enters the course of history, brings a violent end to the forces of evil, and establishes a redeemed people for himself. That will be a final world-changing event" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 373].

Once again, these are truths that only premillennial dispensationalists can fully understand. Amillennialists deny the literal truth of a Kingdom and are replacement theologians; therefore, they see these verses as describing Gentiles who are experiencing justification salvation. They deny that these Scriptures are dealing with literal truth and instead claim they are things that are being spiritually fulfilled in and through the church.

Premillennialists, on the other hand, see this as a prophecy of the end times when the believing remnant comes to faith and national Israel experiences salvation. Plus, the Gentiles who come to faith in the Tribulation will also enter the Kingdom.