

In Ch. 30 the context is within the 8th century BCE, during the divided monarchy of Israel. At this time, the Northern Kingdom of Israel had fallen to the Assyrians, and the Southern Kingdom of Judah, with its capital in Jerusalem, was facing political upheaval and external threats.

In their fear of the Assyrian invasion, rather than turning to Elohim for guidance and protection, the leaders of Judah sought military alliances with Egypt, looking to Egypt's military might and horses for support against the Assyrians.

The alliance with Egypt represents a lack of faith and reliance on human power rather than divine guidance. The use of Egypt as a symbol implies seeking worldly solutions over trust in יהוה's guidance.

The emphasis is on the consequences of misplaced trust, the dangers of relying on human strength and worldly powers instead of having faith in יהוה

Woe to the rebellious children, says vuvh, that take counsel, but not from Me; and that devise plans, but not from My Ruach, that they may add sin to sin: 2 Who get set to go down into Mitzrayim, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Mitzrayim! 3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Mitzrayim your confusion. 4 For his rulers were at Tzoan, and his ambassadors came to Hanes. 5 They go to a people that could not profit them, nor be a help nor a profit to them, but rather a shame, and also a reproach. 6 The burden of the beasts of the south: into the land of trouble and anguish, from where comes the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people that shall not profit them. 7 For the Mitzrim shall help in vain, and to no avail: therefore have I called her, Rahav-Hem-Sheveth Arrogance Doing Nothing. 8 Now go, write it before them on a tablet, and note it in a scroll, that it may be for the time to come le-olam-va-ed: 9 That this is a rebellious people, lying children that will not listen to the Torah of vuvh: 10 Who say to the seers, See not; and to the neviim, Prophecy not to us right things, speak

to us smooth nice things, prophesy deceits:11 Get out of His derech, turn aside out of the path, and cause the Kadosh-One of Yisrael to leave us alone.

In Isaiah 30:1-11, the Hebrew word for "rebellious" is "m'rîm" (מְרִים) and implies willful disobedience. The term "consult" in verse 2 comes from the Hebrew "sha'al" (שָׁאַל), indicating seeking counsel. "Trust" in verse 15 is translated from the Hebrew word "batach" (בָּטַח), meaning reliance or confidence.

12 Therefore this says the Kadosh-One of Yisrael, Because you despise this word, and trust in oppression and perverseness, and stay in that: 13 Therefore this iniquity shall be to you as a breach ready to fall, growing in a high wall, whose breaking comes suddenly at an instant. 14 And He shall break it as the breaking of the potter's vessel that is broken in pieces; He shall not spare: so that there shall not be found any among the fragments to use to take fire from the fireplace, or to take mayim out of the cistern. 15 For this says the Master vuvh, the Kadosh-One of Yisrael; In returning and rest shall you be saved; in quietness and in trust shall be your strength: but you would not. 16 But you said, No; for we will flee upon horses; therefore shall you flee: and, We will ride upon the swift; therefore they that shall pursue you are swift. 17 One thousand shall flee at the rebuke of one; at the rebuke of five shall you flee: until you are left as a beacon upon the top of a mountain, and as a banner on a hill. 18 And therefore will vuvh wait, that He may extend rachamim to you, and therefore will He be exalted, so that He may have rachamim upon you: for vuvh is an Elohim of mishpat: blessed are all they that wait for Him. 19 For the people shall live in Tzion at Yahrushalayim: you shall weep no more: He will have great rachamim towards you at the voice of your cry; when He shall hear, He will answer you. 20 And though vuvh gave you the lechem of adversity, and the mayim of affliction, yet your teachers shall not be removed into a corner anymore, but your eyes shall see your teachers: 21 And your ears shall hear a word behind you, saying, This is the derech, have your path in this Way, when you turn to the right hand, and when you turn to the left. 22 You shall defile also the covering of your graven images of silver, and the ornament of your molded images of gold: you shall cast them away as a

menstrual cloth; you shall say to it, Get out! 23 Then shall He give the rain for your zera that you shall sow the ground; and lechem as the increase of the earth, and it shall be fat and filling: in that day shall your cattle feed in large pastures.

Isaiah continues his rebuke of Israel, chastising them for their rejection of divine counsel in favor of seeking solace in deception and oppression rather than putting their trust in the Holy One of Israel.

24 The oxen and the young donkeys that work the ground, shall eat clean tasty mixtures, that has been winnowed with the shovel and with the fan. 25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of mayim in the day of the great slaughter, when the towers fall. 26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be magnified sevenfold, as the light of seven days, in the day that vuvh binds up the breach of His people, and heals their wounds from His blows. 27 See, the Name of vuvh comes from far, burning with His anger, and the burden of it is heavy: His lips are full of displeasure, and His tongue as a devouring fire: 28 And His breath, as an overflowing river, shall reach to the midst of the neck, to sift the nations with the sieve of falsehood: and there shall be a bridle in the jaws of the nations, causing them to go astray. 29 You shall have a shir, in the night as when a kadosh moed is kept; and simcha of lev, as when one goes with a flute to come up to the mountain of vuvh, to the Mighty One of Yisrael. 30 And vuvh shall cause His voice of tifereth to be heard, and shall show the coming down of His Arm, with the displeasure of His anger, and with the flame of a devouring fire, with scattering, and storm, and hailstones. 31 By the voice of vuvh shall Ashshur be beaten down, who smote Yisrael with a rod. 32 And in every place where the ordained staff shall pass, which vuvh shall lay upon him, it shall be with tambourines and harps: in fierce battle will He fight against them. 33 For Tophet is ordained of old; yes, for the melech it is prepared; He has made it deep and large: its fire pit with much wood; the breath of vuvh, like a river of brimstone, will burn it.

The text shifts its focus to agricultural imagery, portraying a vision of prosperity and abundance. The literal meaning describes the blessings and fertility that will return to the land once the Assyrian threat is averted.

The transformation from desolation to fertility symbolizes the imminent change in the land once the Assyrian threat is removed.

Looking at parallels between the context of Isaiah 30 and the current situation in the State of Israel we likewise see a current desolation with a yearning for a future prosperity once the looming threats or adversaries of different origins are overcome.

"Yahusha" is the embodiment of hope and restoration amidst the removal of the threats posed by the current war between the Ashkenazi Khazar's and the Ishmaelite threat - two sides of the same intruders coin.

The transformation from spiritual barrenness to spiritual fertility, as indicated in the Millennium, holds the promise of a return of divine favor upon the land and a spiritual restoration post an impending period of Jacob's Trouble before the Millennium.

This interpretation emphasizes a significant change from a desolate State to a renewed and fertile condition upon the elimination of threats from these different origins.

There are 2. distinct lines from the tribe of Judah....**Selah**

1. One of these lines is traced back to **Zerah**, as mentioned in 2 Chronicles 14. The account narrates an incident involving King Asa of Judah, who faced a massive Ethiopian army. Seeking deliverance, Asa prayed to יהוה, who granted victory to the people of Judah, leading to the defeat of the Ethiopian army as they pursued them to **Gaza-Gerar...they defeated all the cities around**

Gaza, there was much spoil. The text indicates that **the Zerahites** were among the opposing forces routed by Asa's army to **Gaza-Gerar**.

The descendants of Zerah include one line of Judah who migrated to Africa after the destruction of the Temple in 70CE, establishing the kingdom of Juda in Negroland.

These individuals encountered conflicts with Africans who collaborated with the Khazars and Ishmaelites in the slave trade. Subsequently, the Zerahite Jews were placed onto plantations intermingled amongst the Confederate States.

Continuing with the common theme of usurping the land's title: Haile Selassie a descendant of the Ethiopians who opposed the true Judahite King Asa in 2. Chronicles 14, *and he desired what...* to usurp the land's title and make false Judahite claims, akin to the Khazar's and Ishmaelite's.

2. the other line of Judah, known as the **Perezites**, they remained in the land and later converted to Islam during the Middle Ages. to avoid paying the Jizyah tax. They became known as the Fellahin - intermingled amongst the Palestinian's.

In 1948, they too were placed into plantations - barbed wire plantations, signifying a period of upheaval and displacement for this lineage, **LIKEWISE** at the hands of the Khazar's and Ishmaelite's.

Don't you see: Judgement has come upon the Khazar's and Ishmaelite's for their treatment of Judah. Judah always marches first and it's connected to war in Gaza. When the true melanated Jews wake up to their identity, and stop polarizing based upon shades of melanin here and abroad **then...when....** the rest of the tribes will too, awaken under the banner of Joseph and march victorious into the Millennium reign - NOW that truly is... **Free at last!**