

Woe to them that go down to Mitzrayim for help; and rely on horses, and trust in mirkavot, because they are many; and in horsemen, because they are very strong; but they look not to the Kadosh-One of Yisrael, neither do they seek vuvh!

- **"Batach" (בָּטַח) - Trust or Rely:** emphasizing the theme of trust. The chapter warns against relying on Egypt for protection instead of trusting in יהוה. The word "batach" signifies a **deep, unwavering trust and confidence**, urging the people of Judah, as well as us today, to place our faith securely in יהוה rather than in worldly powers.

2 Yet He also is wise, and will bring evil, and will not take back His words: but will arise against the bayit of the evildoers, and against the helpers of those that work iniquity. 3 Now the Mitzrim are men, and not El; and their horses are flesh, and not the Ruach Hakodesh. When vuvh shall stretch out His hand, both he that helps shall fall, and he that is being helped shall fall down, and they fall together.

The prophet addresses Judah's inclination to rely on Egypt for protection rather than turning to יהוה, extending the warning against trusting in human alliances over divine guidance from the context of Isaiah 30.

This historical narrative draws a parallel to our contemporary struggles, underscoring the consequences of placing trust in human strength, alliances, government benefits, and privileges that result in adhesion contracts and the loss of rights.

Similar to chapter 30, there's a shift to agricultural imagery, emphasizing the promise of restoration and prosperity once the Assyrian threat is averted. Judah's struggle with misplaced trust in alliances finds a modern-day reflection in our societies, facing analogous threats due to reliance on worldly powers instead of seeking divine guidance, resulting in spiritual and moral deterioration.

4 For this has vuvh spoken to me, Like as the lion and the young lion roaring on its prey, when a multitude of shepherds is called forth against him, he will not be

afraid of their voice, nor humble himself for the noise of them: so shall vuvh tzevaoth come down to fight for Har Tzion, and for its hill. 5 As birds flying, so will vuvh tzevaoth defend Yahrushalayim; defending and delivering it; and passing over and preserving it.

- **"Sh'eir" (שְׂאִיר) - Remnant or Survivor:** The term "sh'eir" indicates a surviving portion or a remnant. In the context of the chapter, it alludes to the survivors who'll remain after the Assyrian threat has been dealt with, signifying the remnants of the people.

6 Now make teshuvah to Him, from whom the children of Yisrael have deeply fallen away. 7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made for yourselves to sin.

- **"Shuv" (שׁוּב) - Return or Turn Back:** The word "shuv" h 31:6, denoting a return or turning back. It's a call to repentance or a change in direction.

8 Then shall Ashshur fall with the sword, not of a mighty man; and the sword, not from mankind, but he shall flee from the sword, and his young men shall be put to forced labor. 9 And he shall pass over to his stronghold for fear, and his rulers shall be afraid of the Banner, says vuvh, whose fire is in Tzion, and whose furnace in Yahrushalayim.

- **"Yeshu'ah" (יְשׁוּעָה) - Salvation:** The word "yeshu'ah" doesn't specifically appear in this chapter, but it is a relevant term throughout the Book of Isaiah. Salvation or deliverance. In the context of Isaiah 31, the chapter calls for trust in Elohim for salvation rather than seeking security through Egypt or other human means.

The message is one on the importance of trust, the promise of a surviving remnant, the call to return to our Creator, and the ultimate concept of salvation and deliverance.

In a pre-millennial interpretation, Isaiah 31 should be seen as a warning about relying on earthly powers, symbolized by the alliance between Judah and Egypt. It serves as a caution against placing trust in human resources rather than relying on יהוה.

Millennial Significance:

During the Millennium, we view hope and restoration after the time of trial. The surviving remnant, depicted in verse 5, represents those who have emerged from Jacob's first trouble and who are preserved for the Millennial reign.

Jacob's Great Trouble (Great Tribulation) and Satan's Release:

Following the Millennium, the release of Satan as described in the Book of Revelation parallels the theme of turning away from יהוה's protection and relying on worldly powers.

This aligns with the concept of Jacob's Great Trouble or the Great Tribulation at the end of the Millennium, where Satan deceives the nations.

Final Return of Yahusha:

Ultimately, when Isaiah 31 is understood in an eschatological context, it aligns with the final return of Moshiach, emphasizing the necessity to trust in Elohim and refrain from relying on worldly powers.

This preparation sets the stage for the ultimate return of Yahusha to establish His eternal kingdom.

This chapter represents the culmination of history, highlighting themes of trust, restoration, the perseverance of the faithful remnant, a period of tribulation, and the final return and reign of Salvation, Yahusha.

Isaiah 31:9 is a verse rich in symbolic language, and interpreting it in the context of a modern war in the State of Israel involves delving into historical and geopolitical considerations.

"And his rock will pass away because of panic, and his officers panic at the standard," (Isaiah 31:9,).

- **"His rock will pass away because of panic"**: The "rock" in biblical symbolism refers to a place of refuge or strength. It represents the military or political stronghold of a nation.
- **"His officers panic at the standard"**: The "officers" signifies the corrupt Zionist leaders and military commanders of the nation. The term "standard" refers to a flag or banner around which troops gather - the Star of Ramphan.

Military leadership paralyzed by terror, as the very fabric of military command unravels in the ominous shadow of impending catastrophe.

Tying this interpretation to Zechariah Chapters 12, 13, and 14, the furnace-like intensity of the situation forewarned in Isaiah 31:9 aligns seamlessly with the prophetic imagery of Jerusalem becoming a cauldron of turmoil