

יִתְרוֹ

## Yitro

(Jethro)

### Shemot [Exodus] 18:1-20:26

הַפְּטָרָה יִתְרוֹ

## Haftarah Yitro

### Yeshayah [Isaiah] 6:1-7:6, 9:6-7

#### Revelation Brings Restoration

Yeshayah records in chapter six, that when YHWH gave the revelation of Himself to Yeshayah, it also brought with it a revelation of Yeshayah himself, which was a revelation of uncleanness. This was followed with Yeshayah crying out in distress over his condition. YHWH responded with immediate help for Yeshayah, restoring him to a place of favor in the eyes of YHWH.

#### *Yeshayah (Isaiah) 6:1*

*In the year that king Uzziyahu died I saw YHWH sitting upon a throne, high and lifted up; and His train filled the temple.*

Sometime after king Uzziyahu died, YHWH came to Yeshayah in a vision and showed him these things. The vision began with YHWH revealing Himself to Yeshayah. The first thing that Yeshayah was shown in this vision, was that of YHWH being high and lifted up. This indicates to us that YHWH is above all His creation. But what is the significance of His train or the lower portion of His garment filling the temple (heikal)?

Let us consider a few passages concerning His train.

***Malakim Aleph (1<sup>st</sup> Kings) 8:10-11***

***10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of YHWH,***

***11 so that the priests could not stand to minister by reason of the cloud; for the glory of YHWH filled the house of YHWH.***

After Sh'lomo (Solomon) had finished building a house (the temple) for YHWH and He was in the process of dedicating it to YHWH, YHWH came and filled the house with His presence. This presence was in the form of a cloud. Please note the following passage concerning a cloud.

***Ekah (Lamentations) 3:44***

***“You have covered Yourself with a cloud, so that no prayer can pass through.”***

It was the extreme end of this garment of cloud with which YHWH covers Himself that filled the temple. Please note this next passage.

***Gilyana (Revelation) 15:8***

***And the temple was filled with smoke from the glory of Elohim, and from His power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.***

This reminds us very much of what is happening in this vision to Yeshayah, for in the latter portion of this chapter the people are being judged, cities are being devastated, the land is being destroyed, and only a tenth portion of the people remain, and Israel is subject to burning.

***Yeshayah (Isaiah) 6:2***

***Above Him stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly.***

The actions of these seraphim were such that the covering of the face seems to indicate to us the great holiness of YHWH. The covering of the feet seems to indicate to us that the activity of YHWH in sending forth His will into His creation is also holy and set-apart. The action of flying seems to indicate the swiftness and sureness with which His will is accomplished.

***Yeshayah (Isaiah) 6:3***

***And one cried to another, and said, “Holy, holy, holy, is YHWH Tzava’ot; the whole earth is full of his glory.”***

When one traces the usage of the name “YHWH Tzava’ot” in the Tanak, one will quickly find the close affinity with Mashiach. In fact, they are one and the same. It was YHWH Tzava’ot who manifested Himself in the flesh and took upon Himself the sins of His people in order to bring them back to Himself. His holiness is so great that the whole earth is full of His glory; the glory of the only begotten Son of YHWH Elohim.

It is instructive for us to examine the word “Tzava’ot”. The Hebrew word צְבָאוֹת is the feminine plural form of the word צָבָא – “tzava” which means “to mobilize” and “to add to an assembled body”. It also means “war”, “warfare”, and “army”. What this indicates to us is that YHWH is the Head of the body of Mashiach, which is assembled and mobilized in the same manner as an army; the army being the bride of Mashiach, which is why we find this word in the feminine form.

#### **Yeshayah (Isaiah) 6:4**

**And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.**

The filling of the temple with smoke has occurred on several occasions. When the Mishkan in the wilderness was completed and then dedicated, it was filled with the smoke of His presence. When the temple was completed in Sh’lomo’s day, again YHWH filled the temple with the smoke of His presence. Let us also remember that when YHWH came down upon Mount Sinai the top of the mountain was covered with smoke. Remembering each of these occurrences, let us also remember the following passage.

#### ***B’reshit (Genesis) 15:17***

***And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces.***

Whatever it was that passed between the halves of the sacrifices that Avraham offered, it is plain to see that it was smoking. When we offer up sacrifices to YHWH as commanded, they are burnt and give off smoke. The incense that is to be burnt in the outer sanctuary gives off smoke. While we cannot see the wind, when there is smoke in the wind we can see the movement of the wind. In Hebrew the word for “spirit” and the word for “wind” is the same word. So when we see smoke or produce smoke it should remind us that we are to be walking in His Spirit!

#### **Yeshayah (Isaiah) 6:5**

**Then said I, “Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, YHWH Tzava’ot.”**

The immediate effect of all this upon Yeshayah who was seeing this vision of YHWH Tzava’ot was a full realization of who and what he was. Likewise, when we come to YHWH Tzava’ot we also should have the same type of realization dawn upon us. We too are unclean and unworthy to enter into the presence of the King. The King of all the earth was YHWH Tzava’ot. “YHWH Tzava’ot” is one of the names of Mashiach in the Tanak. Please consider this passage.

#### ***Zecharyah (Zechariah) 14:9***

***And YHWH shall be King over all the earth; in that day shall YHWH be one, and His name one.***

In the verse above the word “one” comes from the Hebrew “echad” אחד. The King is YHWH Tzava’ot or YHWH Echad as we see in the Shema.

**Yeshayah (Isaiah) 6:6**

**Then flew one of the seraphim to me, having a burning ember in his hand, which he had taken with the tongs from off the altar;**

YHWH is an all-consuming fire. We must choose to allow Him to consume that in us which is not pleasing to Him. Part of what needs to be consumed is what comes out of one’s mouth in the form of words that do not edify our brothers and sisters and do not glorify YHWH.

**Yeshayah (Isaiah) 6:7**

**and he touched my mouth with it, and said, “Behold, this has touched your lips; and your iniquity is taken away, and your sin forgiven.”**

When a person truly receives forgiveness from YHWH through Mashiach Yeshua via the Ruach Qodesh, then it will be manifested in what comes out of his mouth. And the longer a person walks in His Spirit, then the more one’s speech will glorify YHWH and the less it will displease Him.

**Yeshayah (Isaiah) 6:8**

**And I heard the Voice of YHWH, saying, “Whom shall I send, and who will go for us?” Then I said, “Here am I; send me.”**

Have you seen YHWH? Has YHWH touched you? Do you hear Him asking you if you will go for Him? He is asking you this question. Will you go for YHWH? Will you go where He sends you and do what He asks you to do and say what He asks you to say? He is waiting for your answer.

ABBA YHWH, we will go for you! In the name of Yeshua our Mashiach we pray. Amein.

Shabbat Shalom

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