

## Torah Portion: Sh'mini (Leviticus 9:1-11:47)

[The focus of this Torah portion series is family structure and function as revealed in Scripture. I.e., headship, patriarchy, marriage, etc, graduating to understanding the community and Israel as a whole. If you have not read other portions up to this point, you may want to, as parts build on previous lessons in Torah, available at: <https://natsab.com/torah-portion-series/> ]

Aaron has been consecrated as the High Priest and our portion opens with him being instructed by Moses on the details of offering sacrifices as the first sacrifice is being carried out. Once fulfilled properly, something amazing happens.

**Leviticus 9:**<sup>22</sup> Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings. <sup>23</sup> Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the LORD appeared to all the people. <sup>24</sup> Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw *it*, they shouted and fell on their faces.

The Tabernacle and everything in it is a picture of and made according to the pattern Moses was shown on Mt. Sinai. Aaron, the High Priest, is a picture of the Everlasting High Priest, Yeshua, in the heavenlies. Here, Aaron offers sacrifice and then blesses the people.

We have often referred to 1 Corinthians 11:3 as the clear picture of God's order/authority structure: God => Messiah => man => woman. Aaron is standing in the place of Messiah offering sacrifice and blessing the people, a picture of the Messiah blessing the qahal/ekklesia/congregation. Paul reveals this image in Ephesians as he draws comparison to husbands and wives.

**Ephesians 5:**<sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

The picture we should have here is that Yeshua is the High Priest of the people, pictured in Aaron. Just as Aaron sacrifices for and blesses the congregation, so a husband is to be a high priest of his home and has the authority to intercede on behalf of and bless his woman/women and family. This is an important role often overlooked or left to others. Most men simply leave this most important duty to a pastor, elder, or ministry to ‘feed’ and bless his flock, but this is a radical mistake and error in understanding.

Each individual man is responsible and will be held accountable for the spiritual and overall well being of his family. That is not a duty that can even be abdicated to a pastor or church ministry. The Roman Catholic model of priest and near dictatorial power over a man and his family, often even reaching *around* a man to take authority over his wife or children is in direct opposition to the Word of God and the model in Scripture. Protestantism assumed and continued the Catholic fallacy in each denomination, to one degree or another, but almost universally wrong in assuming powers to the pulpit that are not given in Scripture. Elders and deacons are there to give wise counsel and sound teaching, but the authority and responsibility belong to the patriarchs, the heads of each family.

Notice in our portion verse above that God shows up in all His glory when a) Aaron approaches rightly, and b) blesses the congregation. What an amazing picture! When the head, the authority, approaches his own head rightly, the glory flows to and through all!

A further note is that the husband, as head and priest of the home, has unique intercessory and spiritual authority as we’ll explore in future portions, especially Numbers 30.

The next verses that contain a stern lesson in patriarchy are the very difficult verse regarding Nadab and Avihu in Leviticus 10. We’ll consider some select pieces.

**Leviticus 10** Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. <sup>2</sup> And fire came out from the presence of the LORD and consumed them, and they died before the LORD. <sup>3</sup> Then Moses said to Aaron, “It is what the LORD spoke, saying,

‘By those who come near Me I will be treated as holy,  
And before all the people I will be honored.’”

So Aaron, therefore, kept silent.

This passage of Scripture is challenging on a number of levels, several of which are related to patriarchy and headship. Without trying to read into it too much, there are a few questions that might be asked...

- Clearly, Nadav and Avihu are old enough to be accountable. They were invited to Mt. Sinai along with the elders to eat and drink with the Almighty (however all that transpired, see Exodus 24:9-11).
- Surely, they had received all the same detailed instructions their father, Aaron, had received from him or directly from Moses.
- Exactly what the 'strange fire' was is debateable, but they were trying to recreate the glorious appearing of YHVH in the previous verses.
- Alcohol in great enough amount to impair judgment was likely part of the circumstances based on Lev. 10:8-9.

The big questions are:

- What degree of responsibility falls on Aaron as the father who may or may not have trained the sons in strict obedience? Ultimately, he has to deal with loss, grief, shame, etc.
- What degree falls on the sons who were trained and then chose a course that has every indication of being far enough off the path that God would judge so extremely? What was the price to their families who lost fathers?
- How do the layers of patriarchy, i.e., father - son, receive judgment and reward? (consider Pinchas, son of Eleazar, son of Aaron acts righteously in Numbers 25 as an example of generation growth in righteous zeal that God rewards...)
- Biggest question to consider is how very serious proper reverence toward God is and a secondary, though marginally less serious question is how serious God takes the proper levels of respect from a woman toward her husband. Recall, Ephesians 5:33. A man is to love his wife and the wife is to 'revere' or 'reverence' the man to whom she belongs. 1 Peter 3:6 reminds us that Sarah called Abraham 'lord!' Man is the head and king in his household and is to be held in great respect, a trait largely lost on the egalitarian western cultural religion called Christianity. Let us not fall into that trap. We must understand and walk in reverence toward our respective head. Man toward Yeshua, woman toward her man, children toward their parents, etc.

Our next thought to consider is the mercy of the head toward those under his headship who are hurting.

**Leviticus 10:**<sup>6</sup> Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you will not die and that He will not become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning which the LORD has brought about. <sup>7</sup> You shall not even go out from the doorway of the tent of meeting, or you will die; for the LORD's anointing oil is upon you." So they did according to the word of Moses.....<sup>16</sup> But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, <sup>17</sup> "Why did you not eat the sin offering at the holy place? For it is most holy, and the LORD gave it to you to bear away the guilt of the congregation, to make atonement for them before the LORD. <sup>18</sup> Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded." <sup>19</sup> But Aaron spoke to Moses, "Behold, this very day they presented their sin offering and their burnt offering before the LORD. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the LORD?" <sup>20</sup> When Moses heard *that*, it seemed good in his sight.

Aaron's loss of two sons and then not being allowed to grieve (because he is the representative of Yeshua and can't grieve righteous judgment) must have been a burden almost too heavy to bear. Yet, he proceeded with the sacrifices of the day, but not *exactly* as commanded. Moses was justifiably concerned, though, when he heard Aaron's reasoning, he extended mercy and compassion.

Indeed, it is necessary for the head to be compassionate and considerate at times toward the feelings and human-ness of his charges. May men, in like manner, deal gently and peaceably with the weaker vessels with whom we have been entrusted. (1 Peter 3:7)

A final thought from this portion we should briefly mention relating to the previous point that God must be treated reverently is the instruction regarding food in Leviticus 11. It ends with,

**Leviticus 11:**<sup>43</sup> Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean. <sup>44</sup> For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming

things that swarm on the earth. <sup>45</sup> For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.'"

<sup>46</sup> This is the law regarding the animal and the bird, and every living thing that moves in the waters and everything that swarms on the earth, <sup>47</sup> to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.

I would not dream of working outside all day, getting sweaty and nasty, then coming in and climbing into bed with my wife without a shower and some personal hygiene. Approaching God is much the same way. He loves us, but there are a number of passages regarding how we are to approach so that the stench of the world and its 'uncleanness' is not on us. What we eat affects how we smell to the Almighty. From a patriarchal standpoint, this connects directly with reverence and respect. How do we approach our Head? Walking into a King's throne room, one must adhere to protocol. God has protocols which include how to present ourselves... clean.

In a similar manner, there are respectful and proper ways to approach and relate to our human head, whether husband, father or other head (son/brother, etc.). Evaluate yourself and your family and what levels of respect and approach are used and allowed.

Following is an interesting article I wrote several years ago. It is not directly related to patriarchy, but relates heavily to this portion, approaching the Almighty and what we eat. Enjoy!!

Shabbat Shalom!

Appendix...

## **He Judges By.... Smell?!?**

Originally posted at: <https://natsab.com/2013/11/03/he-judges-by-smell/>

Posted on [November 3, 2013](#)

by [Pete Rambo](#)

Seriously!! One attribute of the Mashiach is that He judges by smell!

(This promises to be an interesting and unconventional post that will pull some odd things together... )



After the midrash at this week's Shabbat (parsha, Toldot), a bunch of the guys were sitting around batting topics and savoring the weekly covered dish selections. Usually, the topics discussed can be as varied as the smorgasbord on the side table. This week however, proved special... I threw a really odd, off-the-wall topic on the table.

While reading *The Return of the Kosher Pig*, by Rabbi Itzhak Shapira, (recently [reviewed here](#)) I was introduced to an interesting concept about the Messiah in Judaic thought.

The Messiah will judge by smell!

Really?!?

Having learned to read and study further, as there is often great value in pursuing the Rabbinic thought process, I was astounded to not only see the connection, but to confirm it from multiple places in Scripture. Before sharing the potential *really odd connection* (nephilim), let me explain how they 'got there' and why it has a lot of validity!

As R. Shapira reveals Judaic thought on the Messiah, he draws from Isaiah 11:1-4 at least six times. In one of those instances, p.170, he says,

*The sages understand that his final attribute (Fear of God) will be so strong that the message is repeated again in Isaiah 11:3.*

‘And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;’

*The term “And his delight” is rooted in the same Hebrew word for “spirit,” as the prophet wanted to emphasize the seventh principle yet again. Rashi understood that*

*he will be “fully consumed” by the Spirit of God. **Radak added that the term “and his delight” is rooted in the Hebrew word “smell,”** as the Messiah will have a divine understanding of men’s hearts and their goodness and wickedness. The understanding of Radak is important, as he acknowledges at the very least that the Messiah will have superhuman attributes.*

Elsewhere, in a youtube discussion, R. Shapira pursues Radak’s thought a little further. (I can’t find the exact source, [Shapira’s videos are a goldmine](#), worthy of reviewing.) In his pursuit he explains (if I recall correctly) that Radak placed emphasis on the nose as it is between the eyes and ears mentioned in that very verse.

It seemed an odd sort of idea, but it began rolling around in my head. As it did a veritable plethora of verses began to come to mind concerning ‘smell,’ ‘aroma,’ ‘fragrance,’ etc... How many times in Scripture do these concepts appear in connection with sacrifice and offering? MORE than dozens. Look it up!

And indeed, the word translated as ‘delight’ (NASB) in Isaiah 11:3 is also translated as ‘smell,’ ‘aroma,’ ‘fragrance,’ etc elsewhere in Scripture, and in this passage is used in **contradistinction** to His eyes and His ears... VERY interesting!!

So, as I am pondering all of this several weeks ago, I started thinking about a piece I wrote on [‘be ye holy as I am holy’](#) and the fact that the phrase appears only a couple times in Scripture and two of those, significantly, [appear in Leviticus 11!!](#)

Pulling the odd strands together, I began to wonder how significant the obvious is. **Eating clean makes one smell different.** Even more importantly, eating Biblically clean makes one smell different to the Living God!! And this is where it starts to get a little strange... the crazy thought I threw on the table at Shabbat that led to a lively discussion:

**“If eating clean makes us a ‘pleasing aroma to God,’ then, does eating unclean make us ‘palatable’ to the nephilim?”**

(I warned you this will get interesting/weird!)

I have studied and pondered the bizarre, possible literal, connections of nephilim and the end times, though I try not to track such onto this blog for fear of having my two remaining friends think I’m a total nut-job and ostracize me... LOL! (Really, it is not

that bad...) Still, I do try not to blend the speculative NWO/alien agenda with the clear rational instructions we receive from Scripture... But this one continued to tease my mind, so I thought it worth pursuing, if only momentarily.

Consider, what makes the Father happy, by definition, would make the adversary, haSatan, UNhappy. What the Father finds to be a 'pleasing aroma,' would, by definition, be UNSAVORY for haSatan. Further, if the 'alien agenda' is, as I believe, a physical manifestation of inter-dimensional demonic beings, then, it would make sense that eating clean is MORE than health related! PARTICULARLY, if, as some believe, the aliens will be coming [To Serve Man](#)! (Must see that video, for full effect!!)

Which begs the question: Does eating clean make us 'unpalatable' to haSatan? To the fallen ones? Or even more practically, does it make us into a more pleasant dwelling for the Ruach (Holy Spirit)?

Hmmm... Will Messiah judge by smell?

So, this morning I purposed to write a little about these thoughts and decided to re-read notes and consider some other uses of this word, when it led to a verse out of yesterday's Torah portion that uses the word four times!! (Michael mentioned this at the table yesterday, but we didn't open Bibles back up to verify! Sure wish we had now, as this would have cemented the importance in all of our minds...)

Consider [Genesis 27:26-27](#)!!

*<sup>26</sup> Then his father Isaac said to him, "Please **come close and kiss me, my son.**" <sup>27</sup> So he came close and kissed him; and when he **smelled** the **smell** of his garments, he blessed him and said,*

*"See, the **smell** of my son*

*Is like the **smell** of a field which the LORD has blessed;*

Folks, this is a picture!! Itzhak is a type and shadow of the Messiah! Ya'acov here is instructed to 'come close and kiss me, my son.' Amazingly, yesterday, as we concluded worship I was moved to read [Psalm 2](#), a Messianic passage in which we read,



***Kiss the Son, lest he be angry, and ye perish from the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!***

Ya'acov drew near to the 'messiah' and kissed him and was judged by his smell!! Critical to our understanding is that Ya'acov was wearing the skins of two small kids, as well as his brother's garments. Itzhak could smell the blood of the goat(s) (picture of forgiveness in Yeshua, our Pesach as well as the picture of the two goats at Yom Kippur), AND the garments of his elder brother, Esav.

We are judged by the smell of the garments of our elder brother (Yeshua) and the blood of atonement shed on our behalf!! Messiah indeed judges by smell, based on this remez picture!!!

The blood of Messiah is KEY, but, [Revelation 14:12](#) tells us,

*Here is the <sup>[a]</sup>perseverance of the <sup>[b]</sup>saints who keep the commandments of God and <sup>[c]</sup>their faith in Jesus.*

Perseverance in the Tribulation is clearly connected to BOTH having the faith of Yeshua AND keeping the commandments of God, one of which is eating clean. (See Leviticus 11!)

Now, back to the question on the table...

**“If eating clean makes us a ‘pleasing aroma to God,’ then, does eating unclean make us ‘palatable’ to the nephilim?”**

I don't have a hard/substantiatable answer, however, it would make sense! Our Father does not give frivolous instructions (torah). Everything has a purpose, and certainly, there are numerous reasons for His CLEAR instructions on diet that have NEVER been rescinded, abolished, abrogated or some other theological nonsense. Some reasoning is overly simplistic with the 'healthy' ideas... Others understand greater depth of learning the distinction of the clean and unclean. The holy and the profane.

Personally, in light of my recent thoughts, I can't help but wonder if there is another reason we are instructed to eat clean and that it may have HUGE significance in these last days....

Maybe, just maybe, we will 'smell' detestable to the enemy of our King and thus be considerably less palatable...

I would love to hear some thoughts... as long as you aren't writing to tell me I must have 'bumped my head.' (I'm already aware of that probability! LOL!)