

and his Banim laid their hands upon the head of the ram.

|23| And he slaughtered (shachat) it; and Moshe took of the dahm of it, and put it upon the lobe of Aharon's right ear, and upon the thumb of his right hand, and upon the bohen of his right foot.

|24| And he brought Aharon's Banim, and Moshe put of the dahm upon the lobe of their right ear, and upon the thumbs of their right hands, and upon the bohen of their right feet: and Moshe sprinkled the dahm upon the Mizbe'ach around.

|25| And he took the chelev (fat), and the tail, and all the chelev (fat) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (fat), and the right thigh:

|26| And out of the basket of matzot, that was before Hashem, he took one challat matzot, and a loaf of oiled lechem, and one wafer, and put them on the chelavim, and upon the right thigh:

|27| And he put all upon Aharon's hands, and upon the hands of his Banim, and waved them for a tenufah (wave offering) before Hashem.

|28| And Moshe took them from off their hands, and burned them on the Mizbe'ach upon the olah (burnt offering); they were ordination offerings for a re'ach nicho'ach; it is an offering made by eish unto Hashem.

|29| And Moshe took the breast, and waved it for a tenufah before Hashem: it was Moshe's share of the ram of ordination; just as Hashem commanded Moshe.

|30| And Moshe took of the shemen hamishchah, and of the dahm which was upon the

Mizbe'ach, and sprinkled it upon Aharon, and upon his garments, and upon his Banim, and upon the garments of his Banim with him; and he set apart as kodesh Aharon, and his garments, and his Banim, and the garments of his Banim with him.

|31| And Moshe said unto Aharon and to his Banim, Cook the basar at the entrance of the Ohel Mo'ed: and there eat it with the lechem that is in the basket of ordination offerings, as I commanded, saying, Aharon and his Banim shall eat it.

|32| And that which remaineth of the basar and of the lechem shall ye burn with eish.

|33| And ye shall not go out of the entrance of the Ohel Mo'ed in seven days, until the days of your ordination be at an end: for seven days shall he fill your hand [*consecrate you in ordination as kohanim*].

|34| As he hath done this day, so Hashem hath commanded to do, to make kapporah for you.

|35| Therefore shall ye abide at the entrance of the Ohel Mo'ed yomam valailah seven days and be shomer over the mishmeret (charge) of Hashem, that ye die not: for so I have been commanded.

|36| So Aharon and his Banim did all things which Hashem commanded by the hand of Moshe.

*T.N. Many people do not know that Judaism used to be a 'proselytizing' religion, and that leaders of Judaism were both zealous and highly successful at making proselytes. In fact, so numerous were the proselytes in Biblical times that there is even a term in Scripture for*

*conversion to Judaism - mityahadim (see Esther 8:17). The rabbis knew that Judaism was not merely a narrow, national religion. The Talmud says that the teachings of Judaism were freely meant for all mankind (see Babylonian Talmud, Shabbath 146a, where Devarim 29:13-14 [14-15] is quoted as referring to proselytes). And just as Gentiles were saved in Noah's ark, so Ruth was also brought under Hashem's wings (Ruth 2:12). In the High Holy Day Prayerbook, we read on Rosh Hashanah "Also Noah Thou didst remember in love, and didst remember him with a promise of salvation and mercy, when Thou didst send the flood to destroy all creatures because of their evil deeds. So his remembrance came before Thee, O L-rd our G-d to increase his seed like the dust of the earth and his offspring like the sand of the sea." So hope is held out that the Righteous Gentiles of the world will have a share in the World to Come. In fact, according to ancient tradition, the first proselytes to the Jewish faith were Abraham and Sarah, and through their descendants G-d intended to proselytize the nations (see also Matthew 28:19). For a few other texts of many in the Scriptures on the universal scope of the Jewish faith, see Ps 22:27; Isaiah 45:22; 66:23; Zechariah 14:16. Of course, Judaism, with the exception of Messianic Judaism, changed when the rabbis took over under Yochanan ben Zakkai in Yavneh near Jaffa in Israel and created after 70 C.E. a post-Temple, non-priestly form of Judaism lacking blood sacrifice*