



FIRSTBORN - PIDYON HABEN FROM EXODUS TO REVELATION

NEW

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Shemot/Exodus-

13 And יהוה spoke to Moshe, saying,

2 *Set-Apart to Me all the bachor, whatever opens the womb among the children of Yisrael, both of man and of beast: it is Mine.*

10 You shall therefore shomer this chuk in its appointed time from year to year.
Passover season forever!

11 And it shall be when יהוה shall bring you into the land of the Kanaanites, as He swore to you and to your ahvot, and shall give it you,

12 That you shall set-apart to יהוה all that pehters¹ the womb, and every pehter that comes from a beast which you have; all the males belong to יהוה.

13 And every bachor of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck: and all the bachor males among your children shall you redeem.

14 And it shall be when your son asks you in times to come, saying, What is this? That you shall say to him, By the strength of His hand יהוה brought us out from Mitzrayim, from the bayit of bondage:

When future generations desire to know what the heck pidyon haben is

15 And it came to pass, when Pharaoh would hardly let us go, that יהוה killed all the bachor in the land of Mitzrayim, both the bachor of man, and the bachor of beast: therefore I sacrifice to יהוה all that pehters the womb, being males; but all the bachor of my children I redeem.

16 And it shall be for an ot upon your hand, and for frontlets between your eyes: for by the strength of His hand יהוה brought us forth out of Mitzrayim.

Meaning be always aware to perform this duty!

Bamidbar/Numbers 18:

15 *Everything that pehters the womb in all flesh, which they bring to יהוה, whether it is of men, or beasts, shall be yours: nevertheless the bachor of man shall you surely redeem, and the*

¹ Pehter means "open" in Hebrew, just like Peter opened the gates to Renewed Covenant Yisrael FAMILY in Acts chapter two.

firstling of unclean beasts shall you redeem.

16 *And those that are to be redeemed from a month old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the Kadosh-Place, which is twenty gerahs.*

Bamidbar/Numbers 3:

11 And יהוה spoke to Moshe, saying,

12 *See, I have taken the Lewiyim from among the children of Yisrael instead of all the bachor that pehter² the womb among the children of Yisrael: therefore the Lewiyim shall be Mine;*

13 *Because all the bachor are Mine; for on the day that I smote all the bachor in the land of Mitzrayim I made all the bachor in Yisrael kadosh to Me, both man and beast: they shall be Mine: I am יהוה.*

14 And יהוה spoke to Moshe in the wilderness of Senai, saying,

15 *Number the children of Lewi after the bayit of their ahvot, by their mishpachot: every male from a month old and upward shall you number them.*

After the Israelites received the Torah, Moshe/Moses went up Mt. Sinai for 40 days. After – according to an erroneous calculation – the 40 days had passed, many of the Israelites believed that Moshe/Moses had died and they needed a new leader. The *Erev Rav* (a group of Egyptian pseudo converts who maintained their idolatrous beliefs) made the Golden Calf. Many Israelites sided with the *Erev Rav*. The members of the tribe of Levi did not.

Initially the firstborn were to be the servants (priests) in the Tabernacle. They achieved this special status after the Plague of the Firstborn in Egypt. The Almighty basically maintained that since the firstborn Israelites were spared in the plague, they belonged to YHWH. With their participation in the Golden Calf, the firstborn became unfit for working in the Tabernacle. YHWH therefore instructed Moshe/Moses to exchange the Levites for the first born on a one to one basis. As it happened, there were 273 more firstborn than Levites. YHWH instructed Moshe/Moses that those additional first born should be redeemed for five pieces of silver, and that silver be given to the Kohanim. See Bamidbar/Numbers 3: 45-48

Today, Israelite firstborn are redeemed from a Kohain in a similar manner.

The basic idea comes from the concept that each firstborn male has a special sanctity in the eyes of YHWH. Each firstborn male was to have a special responsibility to serve YHWH, just as firstborn animals and fruits were considered ideal gifts and sacrifices for YHWH. (However, the situation changed, according to the Torah, after the sin of the Golden Calf, where the firstborn Israelites led the immoral and unacceptable rituals around the calf. As a result, we are told, YHWH rescinded their special status as those who ministered in a holy capacity and transferred it to the tribe of Levites. From then on, it was only the latter who would provide the priesthood and the other officiators in the Divine rituals. There was therefore a need to remove the special status of all firstborn sons and to vest it in the Kohanim (priests) and Leviim (other Levites).

² Pehter, or open, as in open the womb. It is of special interest to note that Peter, Yahshua's disciple, opened the womb of Renewed Covenant Yisrael, on the Day of the Feast of Weeks in the Temple (YHWH's House not an upper room) allowing Yisrael's promised renewal to begin. In Greek peter is rock, but in Hebrew it means, "to open."

The firstborn sons appear to have been viewed as still having some residual special holiness and therefore needed to be released in an individual ceremony, which is conducted by a priest. This is the origin of the ceremony called the Pidyon HaBen (which is, therefore, not performed if the baby's father, or mother, is either a Levi or a Kohen).

In this ceremony, the firstborn son is released from his ritual obligation to minister to YHWH in a full-time capacity. In exchange for a symbolic sum of money, the firstborn son is "redeemed" from his obligations. He should still serve YHWH as every Israelite does, but his specific responsibilities and obligations are transferred to the Kohen (priest).

- Guidelines of the Modern Ceremony-This ceremony, as mentioned is performed on the thirty first day after the birth (unless this falls on Shabbat (Sabbath) and chagim (festival days), when it is delayed). It is considered binding for every non-Levi and Kohen, who is the firstborn son of a mother (the operative criteria here are: born - from a mother's womb). Pidyon HaBen is therefore also irrelevant in two more cases: when it is the firstborn son of a father, if that father is married to a woman who has had a son by a previous marriage; or a firstborn son born through a Caesarean section, who is not bound, since he does not exit through the womb. According to Israelite tradition, we are to remember that our first responsibility is to YHWH: all Israelites are seen as having obligations in this realm, some more than others. Ultimately, there will be those who will dedicate themselves totally to the service of YHWH and the people, but all have some responsibility. The firstborn sons of the Pidyon HaBen ceremony represent those who are released from direct ritual responsibility, but who retain their place in the framework of Israel. Pidyon HaBen can become a purer and more exclusive focus on the idea that all of us should see ourselves as serving YHWH, even though not all are kohanim or leviim or full time servants.

The firstborn child of a mother, if it is a male baby, is required to have a Pidyon Haben -- even if the father already has other children. This obligation only applies if both the parents are children of Israelites. If the father is a Kohain or a Levite, or if the mother is the daughter of a Kohain or Levite, the pidyon haben is not done.

(If the mother or father is the child of a Kohain but had been stripped of priestly status as such for whatever reason, the pidyon haben is required.)

If the mother had previously miscarried, a rabbinic authority must be consulted. (Depending on how far along she had been in the pregnancy, the miscarried fetus may or may not disqualify the second child from the status of firstborn.)

If the child was delivered via caesarean section, then no pidyon haben is held, not for the firstborn, and not for the next child.

If the mother is a daughter of a Kohain but married a non-Israelite (or if the father of the child isn't Israelite), the son needs to be redeemed.

If a daughter is born first, then no redemption of a subsequent male child is necessary.

The obligation to redeem the firstborn son is the father's. If the father fails to do so or he cannot, the Bet Din (Israelite Court) does it. A firstborn male who reached adulthood and has not been redeemed is obligated to redeem himself.

This shows that adult believers in Yahshua must still LOOK for their redemption in their Heavenly Father's provision, which is Yahshua.

Procedure at a Pidyon HaBen-The father must be present

- The father brings the firstborn before the Kohen, and five sela'im of silver or its equivalent, and informs him that the child is a firstborn, the first issue of the womb of his Israelite mother, and says to him:

My Israelite wife has borne me this firstborn son.

The Kohen asks him:

Which would you rather have your firstborn son or the five sela'im which you are obligated to give me for the redemption of this your firstborn son?

The father replies: I want this my firstborn son, and here you have five sela'im which is required of me for the Redemption.

As the father gives the Kohen the redemption money, the father says:

Blessed are You, YHWH, King of the universe, who has sanctified us with His commandments, and commanded us concerning the redemption of a son.

Blessed are You, our YHWH, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

For Messiah's Assembly-A Prophetic fulfillment. Efrayim is YHWH's firstborn and as such was redeemed by the FATHER YHWH! Every Pidyon ha ben ceremony prophetically speaks of Efrayim's return to the Commonwealth of Israel under the watchful eye of the priesthood. What priesthood? The order of Malki-Tzedek. See Yirmeyahu/Jeremiah 31:9

9 They shall come with weeping, and with tefillot I will lead them: I will cause them to walk by the rivers of mayim in a straight derech, in which they shall not stumble: for I am an Abba to Yisrael, and Efrayim is My firstborn-bachor.

See Hebrews 12:23. Here YHWH states that it is Efrayim (later to become the ten-tribes of Yisrael) that is always and eternally His firstborn. As YHWH's eternal firstborn, he comes to a time of repentance through the Renewed Covenant. It is at that time that YHWH will be Master over all the tribes, or clans of Yisrael, according to Jeremiah 31:1. The one returning as part of the great congregation from the nations is Efrayim, YHWH's firstborn. Hebrews 12:23 confirms the centrality and spiritual primacy of firstborn Yisrael, the redeemed gathering and "congregation of the firstborn, having been enrolled in heaven...." YHWH says that all believers make up the membership of the "congregation of firstborn Yisrael," whose names are recorded in the Lamb's Book Of Life. **When Yahshua**

died he BOUGHT AND BROUGHT BACK THE ENTIRE EFRAIMITE ASSEMBLY BACK INTO THE FAMILY. THE FAMILY OF ISRAEL!!

Individually for Messiah-A new and true look at Yahshua the Moshiach's own pidyon haben and its significance.

Luke/Luka 2

22 And when the days of her cleansing according to the Torah of Moshe were accomplished, they brought Him to Yahrushalayim, to present Him before the Master יהוה;

23 As it is written in the Torah of the Master יהוה, Every male that opens the womb shall be called kadosh to the Master יהוה;

24 And to offer a sacrifice according to that which is said in the Torah of the Master יהוה, A pair of turtledoves, or two young pigeons.

25 And, see, there was a man in Yahrushalayim, whose name was Shimeon; and the same man was just and devout, waiting for the comforting restoration of Yisrael: and the Ruach Hakodesh was upon him.

26 And it was revealed to him by the Ruach Hakodesh, that he should not see death, before he had seen the Master יהוה's Moshiach.

27 And he came by the Ruach into the Beit HaMikdash: and when the parents brought in the Child יהושע, to do for Him after the command of the Torah,

28 Then he took Him up in his arms, and blessed יהוה, and said,

29 יהוה, now allow Your eved to depart in shalom, according to Your word:

30 For my eyes have seen Your יהושע,

31 That You have prepared before the face of all peoples;

32 A Light to unveil the nations, and the tifereth of Your people Yisrael.

33 And Yoseph and His eema marveled at those things that were spoken about Him.

34 And Shimeon blessed them, and said to Miryam His eema, See, this Child is set for the fall and rising again of many in Yisrael; and for a sign which shall be spoken against;

35 And a sword shall pierce through your own being also, that the thoughts of many levim may be revealed.

36 And there was one Channa, a neviyah, the daughter of Phenu-El, of the tribe of Asher: she was advanced in years, and had lived with a husband seven years from her virginity;

37 And she was a widow of about eighty-four years, who departed not from the Beit HaMikdash, but served יהוה with fasting and tefillot night and day.

38 And she coming in that instant gave hodu likewise to the Master יהוה, and spoke of Him to all them that looked for geulah in Yahrushalayim.

39 And when they had performed all things according to the Torah of the Master יהוה, they returned into Galil, to their own city Natzeret.

This, then, is what Luke is writing about - Yahshua is the first-born son of Miriam/Mary. He is not of a priestly clan but can trace his descent from a family of Jewish shepherds. Therefore, he must be redeemed from being turned over to the priests PREMATURELY!! How ironic, then, that at the end of his life He is, in fact, turned over to the priests, not to be a Levite but in order

to fulfill his eternal destiny, a destiny in which, according to the Besorah/Gospels, He is not the redeemed but, instead, The Redeemer. This Pidyon Haben happened about 6 months after his birth not 30 days as per Torah. Is this allowed? Yes Pidyon Haben can happen anytime after the 30th day (Mishnah, Bechorot 8; Babylonian Talmud Bechorot 12b). This is exactly what we see in Luke and Numbers/Bamidbar 3:15.

Luke 2:21-25-

V21: Yahshua circumcised on the eighth day. Named Yahshua.

V 22 Miriam/Mary and Joseph went up to Jerusalem for two things: for Miriam/Mary's purification and for Joseph to pay the redemption for their son.

Wayiqra/Lev 12:1-8 states that a woman is impure for 40 days after the birth of a son and at the end of this time she must bring an offering to the Temple as a purification. She can bring it anytime after her days are completed.

Early Israelite commentaries on this (Tosefta Keritot 2:21 and Mishnah Keritot 1:7, 2:4,) indicate that a woman is allowed to postpone her sacrifice until she had an opportunity to go to Jerusalem. Sometimes she would wait until she had given birth a number of times until she made the trip - perhaps on a family pilgrimage. Miriam/Mary did this. Simeon presided and Anna was a witness to both these ceremonies, both the purification that Miriam/Mary postponed and also Pidyon Haben that they also postponed.

Close-Lets look at the actual modern traditional ceremony from the Artscroll Siddur. P.237. We see the prayer of the kohen that the redeemed firstborn would be like Efrayim, the redeemed firstborn of Joseph and Jacob, which we know corporately today as the body of Yahshua, or Renewed Covenant Yisrael. So every ceremony petitions YHWH to accept Jewish babies into the "assembly of the redeemed firstborn" along with their already redeemed Ephraimite Israelite brothers. This "redemption" is normally accompanied by a festive meal just as the redeemed firstborn of Yahshua will rejoice in the festal meal of the Lamb's Supper in heaven! Which is the meal of the redeemed firstborn!

Selah