

PART ONE



SECTION ONE

THE FIRSTBORN. This teaching is divided into two sections focusing on the firstborn — בְּכוֹר (bekhór). Each Section builds upon the previous one, so please do not skip ahead. YHWH is in the process of restoring the place and purpose of the firstborn within every family. Throughout Scripture, the idea of the “firstborn” carries profound meaning—both in the literal sense within family narratives and in the symbolic sense within theology and covenant. It is my earnest desire that everyone gains a deep understanding of this vital topic. Before we turn to the Hebrew text, let us first explore this magnificent concept through its overarching themes. In Section Two, I will show how this concept evolves more in the Greek and Aramaic and how it applies to a daughter when there is no male child in the family.

THE DIVINE THEMES OF THE FIRSTBORN

1. The Principal of the Firstborn

The Firstborn in Beresheeth (Genesis) (the first literal examples)

In the Torah:

- Cain — The very first human born, according to Beresheeth (Genesis) 4:1.
 - He was the firstborn of Adam and Eve.
 - His story introduces themes of jealousy, sin, and divine justice, since he killed his brother Abel.
 - This makes the first “firstborn” also the first murderer, which sets up a pattern of tension around firstborn status.
- Ishmael and Isaac — Abraham’s firstborn was Ishmael (by Hagar), but Isaac (by Sarah) was the “child of promise.”
 - This introduces the pattern where the firstborn by birth isn’t necessarily the heir of Elohim’s promise.
- Esau and Jacob — Esau was Isaac’s firstborn, but Jacob, the younger, received the blessing and birthright (Beresheeth (Genesis) 25-27).
 - Again, the divine pattern overturns the expected human order.
- Reuben and Joseph/Judah — Reuben was Jacob’s firstborn, but due to his sin, the rights of the firstborn were effectively transferred: Joseph got the double portion, and Judah got the leadership line (Beresheeth (Genesis) 49:3–10).

The Divine Lesson: The firstborn is not always the first son. It can be anyone.

2. The Law of the Firstborn

The Firstborn in Yisraelite Law

In the Torah:

- The firstborn son was to receive a double portion of inheritance (Devarim (Deuteronomy) 21:17).
- The firstborn of all animals and humans belonged to YHWH (Shemoth (Exodus) 13:2; Wayiqra (Numbers) 3:13).

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The Divine Lesson: The firstborn receives the double portion blessing and ultimately belongs to Eloah (God).

3. The Redemption of the Firstborn

The Firstborn in the Exodus Story

In the Torah:

- For humans and certain animals, the firstborn had to be redeemed (bought back) by sacrifice or payment (Bamidbar (Numbers) 18:15-16).

This theme becomes dramatic in the Tenth Plague (Shemoth (Exodus) 12):

- Eloah struck down all the firstborn of Mitzrayim (Egypt), but spared Yisrael's firstborn through the blood of the Passover lamb.
→ The redemption of the firstborn becomes central to Yisrael's identity and remembrance of deliverance.

The Divine Lesson: YHWH has a passion for redeeming the firstborn.

4. The Messianic Role of the Firstborn

The Firstborn as a Messianic Symbol

In the Renewed Covenant, "firstborn" takes on rich messianic meaning:

- Yisra'el's as Eloah's firstborn nation — "Thus says YHWH, Yisra'el is my firstborn son" (Shemoth (Exodus) 4:22).
- Yeshua Ha-Mashiach as the "firstborn" —
 - "The firstborn of all creation" (Qolesayah (Colossians) 1:15),
 - "The firstborn from the dead" (Qolesayah (Colossians) 1:18),
 - meaning He has preeminence and inaugurates a new creation through resurrection.
- Believers as firstborn — Ivrim (Hebrews) 12:23 speaks of "the Congregation of the firstborn," meaning Messianic Believers share in Yeshua's inheritance and sonship.

The Divine Lesson: YHWH has a millennial plan to restore the status of the first born.

Next, I want to examine the patterns of the firstborn in the Scriptures.

THE DIVINE PATTERNS OF THE FIRSTBORN

The scripture presents fascinating revelations on the patterns of the firstborn. The development of the "firstborn" theme is one of the most intriguing narrative and theological threads that runs from Beresheeth (Genesis) to Gilyahna (Revelation). It starts as a simple family and inheritance idea, but by the Renewed Covenant, it becomes a symbol of redemption, resurrection, and divine inheritance. I will focus on a specific firstborn (like Cain, Esau, or Yeshua), or explore how the firstborn pattern develops through the entire Scriptural narrative.



1. The Beginning: The Firstborn as Human Inheritance (Beresheeth (Genesis))

At first, “firstborn” means literally the first child born, and with that came privilege and responsibility:

- Cain, the first human born (Beresheeth (Genesis) 4:1), shows how sin corrupts even the first gift of life. His story introduces jealousy over divine favor—a pattern that will repeat among firstborns.
- In the patriarchal stories, Elohim repeatedly overturns human birth order:
 - Ishmael (firstborn) vs. Isaac (child of promise).
 - Esau (firstborn) vs. Jacob (chosen heir).
 - Reuben (firstborn) vs. Joseph/Judah (recipients of blessing).

The Divine Pattern: Elohim’s blessing is not about birth order, but divine choice and grace. This early development teaches that Eloah values the heart, not hierarchy.

2. The Law: The Firstborn Belongs to YHWH (Shemoth (Exodus)—Devarim (Deuteronomy))

By the time of Moses, “firstborn” became a sacred legal category.

- Shemoth (Exodus) 4:22 — YHWH calls Yisra’el “My firstborn son” when confronting Pharaoh. → Yisra’el is now the chosen heir among the nations.
- The Tenth Plague (Exodus 12): Elohim strikes down Mitzrayim’s firstborn, but redeems Yisra’el’s through the Passover lamb.
- → This introduces the concept of redemption of the firstborn — the firstborn is spared through substitutionary blood.
- Shemoth (Exodus) 13 and Wayiqra (Numbers) 3:
Every firstborn male (human or animal) belongs to YHWH and must be redeemed (bought back) with a sacrifice or payment.
→ This law commemorates the Exodus and reinforces the idea that life and inheritance belong to YHWH.

The Divine Pattern: The firstborn represents the whole family or nation, and must be redeemed. The Levites later became substitutes for Yisra’el’s firstborn Bamidbar (Numbers 3:12-13), showing that service and holiness replace simple birthright.

3. The Monarchy: The Firstborn and the Promise of Kingship

In the royal and prophetic writings, the firstborn idea expands:

- Tehillim (Psalm) 89:27 — YHWH says of the Davidic king, “I will make him my firstborn, the highest of the kings of the earth.”
→ “Firstborn” here means status and supremacy, not literal birth order.
- This foreshadows the Messianic promise — a “Son of David” who would be the true firstborn of Eloah, ruling over all nations.

The Divine Pattern: “Firstborn” now signifies the Kingdom, its preeminence and rule over the Earth.

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4. Fulfillment in the Messiah: The True Firstborn (Renewed Covenant)

Yeshua fulfils the sacrifices of the firstborn and lifts the entire Firstborn theme to another level – the new creation who will receive the inheritance.

- Luka (Luke) 2:7 — Yeshua is called Mary's "firstborn son," obeying the Torah (He is later presented and redeemed in the Temple, Luka (Luke) 2:22-24).
- Romiyah (Romans) 8:29 — Yeshua is "the firstborn among many brothers," meaning believers are brought into the Kingdom family (Romiyah (Romans) 11).
- Qolesayah (Colossians) 1:15-18 —
"He is the firstborn over all creation... the firstborn from the dead."
→ Yeshua is supreme in creation and first in resurrection, inaugurating a new creation.
- Ivrim (Hebrews) 1:6 — Eloah commands all angels to worship the "firstborn."
- Ivrim (Hebrews) 12:23 — The Renewed congregation of Yisra'el is called "the assembly of the firstborn," meaning all believers share in the firstborn inheritance of Yisra'el through the Messiah.

Pattern: Yeshua, the true heir and redeemer of those once bound by judgment—both in Mitzrayim and in death—became the first to rise from the grave, securing the inheritance for all who believe.

5. The Ending: The Firstborn in the New Creation (Revelation)

The theme culminates in Revelation, where the redeemed become kings and priests with Yeshua (Gilyahna (Revelation) 1:5-6).

- Yeshua is described as "the firstborn of the dead and the ruler of the kings of the Earth."
- The redeemed share in His rule — a kingdom of firstborn heirs, fulfilling YHWH's promise from the beginning.

Final Pattern: The story that began with one family's firstborn (Cain) ends with a redeemed humanity of firstborns — a royal family under the Firstborn Son, Yeshua.

What does the Hebrew reveal about all this?

THE ORIGINAL MEANING OF THE FIRSTBORN

In the Hebrew Bible (TaNaK), the concept of the firstborn is expressed with specific terms that carry theological, legal, and emotional weight far beyond mere birth order. Let's explore how the Hebrew language and worldview created and shaped the idea.

1. The Hebrew Word for "Firstborn" — בְּכוֹר (bekhór)

Basic meaning

- **Root:** בכר (*b-kh-r*) — "to be firstborn," "to bear first."
- **Word:** בְּכוֹר (*bekhór*) — "firstborn son," "firstborn offspring."
- **Feminine:** בְּכִירָה (*bekhirah*) or *bekhorah* (rare, since inheritance was typically through sons).
- **Verb form:** *bikkér* (to make or consider as firstborn).



So, *bekhór* means not just “first in birth order,” but “the one who opens the womb” (Hebrew: פֶּטֶר רֶחֶם / *peter rechem*) — a phrase used in Shemoth (Exodus) 13:2. It carries the idea that YHWH distinguishes between the first, the second, and the third, etc. He numbers and orders our children.

2. The Legal and Sacred Dimension of *Bekhór*

In ancient Hebrew thought, the firstborn represented the whole family’s strength and continuity. The firstborn was, in effect, the pride of the family or clan.

Bekhorah — The Birthright

- The birthright (*bekhorah*, בְּכוֹרָה) was the legal privilege of the firstborn:
 - Double inheritance (Devarim (Deuteronomy) 21:17).
 - Leadership of the clan.
 - Responsibility to care for the family’s spiritual and material well-being.

Examples:

- Esau sold his *bekhorah* to Jacob for a meal (Beresheeth (Genesis) 25:31-34).
- The blessing and *bekhorah* often overlap but are distinct:
 - *Bekhorah* = legal right.
 - *Berakhah* = spoken blessing (often divine favor).

In Hebrew thought, to lose the *bekhorah* meant losing both privilege and identity as heir.

3. The Firstborn Belongs to YHWH

After the Exodus, YHWH declares:

“קִדַּשׁ לִי כָל־בְּכוֹר... לִי הוּא”

“Consecrate to Me every firstborn... it is Mine” (Shemoth (Exodus) 13:2).

Here, *li hu* — “it is Mine” — is covenantal language. The firstborn is set apart (*qadosh*) to YHWH because:

- Eloah spared Yisra’el’s firstborn during the final plague in Mitzrayim.”
- Therefore, every *bekhór* must be redeemed (*pidyon ha-ben*, פִּדְיוֹן הַבֶּן). *Pidyon HaBen* — The Redemption of the firstborn.

Even today, observant Jewish families perform the *pidyon ha-ben* ceremony, redeeming their firstborn son 30 days after birth (Bamidbar (Numbers) 18:15-16). It commemorates the Exodus and affirms that life belongs to Adonai. All believers are required to redeem the firstborn.

4. The Firstborn as a Title of Preeminence

In Hebrew idiom, “firstborn” can mean rank or status, not just chronology. It often implies kinship or the right to rule.

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- Tehillim (Psalm) 89:27 — referring to the Davidic king:
 “אֶף־אֲנִי בְכוֹר אֶתְנֶהוּ עָלֵיוֹן לְמַלְכֵי־אֶרֶץ”
 “I will make him My firstborn, the highest of the kings of the earth.”

Here, *bekhór* = “the highest in honor,” not literally the first son. This metaphorical use develops into the Messianic title of “Firstborn,” later applied to the Moshiach in Greek as *πρωτότοκος* (*prōtotokos*), echoing *bekhór*.

5. The Hebrew Pattern: Reversal of the Bekhorah

In Hebrew narrative theology, YHWH often chooses the younger over the natural *bekhór*.

Family	Natural Firstborn (<i>bekhór</i>)	Chosen Heir	Theological Message
Adam & Eve	Cain	Abel / Seth	Sin can forfeit blessing
Abraham	Ishmael	Isaac	Promise > biology
Isaac	Esau	Jacob	Grace > custom
Jacob	Reuben	Joseph / Judah	Character & calling > birth order
David’s sons	Amnon	Solomon	Divine choice > natural right

Hebrew theology uses this reversal to show that Eloah’s election transcends human order — “*The last shall be first.*”

6. The Prophetic and National Use

YHWH calls Yisra’el His firstborn:

“בְּנִי בְכוֹרִי יִשְׂרָאֵל”

“My son, My firstborn, Israel” (Shemoth (Exodus) 4:22).

- This phrase fuses nationhood, sonship, and inheritance.
- Yisra’el is the *bekhór* among nations — chosen to represent Eloah to the world.
- Yet, like many biblical firstborns, Yisra’el must be redeemed from bondage and consecrated to Eloah.



7. Culmination in the Renewed Covenant — *Bekhór* → *Prōtotokos*

When the Bible was translated into Greek (Septuagint), *bekhór* became πρωτότοκος (*prōtotokos*). The Renewed Covenant reuses the same concept:

- Yeshua is “πρωτότοκος πάσης κτίσεως” — “firstborn of all creation” (Qolesayah (Colossians) 1:15).
- “πρωτότοκος ἐκ τῶν νεκρῶν” — “firstborn from the dead” (Qolesayah (Colossians) 1:18)
- Ivrim (Hebrews) 12:23 speaks of “ἐκκλησία πρωτοτόκων” — “assembly of the firstborn,” echoing the Hebrew plural *bekhorim* (בְּכוֹרִים).

In Hebrew categories:

- Yeshua is the true *Bekhór YHWH* (Eloah’s Firstborn Son),
- and believers become **co**-heirs through Him — spiritually *bekhorim*, the redeemed firstborn community.

Summary Table — Hebrew Development of “Firstborn”

Hebrew Term	Meaning	Example	Theological Sense
בְּכוֹר (<i>bekhór</i>)	Firstborn son; one who opens the womb	Ex 13:2	Belongs to YHWH
בְּכוֹרָה (<i>bekhorah</i>)	Birthright/inheritance privilege	Gen 25:31	Authority, double portion
פֶּטֶר רֶחֶם (<i>peter rechem</i>)	“Opener of the womb”	Ex 13:2	Sanctified life
פִּדְיוֹן הַבֵּן (<i>pidyon ha-ben</i>)	Redemption of the firstborn son	Num 18:15	Life redeemed for Eloah
בְּנֵי בְכוֹרֵי יִשְׂרָאֵל (<i>beni bekhorī Yisrael</i>)	“My son, My firstborn, Yisra’el”	Ex 4:22	Covenant nation
בְּכוֹר לְמַלְכוּת (<i>bekhór lemelech</i>)	Firstborn as royal title	Ps 89:27	Preeminence, kingship

In Hebrew theology, the “firstborn” (*bekhór*) begins as a **biological concept**, becomes a **legal and cultic status**, grows into a **metaphor for divine election**, and ultimately points to the **Messiah**, the eternal *Bekhór* of Eloah — through whom **all believers share the inheritance of the firstborn**.

To be continued in the next Section!