

THE FIRSTBORN

First-Born

FIRST-BORN (בְּכֹר, H1147, πρωτότοκος, G4758, meaning *first in sequence to be born* or, fig., *first in rank, preeminent*).

Normally the word means the oldest son ([Exod 6:14](#); [11:5](#)). He enjoyed prerogatives over his brothers, like receiving the father's blessing ([Gen 27:1-4, 35-37](#)), preferential treatment by the father ([43:33](#)), respect as leader among the brothers ([37:22](#)), and a double portion of the inheritance, twice what any other son received ([Deut 21:17](#)). The first-born might barter away his rights, as Esau ([Gen 25:29-34](#)), or forfeit them for misconduct, as Reuben by incest ([35:22](#); [49:3, 4](#); [1 Chron 5:1](#)). The Lord claimed first-born of men and animals for Himself ([Exod 13:1-16](#)). Such animals were sacrificed and such sons redeemed, since God did not tolerate child sacrifice as in heathen customs ([13:11-15](#)). Levites as a group were designated for special service to the Lord in lieu of the first-born ([Num 3:12, 13](#); [8:16-18](#)). In the NT, Jesus is called the first-born son of Mary ([Luke 2:7](#)), who was a virgin before His birth, but who had other sons after Him ([Mark 6:3](#); cf. [John 7:5](#)).

Sometimes the meaning is fig., denoting priority or supremacy. Israel was God's "first-born" ([Exod 4:22](#); [Jer 31:9](#)). As the first-born son had special priority, Israel was privileged over other nations. Christ is the "first-born" of the Father ([Heb 1:6](#)), having preeminent position over others in relation to Him. He is "first-born among many brethren" ([Rom 8:29](#)) as one sovereign above those related to Him in the new creation. He is "first-born of all creation" ([Col 1:15](#)), a statement misunderstood by Arians of the 4th cent. and modernday Jehovah's Witnesses who make Him a created being and not God. The proper meaning is that Christ, truly God, stands in a relationship of priority or sovereignty over all creation (Lightfoot). This meaning is correct because: (1) He is Himself creator of all ([v. 16](#)); (2) He is prior to all, having existed before it ([v. 17](#)), and also supreme over it; (3) only this view that He is God would combat the Gnostic error Paul answers, for they made Christ only a created emanation from God and such a concession by Paul would play into their hands; (4) rabbis called God Himself "first-born" as the supreme being, the "first-born of the world" (R. Bechai on Pentateuch, cited by Lightfoot, p. 47); (5) Paul claims the fullness of deity for Christ elsewhere ([2:9](#); [Titus 2:13](#)). Paul further says ([Col 1:18](#)), and John also

([Rev 1:5](#)), that Christ is “first-born from the dead.” Certain others arose before Him but later died again. He is first to rise bodily from the grave to immortality, and also the one supreme over those in this class. He is the “first fruits” of resurrection ([1 Cor 15:20](#)). See [Family](#).

Bibliography J. B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon* (1900); R. deVaux, *Ancient Israel* (1961), 41, 42.

The Redemption of the Firstborn

Topical Encyclopedia

The concept of the redemption of the firstborn is deeply rooted in the biblical narrative and holds significant theological and historical importance within the Judeo-Christian tradition. This practice is primarily derived from the events surrounding the Exodus and is further elaborated in the Mosaic Law.

Biblical Foundation

The origin of the redemption of the firstborn is found in the book of Exodus. During the final plague in Egypt, the LORD struck down all the firstborn in the land of Egypt, both man and beast, but spared the Israelites who had marked their doorposts with the blood of a lamb ([Exodus 12:12-13](#)). This act of divine deliverance established the firstborn of Israel as belonging to the LORD. [Exodus 13:2](#) states, "Consecrate to Me every firstborn male. The firstborn from every womb among the Israelites belongs to Me, both of man and beast."

Theological Significance

The redemption of the firstborn serves as a perpetual reminder of God's deliverance of Israel from slavery in Egypt. It underscores the principle of substitutionary atonement, where the firstborn, who rightfully belong to God, are redeemed through a substitute. This foreshadows the ultimate redemption through Jesus Christ, the "firstborn over all creation" ([Colossians 1:15](#)), who redeems humanity through His sacrificial death.

Mosaic Law and Ritual Practice

The Mosaic Law provides specific instructions for the redemption of the firstborn. In [Numbers 18:15-16](#), it is written, "The firstborn of every womb, whether man or beast, that is offered to the LORD, belongs to you. But you must surely redeem the firstborn of man and the firstborn of unclean animals. You are to pay the redemption price for a month-old male, five shekels of silver, according to the sanctuary shekel, which is twenty gerahs."

This redemption price was a symbolic act acknowledging God's claim over the firstborn and served as a tangible expression of gratitude and obedience. The

Levites were set apart to serve in the tabernacle in place of the firstborn of Israel, as described in [Numbers 3:12-13](#): "Behold, I have taken the Levites from among the Israelites in place of every firstborn Israelite from the womb. The Levites belong to Me, for all the firstborn are Mine."

New Testament Fulfillment

In the New Testament, the redemption of the firstborn finds its ultimate fulfillment in Jesus Christ. As the firstborn Son of God, Jesus embodies the perfect sacrifice, redeeming humanity from sin and death. [Hebrews 12:23](#) refers to the "church of the firstborn, whose names are written in heaven," highlighting the believers' status as redeemed and consecrated to God through Christ.

The presentation of Jesus at the temple, as recorded in [Luke 2:22-24](#), reflects the adherence to the law of the redemption of the firstborn. Mary and Joseph brought Jesus to Jerusalem "to present Him to the Lord (as it is written in the Law of the Lord: 'Every firstborn male shall be consecrated to the Lord')" ([Luke 2:23](#)).

Cultural and Historical Context

The practice of redeeming the firstborn was not unique to Israel but was a common custom in the ancient Near East. However, the biblical mandate distinguished itself by its theological underpinnings and its role in the covenant relationship between God and Israel. The redemption of the firstborn served as a continual reminder of God's sovereignty, grace, and the call to holiness for His people.

In summary, the redemption of the firstborn is a multifaceted biblical theme that encapsulates God's deliverance, the principle of substitutionary atonement, and the foreshadowing of Christ's redemptive work. It is a testament to God's faithfulness and the call for His people to live in consecration and gratitude.

The Rights of the Firstborn

Topical Encyclopedia

The concept of the "firstborn" holds significant importance in biblical tradition, both in terms of familial hierarchy and spiritual symbolism. The rights of the firstborn, often referred to as "primogeniture," encompass a range of privileges and responsibilities that are deeply rooted in the cultural and religious practices of ancient Israel.

Biblical Foundation

The rights of the firstborn are primarily established in the Old Testament. According to [Deuteronomy 21:15-17](#), the firstborn son is entitled to a double portion of the inheritance: "If a man has two wives, one loved and the other unloved, and both bear him sons, but the firstborn is the son of the unloved wife, when that man divides his inheritance among his sons, he must not give the rights of the firstborn to the son of the loved wife in place of the actual firstborn, the son of the unloved wife. Instead, he must acknowledge the firstborn, the son of the unloved wife, by giving him a double portion of all that he has, for that son is the firstfruits of his virility; the rights of the firstborn belong to him."

This passage underscores the legal and moral obligation to honor the firstborn's status, regardless of personal affections or family dynamics. The firstborn's double portion signifies not only material wealth but also the continuation of the family lineage and name.

Spiritual Significance

Beyond the material inheritance, the firstborn holds a special place in the spiritual life of Israel. In [Exodus 13:2](#), God commands, "Consecrate to Me every firstborn male. The firstborn from every womb among the Israelites belongs to Me, both of man and beast." This consecration signifies the firstborn's role as a representative of the family before God, often associated with priestly duties before the establishment of the Levitical priesthood.

The concept of the firstborn is further enriched by its typological significance in the New Testament. Jesus Christ is referred to as the "firstborn over all creation" ([Colossians 1:15](#)) and the "firstborn from the dead" ([Colossians 1:18](#)), highlighting His preeminence and the fulfillment of the firstborn's role in redemption and resurrection.

Cultural and Historical Context

In the patriarchal society of ancient Israel, the firstborn son was expected to assume leadership of the family upon the father's death. This included responsibilities such as caring for the mother and unmarried sisters, managing family property, and maintaining the family's social and religious obligations.

The narrative of Jacob and Esau in [Genesis 25:29-34](#) illustrates the gravity of the firstborn's birthright. Esau's impulsive decision to sell his birthright to Jacob for a meal underscores the enduring value and significance of the firstborn's privileges, which were not to be taken lightly.

Exceptions and Divine Election

While the rights of the firstborn were a standard practice, the Bible also records instances where God sovereignly chose to bypass the firstborn in favor of a younger sibling. Notable examples include Isaac over Ishmael, Jacob over Esau, and David over his older brothers. These exceptions highlight the principle that divine election can supersede human customs, emphasizing God's sovereign will in the unfolding of His redemptive plan.

Conclusion

The rights of the firstborn in biblical tradition encompass both material and spiritual dimensions, reflecting the broader themes of inheritance, responsibility, and divine election. These rights serve as a foundational element in understanding the familial and covenantal structures within the biblical narrative.

The Role of Firstborns

Topical Encyclopedia

In the biblical narrative, the role of the firstborn holds significant theological, cultural, and familial importance. The concept of the firstborn is woven throughout the Scriptures, symbolizing preeminence, inheritance rights, and divine favor. This entry explores the multifaceted role of firstborns as depicted in the Bible.

Primogeniture and Inheritance Rights

The firstborn son traditionally held a place of honor and responsibility within the family structure. According to the law of primogeniture, the firstborn was entitled to a double portion of the inheritance. [Deuteronomy 21:17](#) states, "But he must acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him." This legal provision underscored the firstborn's role as the primary heir and leader of the family lineage.

Spiritual Significance and Divine Favor

The firstborn also carried spiritual significance, often representing the first fruits of human strength and divine blessing. In [Exodus 13:2](#), God commands, "Consecrate to Me every firstborn male. The firstborn from every womb among the Israelites belongs to Me, both of man and beast." This consecration of the firstborn to God highlights their special status and the expectation of their dedication to divine service.

Redemption and Substitution

The concept of redemption is closely tied to the firstborn. In the Passover narrative, the firstborn of Egypt were struck down, while the firstborn of Israel were spared through the blood of the lamb ([Exodus 12:12-13](#)). This act of divine deliverance established the precedent for the redemption of the firstborn, as seen in [Numbers 3:13](#): "For all the firstborn are Mine. On the day I struck down

all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They are Mine; I am the LORD."

Christ as the Firstborn

In the New Testament, the concept of the firstborn is elevated to its ultimate fulfillment in Jesus Christ. [Colossians 1:15](#) refers to Christ as "the firstborn over all creation," signifying His preeminence and authority. Furthermore, [Romans 8:29](#) describes believers as being "conformed to the image of His Son, that He might be the firstborn among many brothers." Here, Christ's role as the firstborn extends to His redemptive work, making Him the prototype and leader of a new creation.

Challenges to the Firstborn's Role

Despite the privileges associated with being the firstborn, biblical narratives often depict challenges and reversals of this role. Notable examples include Esau, who sold his birthright to Jacob ([Genesis 25:29-34](#)), and Reuben, who forfeited his status due to misconduct ([Genesis 49:3-4](#)). These accounts illustrate that the privileges of the firstborn could be lost through personal failings or divine intervention.

Symbolism and Typology

The role of the firstborn serves as a rich symbol and typology throughout Scripture. It points to themes of sacrifice, redemption, and the ultimate sovereignty of God in choosing and elevating individuals according to His purposes. The firstborn's role is a testament to God's covenantal faithfulness and His unfolding plan of salvation history.

In summary, the role of firstborns in the Bible encompasses legal, spiritual, and symbolic dimensions. It reflects the broader themes of inheritance, divine favor, and redemption, culminating in the person and work of Jesus Christ, the ultimate Firstborn.

What is the significance of “firstborn” in the Bible?

I'm going to copy some articles on this subject, but let me give you my summation of all of them. In the Old Testament, the firstborn son was the one who normally received a double inheritance, and was the one who would inherit his father's role as head of the family. God sometimes reversed this order, as he did with Jacob and Esau ([Genesis 25:21-26](#)), and as Jacob later did with Ephraim and Manasseh ([Genesis 48:13-22](#)). Reuben was the firstborn of Jacob, but his rights as the firstborn were taken away because of his sin ([Genesis 35:22; 49:3-4](#)).

The term firstborn therefore has two main meanings. The first is more literal, referring to the fact that this son is the first son to be born of his father. The second meaning refers to the rights and authority of a person, because they are the firstborn. Our Lord is the “firstborn” in several ways, as one of the attached articles indicates. But most of all He is the One who has been appointed by God to be in authority over all things ([Colossians 1:13-23](#); especially verses 15, 18).

Closely related is the expression “son” (which you see in [2 Samuel 7:14](#); [Psalm 2:7-9](#) [compare [Psalm 110:1-3](#)]; [Hebrews 1:5-14](#)). I understand the expressions, “Thou art My Son, Today I have begotten Thee” ([Hebrews 1:5a](#)) and “I will be a Father to Him, And He shall be a Son to Me” ([Hebrews 5b](#)) to be synonymous. This speaks not of the birth of our Lord (as though this were when He came into existence - for He is eternal as [John 1:1-3](#) indicate), but of His installation as King of the earth by His Father.

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FIRST-BEGOTTEN

furst-be-got'-n (prototokos): This Greek word is translated in two passages in the King James Version by “first-begotten” ([Heb 1:6](#); [Rev 1:5](#)), but in all other places in the King James Version, and always in the Revised Version (British and American), by “firstborn.” It is used in its natural literal sense of Jesus Christ as Mary's firstborn ([Lk 2:7](#); [Mt 1:25](#) the King James Version); it also bears the literal sense of Jesus Christ as Mary's firstborn ([Lk 2:7](#); [Mt 1:25](#) the King James Version); it also bears the literal sense of the firstborn of the firstborn of men

and animals ([Heb 11:28](#)). It is not used in the New Testament or Septuagint of an only child, which is expressed by monogenes (see below).

Metaphorically, it is used of Jesus Christ to express at once His relation to man and the universe and His difference from them, as both He and they are related to God. The laws and customs of all nations show that to be “firstborn” means, not only priority in time, but a certain superiority in privilege and authority. Israel is Yahweh’s firstborn among the nations ([Ex 4:22](#); compare [Jer 31:9](#)). The Messianic King is God’s firstborn Septuagint prototokos), “the highest of the kings of the earth” ([Ps 89:27](#)). Philo applies the word to the Logos as the archetypal and governing idea of creation. Similarly Christ, as “the firstborn of all creation” ([Col 1:15](#)), is not only prior to it in time, but above it in power and authority. “All things have been created through him, and unto him” ([Col 1:16](#)). He is “sovereign Lord over all creation by virtue of primo-geniture” (Lightfoot). It denotes His status and character and not His origin; the context does not admit the idea that He is a part of the created universe. So in His incarnation He is brought into the world as “firstborn,” and God summons all His angels to worship Him ([Heb 1:6](#)). In His resurrection He is “firstborn from the dead” ([Col 1:18](#)) or “of the dead” ([Rev 1:5](#)), the origin and prince of life. And finally He is “firstborn among many brethren” in the consummation of God’s purpose of grace, when all the elect are gathered home. Not only is He their Lord, but also their pattern, God’s ideal Son and men are “foreordained to be conformed to (his) image” ([Rom 8:29](#)). Therefore the saints themselves, as growing in His likeness, and as possessing all the privileges of eldest sons, including the kingdom and the priesthood, may be called the “church of the firstborn who are enrolled in heaven” ([Heb 12:23](#)).

FIRSTBORN; FIRSTLING

furst’-born, furst’-ling (bekhor; prototokos): The Hebrew word denotes the firstborn of human beings as well as of animals ([Ex 11:5](#)), while a word from the same root denotes first-fruits ([Ex 23:16](#)). All the data point to the conclusion that among the ancestors of the Hebrews the sacrifice of the firstborn was practiced, just as the firstlings of the flocks and the first-fruits of the produce of the earth were devoted to the deity. The narrative of the Moabite war records the sacrifice of the heir to the throne by Mesha, to Chemosh, the national god ([2 Ki 3:27](#)). The barbarous custom must have become extinct at an early period in the religion of Israel ([Gen 22:12](#)). It was probably due to the influence of

surrounding nations that the cruel practice was revived toward the close of the monarchical period ([2 Ki 16:3](#); [17:17](#); [21:6](#); [Jer 7:31](#); [Ezek 16:20](#); [23:37](#); [Mic 6:7](#)). Jeremiah denies that the offering of human beings could have been an instruction from Yahweh (7:31; 19:5). The prophetic conception of God had rendered such a doctrine inconceivable. Clear evidence of the spiritualization and humanization of religion among the Israelites is furnished in the replacement, at an early stage, of the actual sacrifice of the firstborn by their dedication to the service of Yahweh. At a later stage the Levites were substituted for the firstborn. Just as the firstlings of unclean animals were redeemed with money ([Ex 13:13](#); [34:20](#)), for the dedication of the firstborn was substituted the consecration of the Levites to the service of the sanctuary ([Nu 3:11-13](#),15). On the 30th day after birth the firstborn was brought to the priest by the father, who paid five shekels for the child's redemption from service in the temple (compare [Lk 2:27](#); Mishna Bekhoroth viii.8). For that service the Levites were accepted in place of the redeemed firstborn ([Nu 3:45](#)). See note. According to [Ex 22:29-31](#) the firstborn were to be given to Yahweh. (The firstborn of clean animals, if free from spot or blemish, were to be sacrificed after eight days, [Nu 18:16](#) ff.) This allusion to the sacrifice of the firstborn as part of the religion of Yahweh has been variously explained. Some scholars suspect the text, but in all probability the verse means no more than similar references to the fact that the firstborn belonged to Yahweh ([Ex 13:2](#); [34:19](#)). The modifying clause, with regard to the redemption of the firstborn, has been omitted. The firstborn possessed definite privileges which were denied to other members of the family. The Law forbade the disinheriting of the firstborn ([Dt 21:15-17](#)). Such legislation, in polygamous times, was necessary to prevent a favorite wife from exercising undue influence over her husband in distributing his property, as in the case of Jacob ([Gen 25:23](#)). The oldest son's share was twice as large as that of any other son. When Elisha prayed for a double portion of Elijah's spirit, he simply wished to be considered the firstborn, i.e. the successor, of the dying prophet. Israel was Yahweh's firstborn ([Ex 4:22](#); compare [Jer 31:9](#) (Ephraim)). Israel, as compared with other nations, was entitled to special privileges. She occupied a unique position in virtue of the special relationship between Yahweh and the nation. In three passages ([Rom 8:29](#); [Col 1:15](#); [Heb 1:6](#)), Jesus Christ is the firstborn—among many brethren ([Rom 8:29](#)); of every creature ([Col 1:16](#)). This application of the term to Jesus Christ may be traced back to [Ps 89:27](#) where the Davidic ruler, or perhaps the nation, is alluded to as the firstborn of Yahweh.

See CHILD; CIRCUMCISION; FIRST-BEGOTTEN; PLAGUES OF EGYPT.

NOTE—The custom of redeeming the firstborn son is preserved among the Jews to this day. After thirty days the father invites the “Kohen,” i.e. a supposed descendant of Aaron, to the house. The child is brought and shown to the “Kohen,” and the father declares the mother of the child to be an Israelite. If she is a “Kohen,” redemption is not necessary. The “Kohen” asks the father which he prefers, his child or the five shekels; the father answers that he prefers his son, and pays to the “Kohen” a sum equivalent to five shekels. After receiving the redemption-money, the “Kohen” puts his hands on the child’s head and pronounces the Aaronite blessing ([Nu 6:22-27](#)).

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T. Lewis

III. Conclusion

We thus conclude that in [Col 1:15](#) the phrase *proftotokos pasefs ktiseofs* is predicated of the preexistent Christ. Its thrust is to ascribe to him a primacy of status over against all of creation. This status is summarized by saying that he is God’s heir *par excellence*. The heirship is predicated upon his role in creation, preservation and teleology. Behind the predication lies Paul’s theological conception of Christ as the second Adam.*** While sovereignty is the keynote of the expression and is placed in juxtaposition with creation, one must recall the OT and intertestamental usages that demonstrate overtones of special privilege and affection when the term was used as a title. That this latter nuance is completely lacking in [Col 1:15](#) does not follow at all. Indeed, an OT illustration suffices to guard against such a conclusion. In [Gen 22:2](#) Isaac is styled the “beloved son,” and the ensuing narrative also informs us that it was to him that Abraham gave all that he had since Isaac was his heir (24:36; cf. 25:5). Our point is simply this: It is artificial to say that *eikofn* refers only to Christ’s relationship to the Father and *proftotokos* only to creation. Since both terms depict Jesus as the second Adam, he is thereby brought into relationship with both God the Father and creation. What does not seem to be present in Paul’s use of *proftotokos* is any notion of an “eternal generation” from the Father. This is reading back into the text the dogmatic reflections of later

theologians—reflections that are legitimate but not intended by the apostle Paul's diction.

The predication of Christ as firstborn in the NT offers a challenge to Christologies ancient and modern. One cannot help being impressed by the scope of this title. At his incarnation ([Luke 2:7](#)) Jesus is designated as Mary's firstborn, an appellative connoting his consecration to God and possibly his rightful claim to the Davidic throne. By his glorious resurrection, in which he was victorious over sin and death, he has become the "firstborn from among the dead" ([Col 1:18](#)) and now exercises sovereign sway over his redeemed people as the "firstborn from the dead" ([Rev 1:5](#)). As the head of a new, redeemed humanity destined in the eschatological transfiguration to bear the impress of his image, he is the "firstborn among many brothers" ([Rom 8:29](#)). But the conception moves not only forward toward consummation but also, in the thought of Paul, backward into the realm of protology ([Col 1:17](#)). In Paul's view all creation finds its reference point with respect to the "firstborn over all creation," "the heir of all things" ([Col 1:15](#); [Heb 1:2, 6](#)). Indeed, in the eschaton Christ is the integration point for all things ([Eph 1:10](#)). A Christology that falls short of this all-encompassing affirmation does not do justice to the Scriptural data. (Multiple, *Journal of the Evangelical Theological Society*, (Lynchburg, VA: JETS (Electronic edition by Galaxie Software)) 1988.)

From The New Bible Dictionary:

FIRST-BORN.

1. In the Old Testament

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The Heb. root bkr, found in many Semitic languages, has the general meaning '(to be) early'. b̄ȳk̄ēo, r, 'first-born' (fem. b̄ȳk̄ēi, ra, b), is used of people and animals, cognate terms being employed for firstfruits, and the first-born son's privileges and responsibilities are known as his 'birthright' (b̄ȳk̄ēo, ra, h). In [Gn. 25:23](#), the eldest son is called rab̄ē, a description occurring elsewhere only in 2nd-millennium cuneiform texts.

The first-born was regarded as 'the beginning of (his) strength' (re, ás̄œ̄i, t̄ēi, áo, n—[Gn. 49:3](#); [Dt. 21:17](#); cf. [Ps. 78:51](#); [105:36](#)) and 'the opener

of the womb' (pet£er reh£em—[Ex. 13:2, 12, 15](#); [Nu. 18:15](#); etc.), emphasizing both paternal and maternal lines. The pre-eminent status of first-born was also accorded to Israel ([Ex. 4:22](#)) and the Davidic line ([Ps. 89:27](#)).

The eldest son's special position was widely recognized in the ancient Near East, though it was not usually extended to sons of concubines or slave-girls (cf. [Gn. 21:9-13](#); [Jdg. 11:1-2](#)). The accompanying privileges were highly valued, and in the OT included a larger inheritance, a special paternal blessing, family leadership and an honoured place at mealtimes ([Gn. 25:5-6](#); [27:35-36](#); [37:21ff.](#); [42:37](#); [43:33](#); [Dt. 21:15-17](#)). The double inheritance of [Dt. 21:15-17](#), though apparently unknown to the Patriarchs ([Gn. 25:5-6](#)), is mentioned in several Old Babylonian, Middle Assyrian and Nuzi documents, and is alluded to elsewhere in the OT ([2 Ki. 2:9](#); [Is. 61:7](#)).

These privileges could normally be forfeited only by committing a serious offence ([Gn. 35:22](#); [49:4](#); [1 Ch. 5:1-2](#)) or by sale ([Gn. 25:29-34](#)), though paternal preference occasionally overruled in the matter of royal succession ([1 Ki. 1-2](#); [2 Ch. 11:22-23](#); cf. [1 Ch. 26:10](#)). There is also a marked interest, especially in Genesis, in the youngest son (Jacob, Ephraim, David; cf. Isaac, Joseph), but such cases were certainly contrary to expectation ([Gn. 48:17ff.](#); [1 Sa. 16:6ff.](#)).

Where no sons existed, the eldest daughter took responsibility for her younger sisters ([Gn. 19:30ff.](#)). It was an Aramaean custom ([Gn. 29:26](#)), and perhaps also an Israelite one ([1 Sa. 18:17-27](#)), for the eldest daughter to be married first. A Ugaritic text mentions the transfer of birthright from the eldest to the youngest daughter.

In Israelite ritual, the first-born of man and beast had a special place. The male first-born belonged to Yahweh ([Ex. 13:2](#); [22:29b-30](#); [Nu. 3:13](#)), and this was underlined by Israel's deliverance in the final plague. Children were redeemed in the Exodus generation by the Levites ([Nu. 3:40-41](#)), and later, at a month old, by a payment of five shekels ([Nu. 18:16](#); cf. [3:42-51](#)). Sacrifice of human first-born is occasionally mentioned, following Canaanite practice ([2 Ki. 3:27](#); [Ezk. 20:25-26](#); [Mi. 6:7](#); cf. [1 Ki. 16:34](#)), but this was a misinterpretation of [Ex. 22:29](#). Clean male firstlings were sacrificed ([Nu. 18:17-18](#); [Dt. 12:6, 17](#)), while imperfect animals were eaten in the towns ([Dt. 15:21-23](#)). Male firstlings of unclean animals were redeemed ([Nu. 18:15](#)), though an ass was redeemed with a lamb or had its neck broken ([Ex. 13:13](#); [34:20](#)).

Bibliography. I. Mendelsohn, *BASOR* 156, 1959, pp. 38-40; R. de Vaux, *Ancient Israel*², 1965, pp. 41-42, 442-445, 488-489; *idem*, *Studies in OT Sacrifice*, 1964, pp. 70-73; J. Henninger, in E. Gräf (ed.), *Festschrift W. Caskel*, 1968, pp. 162-183; M. Tsevat, *TDOT* 2, pp. 121-127. m.j.s.

II. In the New Testament

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Jesus was the first-born (pro., totokos) of his mother ([Mt. 1:25](#); [Lk. 2:7](#)), a phrase which allows, but does not demand, that Mary had other, later children (cf. [Mk. 6:3](#); *Brethren of the Lord). As such, Jesus was taken to the Temple by Mary and Joseph to be offered to God ([Lk. 2:22-24](#)); since Luke omits mention of a price being paid to redeem the child, he may have intended the incident to be regarded as the dedication of the first-born to the service of God (cf. [1 Sa. 1:11, 22, 28](#)). Jesus is also the first-born of his heavenly Father. He is the first-born of all creation, not in the sense that he himself is a created being, but rather that as God's Son he was his agent in creation and hence has authority over all created things ([Col. 1:15-17](#)). Similarly, he is the first-born in the new creation by being raised first from the dead, and is thus Lord over the church ([Col. 1:18](#); [Rev. 1:5](#)). He is thus the first-born in a whole family of children of God who are destined to bear his image ([Rom. 8:29](#)). There may be an echo of [Ps. 89:27](#) in [Heb. 1:6](#), where God's Son is the object of worship by the angels at his coming into the world (whether the incarnation, resurrection or second advent is meant is debatable). Finally, God's people, both living and dead, can be described as the first-born who are enrolled in heaven, since they share the privileges of the Son ([Heb. 12:23](#)).

Bibliography. O. Eissfeldt, *Erstlinge und Zehnten im Alten Testament*, 1917; W. Michaelis, *TDNT* 6, pp. 871-881; K. H. Bartels, *NIDNTT* 1, pp. 667-670. i.h.m.¹

***Editor's Note: The author appears to be referring to what the Scriptures more specifically call the "last Adam," not the "second Adam" in [1 Corinthians 15:45](#). Inference could perhaps contrast the reference in the verse to the "first Adam" with Jesus then as "second Adam." However to be precise with Scripture, the text calls Jesus the "last Adam," not the "second Adam."

Related Topics: [Terms & Definitions](#)

114 Bible results for "'firstborn'" from

New American Standard Bible.

Results 1-25.

1. [Genesis 4:4](#)

Abel, on his part also brought *an offering*, from the **firstborn** of his flock and from their fat portions. And the Lord had regard for Abel and his offering;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

2. [Genesis 10:15](#)

Canaan fathered Sidon, his **firstborn**, and Heth,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

3. [Genesis 19:31](#)

Then the **firstborn** said to the younger, "Our father is old, and there is not a man on earth to have relations with us according to the custom of all the earth.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

4. [Genesis 19:33](#)

So they made their father drink wine that night, and the **firstborn** went in and slept with her father; and he did not know when she lay down or got up.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

5. [Genesis 19:34](#)

On the following day, the **firstborn** said to the younger, "Look, I slept last night with my father; let's make him drink wine tonight too, then you go in and sleep with him, so that we may keep our family alive through our father."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

6. [Genesis 19:37](#)

The **firstborn** gave birth to a son, and named him Moab; he is the father of the Moabites to this day.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

7. [Genesis 22:21](#)

Uz his **firstborn**, Buz his brother, Kemuel (the father of Aram),

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

8. [Genesis 25:13](#)

and these are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the **firstborn** of Ishmael, Kedar, Adbeel, Mibsam,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

9. [Genesis 27:19](#)

Jacob said to his father, “I am Esau your **firstborn**; I have done as you told me. Come now, sit and eat of my game, so that you may bless me.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

10. [Genesis 27:32](#)

His father Isaac said to him, “Who are you?” And he said, “I am your son, your **firstborn**, Esau.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

11. [Genesis 29:26](#)

But Laban said, “It is not the practice in our place to marry off the younger before the **firstborn**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

12. [Genesis 35:23](#)

the sons of Leah were Reuben, Jacob’s **firstborn**, then Simeon, Levi, Judah, Issachar, and Zebulun;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

13. [Genesis 36:15](#)

These are the chiefs of the sons of Esau. The sons of Eliphaz, the **firstborn** of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

14. [Genesis 38:6](#)

Now Judah took a wife for Er his **firstborn**, and her name was Tamar.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

15. [Genesis 38:7](#)

But Er, Judah's **firstborn**, was evil in the sight of the Lord, so the Lord took his life.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

16. [Genesis 41:51](#)

Joseph named the **firstborn** Manasseh; "For," *he said*, "God has made me forget all my trouble and all of my father's household."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

17. [Genesis 43:33](#)

Now they were seated before him, from the **firstborn** according to his birthright to the youngest according to his youth, and the men looked at one another in astonishment.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

18. [Genesis 46:8](#)

Those Who Came to Egypt

Now these are the names of the sons of Israel who went to Egypt, Jacob and his sons: Reuben, Jacob's **firstborn**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

19. [Genesis 48:14](#)

But Israel reached out his right hand and placed it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the **firstborn**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

20. [Genesis 48:18](#)

And Joseph said to his father, "Not so, my father, for this one is the **firstborn**. Place your right hand on his head."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

21. [Genesis 49:3](#)

"Reuben, you are my **firstborn**, My might and the beginning of my strength, Preeminent in dignity and preeminent in power.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

22. [Exodus 4:22](#)

Then you shall say to Pharaoh, 'This is what the Lord says: "Israel is My son, My **firstborn**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

23. [Exodus 4:23](#)

So I said to you, 'Let My son go so that he may serve Me'; but you have refused to let him go. Behold, I am going to kill your son, your **firstborn**.'"

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

24. [Exodus 6:14](#)

The Heads of Israel

These are the heads of their fathers' households. The sons of Reuben, Israel's **firstborn**: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

25. [Exodus 11:5](#)

and all the **firstborn** in the land of Egypt shall die, from the **firstborn** of the Pharaoh who sits on his throne, to the **firstborn** of the slave girl who is behind the millstones; all the **firstborn** of the cattle as well.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 12:12](#)

For I will go through the land of Egypt on that night, and fatally strike all the **firstborn** in the land of Egypt, from the human **firstborn** to animals; and against all the gods of Egypt I will execute judgments—I am the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 12:29](#)

Now it came about at midnight that the Lord struck all the **firstborn** in the land of Egypt, from the **firstborn** of Pharaoh who sat on his throne to the **firstborn** of the captive who was in the dungeon, and all the **firstborn** of cattle.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 13:2](#)

“Sanctify to Me every **firstborn**, the **firstborn** of every womb among the sons of Israel, among people and animals *alike*; it belongs to Me.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 13:12](#)

you shall devote to the Lord every **firstborn** of a womb, and every **firstborn** offspring of an animal that you own; the males belong to the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 13:13](#)

But every **firstborn** of a donkey you shall redeem with a lamb, but if you do not redeem *it*, then you shall break its neck; and every **firstborn** among your sons you shall redeem.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 13:15](#)

And it came about, when Pharaoh was stubborn about letting us go, that the Lord put to death every **firstborn** in the land of Egypt, from human **firstborns** to animal **firstborns**. Therefore, I sacrifice to the Lord the males, every **firstborn** of a womb, but every **firstborn** of my sons I redeem.’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 22:29](#)

“You shall not hold back *the offering from* your entire harvest and your wine. The **firstborn** of your sons you shall give to Me.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 34:19](#)

“The **firstborn** from every womb belongs to Me, and all your male livestock, the **firstborn** from cattle and sheep.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Exodus 34:20](#)

You shall redeem with a lamb the **firstborn** from a donkey; and if you do not redeem *it*, then you shall break its neck. You shall redeem all the **firstborn** of your sons. None are to appear before Me empty-handed.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Leviticus 27:26](#)

‘However, a **firstborn** among animals, which as a **firstborn** belongs to the Lord, no one may consecrate; whether ox or sheep, it is the Lord’s.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 1:20](#)

Now the sons of Reuben, Israel’s **firstborn**, their descendants by their families, by their fathers’ households, according to the number of names, head by head, every male from twenty years old and upward, whoever *was able to go to war*,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:2](#)

These then are the names of the sons of Aaron: Nadab the **firstborn**, and Abihu, Eleazar and Ithamar.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:12](#)

“Now, behold, I have taken the Levites from among the sons of Israel instead of every **firstborn**, the **firstborn** of the womb among the sons of Israel. So the Levites shall be Mine.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:13](#)

For all the **firstborn** are Mine; on the day that I fatally struck all the **firstborn** in the land of Egypt, I sanctified to Myself all the **firstborn** in Israel, from the human **firstborn** to animals. They shall be Mine; I am the Lord.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:40](#)

Firstborn Redeemed

Then the Lord said to Moses, “Count every **firstborn** male of the sons of Israel from a month old and upward, and make a list of their names.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:41](#)

And you shall take the Levites for Me—I am the Lord—instead of all the **firstborn** among the sons of Israel; and the cattle of the Levites in place of all the **firstborn** among the cattle of the sons of Israel.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:42](#)

So Moses counted all the **firstborn** among the sons of Israel, just as the Lord had commanded him;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:43](#)

and all the **firstborn** males, by the number of names from a month old and upward for their numbered men, were 22,273.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:45](#)

“Take the Levites in place of all the **firstborn** among the sons of Israel, and the cattle of the Levites in place of their cattle. And the Levites shall be Mine; I am the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:46](#)

And as a redemption price for the 273 of the **firstborn** of the sons of Israel who are in excess of *the number of* the Levites,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 3:50](#)

from the **firstborn** of the sons of Israel he took the money in terms of the shekel of the sanctuary, 1,365.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 8:16](#)

for they are exclusively given to Me from among the sons of Israel. I have taken them for Myself instead of the **firstborn** of every womb, the **firstborn** of all the sons of Israel.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 8:17](#)

For every **firstborn** among the sons of Israel is Mine, among the people and among the animals; on the day that I fatally struck all the **firstborn** in the land of Egypt, I sanctified them for Myself.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 8:18](#)

But I have taken the Levites instead of every **firstborn** among the sons of Israel.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 18:15](#)

Every **firstborn** of the womb of all flesh, whether human or animal, which they offer to the Lord, shall be yours; however you must redeem the human **firstborn**, and the **firstborn** of unclean animals you shall redeem.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 18:17](#)

But the **firstborn** of an ox, the **firstborn** of a sheep, or the **firstborn** of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and offer up their fat in smoke as an offering by fire, for a soothing aroma to the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 26:5](#)

Reuben, Israel's **firstborn**, the sons of Reuben: *of* Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Numbers 33:4](#)

while the Egyptians were burying all their **firstborn** whom the Lord had fatally struck among them. The Lord had also executed judgments against their gods.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 12:6](#)

You shall bring there your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your vowed offerings, your voluntary offerings, and the **firstborn** of your herd and of your flock.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 12:17](#)

You are not allowed to eat within your gates the tithe of your grain, new wine, or oil, or the **firstborn** of your herd or flock, or any of your vowed offerings which you vow, or your voluntary offerings, or the contribution of your hand.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 14:23](#)

You shall eat in the presence of the Lord your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the **firstborn** of your herd and your flock, so that you may learn to fear the Lord your God always.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 15:19](#)

“You shall consecrate to the Lord your God all the **firstborn** males that are born in your herd and in your flock; you shall not work with the **firstborn** of your herd, nor shear the **firstborn** of your flock.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 21:15](#)

“If a man has two wives, the one loved and the other unloved, and *both* the loved and the unloved have borne him sons, and the **firstborn** son belongs to the unloved,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 21:16](#)

then it shall be on the day that he wills what he owns as an inheritance to his sons, he is not allowed to treat the son of the loved *wife* as the **firstborn**, at the expense of the son of the unloved, *who actually is* the **firstborn son**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 21:17](#)

On the contrary, he shall acknowledge the **firstborn**, the son of the unloved *wife*, by giving him a double portion of everything that he owns, for he was the beginning of his strength; to him belongs the right of the **firstborn**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 25:6](#)

It shall then be that the **firstborn** to whom she gives birth shall assume the name of his *father's* deceased brother, so that his name will not be wiped out from Israel.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Deuteronomy 33:17](#)

As the **firstborn** of his ox, majesty is his, And his horns are the horns of the wild ox; With them he will gore the peoples All at once, *to the ends of the earth*. And those are the ten thousands of Ephraim, And those are the thousands of Manasseh.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Joshua 6:26](#)

Then Joshua made them take an oath at that time, saying, “Cursed before the Lord is the man who rises up and builds this city Jericho; with *the loss of* his **firstborn** he will lay its foundation, and with *the loss of* his youngest son he will set up its gates.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Joshua 17:1](#)

Territory of Manasseh

Now *this* was the lot for the tribe of Manasseh, for he was the **firstborn** of Joseph. To Machir the **firstborn** of Manasseh, the father of Gilead, were allotted Gilead and Bashan, because he was a man of war.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Judges 8:20](#)

So he said to Jether his **firstborn**, “Rise, kill them.” But the youth did not draw his sword, for he was afraid, because he was still a youth.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [1 Samuel 8:2](#)

The name of his **firstborn** was Joel, and the name of his second, Abijah; *they were* judging in Beersheba.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [1 Samuel 14:49](#)

Now the sons of Saul were Jonathan, Ishvi, and Malchi-shua; and the names of his two daughters *were these*: the name of the **firstborn** was Merab, and the name of the younger, Michal.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [1 Samuel 17:13](#)

The three older sons of Jesse had followed Saul to the battle. And the names of his three sons who had gone into the battle were Eliab the **firstborn**, and second to him, Abinadab, and the third, Shammah.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [2 Samuel 3:2](#)

Sons were born to David in Hebron: his **firstborn** was Amnon, by Ahinoam the Jezreelitess;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [1 Kings 16:34](#)

In his days Hiel the Bethelite rebuilt Jericho; he laid its foundations with *the loss of* Abiram his **firstborn**, and set up its gates with *the loss of* his youngest son Segub, in accordance with the word of the Lord, which He spoke by Joshua the son of Nun.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 1:13](#)

Canaan fathered Sidon his **firstborn**, and Heth,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 1:29](#)

These are their genealogies: the **firstborn** of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 2:3](#)

The sons of Judah *were* Er, Onan, and Shelah; *these* three were born to him by Bath-shua the Canaanitess. But Er, Judah's **firstborn**, was evil in the sight of the Lord, so He put him to death.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 2:13](#)

and Jesse fathered Eliab his **firstborn**, then Abinadab, the second, Shimea, the third,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 2:25](#)

Now the sons of Jerahmeel, the **firstborn** of Hezron, *were* Ram the **firstborn**, then Bunah, Oren, Ozem, *and* Ahijah.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 2:27](#)

The sons of Ram, the **firstborn** of Jerahmeel, were Maaz, Jamin, and Eker.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 2:42](#)

Now the sons of Caleb, the brother of Jerahmeel, *were* Mesha his **firstborn**, who was the father of Ziph; and his son was Mareshah, the father of Hebron.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 2:50](#)

These were the sons of Caleb. The sons of Hur, the **firstborn** of Ephrathah, *were* Shobal the father of Kiriath-jearim,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 3:1](#)

Family of David

Now these were the sons of David who were born to him in Hebron: the **firstborn** *was* Amnon, by Ahinoam the Jezreelitess; the second *was* Daniel, by Abigail the Carmelitess;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 3:15](#)

The sons of Josiah *were* Johanan, the **firstborn**, the second *was* Jehoiakim, the third, Zedekiah, *and* the fourth, Shallum.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 4:4](#)

Penuel *was* the father of Gedor, and Ezer the father of Hushah. These *were* the sons of Hur, the **firstborn** of Ephrathah, the father of Bethlehem.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 5:1](#)

Genealogy from Reuben

Now the sons of Reuben, the **firstborn** of Israel (for he was the **firstborn**, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel; so he is not enrolled in the genealogy according to the birthright.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 5:3](#)

the sons of Reuben the **firstborn** of Israel were Hanoch and Pallu, *and* Hezron and Carmi.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 6:28](#)

The sons of Samuel were Joel, the **firstborn**, and Abijah, the second.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 8:1](#)

Genealogy from Benjamin

And Benjamin fathered Bela his **firstborn**, Ashbel the second, Aharah the third,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 8:30](#)

and his **firstborn** son was Abdon, then Zur, Kish, Baal, Nadab,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 8:39](#)

The sons of his brother Eshek were Ulam his **firstborn**, Jeush the second, and Eliphelet the third.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [1 Chronicles 9:5](#)

From the Shilonites were Asaiah the **firstborn** and his sons.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 9:31](#)

Mattithiah, one of the Levites, who was the **firstborn** of Shallum the Korahite, had the responsibility for the baking of cakes in pans.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 9:36](#)

and his **firstborn** son was Abdon, then Zur, Kish, Baal, Ner, Nadab,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 26:2](#)

Meshelemiah had sons: Zechariah the **firstborn**, Jediael the second, Zebadiah the third, Jathniel the fourth,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 26:4](#)

Obed-edom had sons: Shemaiah the **firstborn**, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[1 Chronicles 26:10](#)

Also Hosah, *one* of the sons of Merari had sons: Shimri the first (although he was not the **firstborn**, his father made him first),

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[2 Chronicles 21:3](#)

Their father gave them many gifts of silver, gold, and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram because he was the **firstborn**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Nehemiah 10:36](#)

and bring to the house of our God the **firstborn** of our sons and of our cattle, and the **firstborn** of our herds and our flocks as it is written in the Law, for the priests who are ministering in the house of our God.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Job 18:13](#)

It devours parts of his skin, The **firstborn** of death devours his limbs.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Psalm 78:51](#)

And struck all the **firstborn** in Egypt, The first and best of their vigor in the tents of Ham.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Psalm 89:27](#)

I will also make him *My* **firstborn**, The highest of the kings of the earth.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Psalm 105:36](#)

He also fatally struck all the **firstborn** in their land, The first fruits of all their vigor.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Psalm 135:8](#)

He struck the **firstborn** of Egypt, Both human ***firstborn*** and animal.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Psalm 136:10](#)

To Him who struck the Egyptians, that is, their **firstborn**, For His faithfulness is everlasting,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[?](#) [Jeremiah 31:9](#)

They will come with weeping, And by pleading I will bring them; I will lead them by streams of waters, On a straight path on which they will not stumble; For I am a father to Israel, And Ephraim is My **firstborn**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 20:26](#)

and I pronounced them unclean because of their gifts, in that they made all their **firstborn** pass through *the fire* so that I might make them desolate, in order that they might know that I am the Lord.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Micah 6:7](#)

Does the Lord take pleasure in thousands of rams, In ten thousand rivers of oil? Shall I give *Him* my **firstborn** for my wrongdoings, The fruit of my body for the sin of my soul?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Zechariah 12:10](#)

“And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a **firstborn**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Luke 2:7](#)

And she gave birth to her **firstborn** son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Luke 2:23](#)

(as it is written in the Law of the Lord: “Every **firstborn** male that opens the womb shall be called holy to the Lord”),

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[🔍 Romans 8:29](#)

For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the **firstborn** among many brothers *and sisters*;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[🔍 Colossians 1:15](#)

He is the image of the invisible God, the **firstborn** of all creation:

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[🔍 Colossians 1:18](#)

He is also the head of the body, the church; and He is the beginning, the **firstborn** from the dead, so that He Himself will come to have first place in everything.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[🔍 Hebrews 1:6](#)

And when He again brings the **firstborn** into the world, He says, “And let all the angels of God worship Him.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[🔍 Hebrews 11:28](#)

By faith he kept the Passover and the sprinkling of the blood, so that the destroyer of the **firstborn** would not touch them.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[🔍 Hebrews 12:23](#)

to the general assembly and church of the **firstborn** who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect,

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[🔍 Revelation 1:5](#)

and from Jesus Christ, the faithful witness, the **firstborn** of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood—

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