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BIRTHRIGHT

**BELONGING, MEANING, AND
SPIRITUAL HERITAGE**

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Birthright

In the Old Testament, *the birthright*¹ was conferred upon *the firstborn son*, granting him preeminence in the family, a double portion of the inheritance, and a unique role in the continuation of the covenantal lineage. This principle, however, extends beyond mere physical descent, as Scripture repeatedly demonstrates that God sovereignly ordains the recipient of the birthright, often in ways that overturn human expectations.

This motif reaches its fullest expression in the New Testament, where the Church is identified as the “*Church of the Firstborn*”². This designation signifies that those who are in Christ partake in the privileges and responsibilities once associated with the firstborn under the Old Covenant. Christ Himself is declared to be the “*Firstborn over all creation*”³ and the “*Firstborn from the dead*”⁴, establishing a new order in which His followers receive the inheritance of sonship, not by natural descent, but by divine *adoption*⁵.

In this study, we will see the significance of this great subject and how it relates to the day we are living in. The portion of Scripture which will be the base for our study is **Hebrews 12: 14-29**. Verses **16** and **18-24** will be of particular interest to us.

Hebrew 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his **birthright**⁶.

17 For ye know how that afterward, *when he would have inherited the blessing*, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and **church of the firstborn**, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of *the new covenant*, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

¹ Birthright (H1062) = From the Hebrew Word *bekôrâh*, which means right of the first-born.

² Hebrews 12:23

³ Colossians 1:15

⁴ Revelation 1:5

⁵ Romans 8:17

⁶ Birthright (G4415) = From the Greek word *prōtotokia*, which means the right or advantages of the first-born son

I. Firstborn and Birthright

Many Christians are like Esau, selling their *spiritual birthright* for a *mess of pottage*. They are selling out for *temporal, carnal, and material satisfaction* that will rob them of their place in the Church of the Firstborn, unless they come quickly to repentance.

Thus, we set out to answer these questions: **What is the Church of the Firstborn? Who belongs to it? Do Christians have a birthright and if so, what is it?**

In verses 22-24 of the passage under consideration we discover that the writer to the Hebrews (though there is a difference of opinion, this writer was possibly Paul) tells us that there are *nine specific things which the New Covenant believer has come unto*.

| WE HAVE COME: | SIGNIFICATION: |
|--|---|
| 1. Unto Zion | <i>Not the earthly, geographical location in Palestine (v. 22)</i> |
| 2. Unto the heavenly Jerusalem | <i>The city of the living God. Not unto the earthly Jerusalem, which is spiritually Sodome and Egypt, and which was about to be destroyed by Prince Titus in A.D. 70 (v.22)⁷</i> |
| 3. Unto an innumerable company of angels | <i>Angels who are ministering spirits sent unto the heirs of salvation (v.22)⁸</i> |
| 4. Unto the general assembly | <i>The total redeemed company of saints, touching both Old and New Testament saints.</i> |
| 5. Unto the Church of the Firstborn | <i>The focus of our study (Understanding the connection between Firstborn and birthright)</i> |
| 6. Unto God the judge of all | <i>The true and living God, the judge of all men (v.23)</i> |
| 7. Unto the spirits of just men made perfect | <i>Those who have reached perfection (The overcomers) (v.23).</i> |
| 8. Unto Jesus the Mediator of the New Covenant | <i>Not to Moses the mediator of the Old Covenant (v.24).</i> |
| 9. Unto the blood of sprinkling | <i>The blood of Jesus Christ which speaks better things than that of Abel (v.24).</i> |

In the New Testament, we find there are various designations for “**The Church**”⁹; however, this peculiar title, “*The Church of the Firstborn*,” is only used *once* in the New Testament. As noted already, the Hebrew mind was saturated with the concept of the firstborn.

Hebrews 12:23 To the general assembly and *church of the firstborn*, which are written in heaven...

⁷ Revelation 11:8; Matthew 24:1-2

⁸ Hebrews 1:14

⁹ Designations for “**The church**” in the New Testament = Church of God (Acts 20:22); Church of the living God (I Tim. 3:15); and more...

The firstborn sons were shown preference in TWO PARTICULAR WAYS:

- 1) First, they were given the right to a special inheritance. This right is referred to as the "birthright."

I Chronicles 5:1 Now the sons of *Reuben the firstborn of Israel*, (for he was *the firstborn.. his birthright*..

All sons could receive an inheritance, but this *special inheritance* or *birthright* which was set aside for the firstborn was always *far greater*¹⁰ than that of the other sons.

Genesis 27:29 *Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.*

This special birthright automatically belonged to the firstborn, *but it was possible for him to forfeit or sell this privilege*:

I Chronicles 5:1 Now the sons of *Reuben the firstborn of Israel*, (for he was the firstborn; but, forasmuch as he defiled his father's bed, *his birthright was given unto the sons of Joseph the son of Israel*:

The firstborn's birthright included a *double portion* of his father's material possessions:

Deuteronomy 21: 17 But he shall acknowledge the son of the hated *for the firstborn*, by giving him a *double portion* of all that he hath...

Also, the birthright included *the right of headship*. If the father died or was absent, the firstborn was recognized as the head of the family.

Genesis 37:22 And *Reuben* said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, *to deliver him to his father again...* **29** And *Reuben* returned unto the pit; and, behold, *Joseph was not in the pit*; and he rent his clothes. **30** And he returned unto his brethren, and said, The child *is* not; and *I, whither shall I go?*

- 2) The second way the firstborn was given special treatment was that his father gave him a special, verbal blessing¹¹ - the "birthright blessing"¹².

Genesis 27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: *he took away my birthright*; and, behold, *now he hath taken away my blessing*¹³. And he said, Hast thou not reserved a blessing for me?

¹⁰ Far greater = Higher (See Philp. 3:14)

¹¹ Verbal Blessing (See Genesis 27:27-29; Mathew 25:21-23; Revelation 21:6; Revelation 22:14)

¹² Revelation 2:17 = be thou faithful unto death (Perfection), and I will give thee a crown of life (Blessing). The word blessed (Makarios/G3107) is mention only 7 times in the book of Revelation. Seven is a number of Perfection.

¹³ Each son received a blessing, but the firstborn's blessing was special. This birthright blessing was always positive and abundant, making it highly treasured.

LAWS CONCERNING THE FIRSTBORN

When we examine Israel's early history, we find that God established significant *laws regarding the firstborn*. Exploring these laws reveals their importance in God's plan and deepens our understanding of the significance of "The Church of the Firstborn."

| THE FIRSTBORN SONS (ANIMALS) WERE: | THE FIRSTBORN CHURCH IS TO BE: |
|---|--|
| 1. Sanctified unto the Lord (Exodus 13:1-2) | SANCTIFIED unto the Lord (Ephesians 5:26; I Thess. 5:23) |
| 2. Presented to the Lord by Sacrifice (Exodus 13:11-13) | SACRIFICED unto the Lord (Romans 12:1) |
| 3. Presented to the Lord (Exodus 13:12-13; 22:29) | PRESENTED to the Lord without spot, or wrinkle, or blemish, or any such thing. (Ephesians 5:25-27) |
| 4. Redeemed (Exodus 13:13) | REDEEMED by the blood of the lamb of God (Hebrews 9:14) |
| 5. Hallowed ¹⁴ unto the Lord (Numbers 3:11-13) | HALLOWED or made holy before the Lord (Hebrews 12:10,14; Ephesians 5:27) |

When a person is genuinely **born again**¹⁵, and "**added to the church**"¹⁶, he becomes a member of the "Church of the Firstborn," and obtains from the Lord his spiritual "Birthright."

II. The last shall be first. A biblical Principle

The principle which we are considering in relation to the Church of the Firstborn is that which has been quoted from Matthew 19: 30 and 20: 16: "*The LAST shall be FIRST, and the FIRST LAST.*"

This divine principle is applicable to our study, as we will see in a number of accounts in the Old Testament where this Divine principle applies. It will be seen that, in God's mind, **that which is first in man's eyes, becomes last in His eyes**. That which is first (after the flesh) manifests certain characteristics, so God sets it to be last, while that which is last (in man's eyes), God set to be first.

- CAIN AND ABEL: (Read Genesis 4)
- HAM AND SHEM: (Read Genesis 9-11)
- ISHMAEL AND ISAAC: (Read Genesis 16-21)
- ESAU AND JACOB: (Read Genesis 25-28)

¹⁴ Hallowed = To be made holy unto the Lord, through sanctification. (See Mathew 6:9)

¹⁵ Born again = New Birth (John 3:3-5)

¹⁶ Added to the church (See Acts 2:47)

III. THE FIRSTBORN OF NATIONS

In Exodus 3 and 4, God calls Moses to deliver Israel, emphasizing the theme of "The Firstborn." He declares, "**Israel is My son, even My firstborn**", warning Pharaoh that if he refuses to release Israel, Egypt's firstborn will perish.

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even my firstborn*:²³ And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even thy firstborn*.

This passage reveals a profound spiritual pattern. Egypt, the greatest nation, represents **the natural firstborn**, while Israel, though small, is chosen as **God's firstborn**. Just as God set aside the natural firstborn in Genesis (Esau, Cain) in favor of the spiritual (Jacob, Abel), He now sets aside Egypt for Israel.

Israel is called "**the church in the wilderness**"¹⁷, foreshadowing the **Church of the Firstborn**¹⁸ in Christ. The ongoing conflict between the descendants of Ishmael, Esau, and Ham against Israel reflects this pattern.

In **Exodus 4:22-23**, God declares, "**Israel is My son, My firstborn!**" Not "sons" (plural), but "**son**" (singular), emphasizing that Israel, though a nation made up of twelve tribes, is viewed as a **collective firstborn**.

This pattern of **singularity within plurality** is reinforced in the New Testament. In **Galatians 3:16, 29**, Paul states that the promises were made to **Abraham's seed**—not **seeds** (plural), but **one seed, which is Christ**. However, in verse 29, he includes all believers in Christ as that same seed: "**If you are Christ's, then you are Abraham's seed and heirs according to the promise.**" Though many, they are counted as one, just as Israel was. This reflects **I Corinthians 12:12**, where the body of Christ is described as **one body with many members**—a many-membered seed, a many-membered firstborn.

The bride will be made up of two groups of overcomers¹⁹ from the early and latter rain church:

James 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for *the precious fruit of the earth*, and hath long patience for it, until he receive *the early and latter rain*.

Revelation 6:11 And white robes were given unto *every one of them*; and it was said unto them, that they should rest yet for a little season, until *their fellowservants also and their brethren*, that should be killed as they *were*, should be fulfilled.

¹⁷ Acts 7:38

¹⁸ Hebrews 12:23

¹⁹ Revelation 12

THE FIRSTBORN LAMB

The divine reason for Israel's selection as God's "Church of the Firstborn" is revealed in *Exodus 11-13*. The message of the firstborn was given to Moses and all of Egypt, offering them the choice to accept or reject it. This theme of the firstborn operates on both a national and personal level, culminating in Israel's deliverance from Egypt.

God commanded Israel to take a **firstborn lamb**, keep it for four days, and sacrifice it on the fourteenth day. Its blood was to be applied to the doorposts, ensuring protection from the angel of death.

Exode 12:5 *Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: ⁶ And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*

At midnight, God struck **the firstborn of Egypt**, from Pharaoh to the lowliest servant, while sparing Israel under the blood of the lamb. *Egypt, as a rejected firstborn nation*, suffered judgment, while *Israel*, God's chosen firstborn, *was delivered through the lamb's sacrifice*.

This foreshadowed Christ, the **Lamb of God**:

John 1:29 The next day John seeth *Jesus* coming unto him, and saith, Behold *the Lamb of God*, which taketh away the sin of the world.

I Peter 1:19 But with the precious blood of *Christ*, as of *a lamb without blemish and without spot*.

Just as Israel inspected its lamb, so Jesus—God's Firstborn—was examined by *Herod, Pilate*, and *the high priests* before being sacrificed. The four days Israel kept the lamb prefigured the **4,000 years** from Adam to Christ.

Psalms 90:4 For *a thousand years* in thy sight *are but as yesterday* when it is past...

II Peter 3:8 But, beloved, be not ignorant of this one thing, that *one day* is with the Lord as *a thousand years*, and a thousand years as one day.

Israel's salvation depended on faith in the lamb's blood²⁰, just as believers today are saved by Christ's atoning sacrifice. Jesus, the **Firstborn of Mary**²¹, the **Church**²², and **Creation**²³, **restores what was lost in Adam**.

Psalms 69:4 ... then I restored *that which I took not away*.

The Passover account is a powerful pattern: **firstborn for firstborn, lamb for life, faith for salvation**.

²⁰ Hebrews 11:28

²¹ First born of Mary (See Matt. 1:25)

²² The Church (See Colossians 1:18)

²³ First born of Creation (See Colossians 1:15-18)

IV. And he (Isaac) discerned him (Jacob) not!

In Genesis 25:29-34, Jacob buys Esau's **birthright** for a bowl of soup, not through deception but by **bargaining**. Esau despises his birthright, showing disregard for spiritual blessings. However, in Genesis 27, Jacob **deceitfully** obtains **the birthright blessing** from Isaac, aided by Rebekah, who seeks to fulfill God's prophecy²⁴ that the elder would serve the younger.

Genesis 27:35 And he (Isaac) said, *Thy brother* came with **subtilty**, and hath taken away *thy blessing*.

Isaac, though nearly blind, **relies on his (other four) senses** and **is deceived** into blessing Jacob.

SEEING

Genesis 27:1 And it came to pass, that when Isaac was old, and **his eyes were dim**, so that **he could not see**..

TOUCHING

Genesis 27:21 And Isaac said unto Jacob, Come near, I pray thee, that I may **feel thee**, my son, whether thou **be** my very son Esau or not... 22 **the hands are the hands of Esau**.

HEARING

Genesis 27:22 And Jacob went near unto Isaac his father; and he felt him, and said, **The voice is Jacob's voice**...

TASTING

Genesis 27:25 And he said, Bring **it** near to me, and **I will eat of my son's venison**, that my soul may bless thee. And he brought **it** near to him, and **he did eat**: and he brought him wine, and he drank.

SMELLING

Genesis 27:26 And his father Isaac said unto him, **Come near now**, and **kiss me**, my son.
²⁷ And he came near, and kissed him: and **he smelled the smell of his raiment**, and blessed him, and said, See, the smell of my son **is** as the smell of a field which the LORD hath blessed:

Despite the deception, God's sovereignty prevails—Jacob receives the blessing, though he later reaps the consequences of his actions. Esau, realizing his loss, weeps bitterly, but it is too late; Hebrews 12:16-17 warns against despising spiritual inheritance as Esau did. Jacob's journey continues in Genesis 28, where God meets him at Bethel, **confirming the birthright promise**.

Ultimately, despite human flaws and missteps, God's plan remains unchanged—**Jacob is recognized as the firstborn in God's eyes**, the holder of the covenant inheritance.

²⁴ Genesis 25:23

V. Bestowing blessings upon the faithful

Genesis ends with Jacob's prophetic words to his twelve sons. In chapters 48–49, he passes the birthright inheritance under God's guidance, raising key questions: Who is the firstborn in God's eyes? Who should receive the birthright and blessing? This account reveals important truths about these themes

FIRST BORN PATTERN

Jacob's marriage and his sons' births highlight a recurring firstborn pattern. Though he loved Rachel, he first married Leah, the firstborn, by custom. Leah bore six sons, her handmaid bore two, and Rachel's handmaid bore two. Rachel, Jacob's true love, finally bore Joseph and Benjamin. Though Joseph was the eleventh son, he was Rachel's firstborn, emphasizing the divine significance of the firstborn. Before his death, Jacob, *guided by the Holy Spirit*, gathered his sons to prophesy over them, declaring their destinies²⁵.

RUBEN THE FIRSTBORN AFTER THE FLESH

Reuben, Jacob's *firstborn*, was once honored as the beginning of his father's strength but was ultimately set aside due to his *immorality*, *instability*, and *defilement* (Genesis 49:3-4).

Genesis 49:3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: ⁴
Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then *defiledst thou it*: he went up to my couch.

His grievous sin, defiling his father's bed²⁶, caused him to forfeit his birthright, just as Esau, another fornicator, lost his own²⁷. His birthright was given to Joseph's sons while Judah prevailed as the lineage of the Messiah

Scripture confirms Reuben's rejection in:

I Chronicles 5:1 Now the sons of *Reuben the firstborn of Israel*, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, *his birthright was given unto the sons of Joseph the son of Israel*: and the genealogy is not to be reckoned after the birthright. ² For *Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's*:

This serves as a warning: believers today risk forfeiting their spiritual inheritance through sin. Paul cautions against defiling the temple of the Holy Spirit, declaring that God will judge those who do (1 Corinthians 6:12-20). Though God forgives, the principle of sowing and reaping remains—David was pardoned but still endured divine chastening. Jacob, though physically blind, had spiritual insight. Reuben, the firstborn after the flesh, was set aside, reaffirming God's sovereign pattern. The lesson is clear: God is both loving and holy, and sin has lasting consequences.

²⁵ Genesis 49:1-2

²⁶ Genesis 35:21-22

²⁷ Hebrews 12:15-16

JUDAH — THE SCEPTRE

The birthright should have passed to the next sons, Simeon or Levi. However, **Genesis 49:5-7** describes them as cruel, angry, and self-willed, bringing reproach upon Jacob. Because of this, the birthright bypassed them. Simeon, the ringleader, is listed first, though Levi would later receive a portion for a divine reason.

The next in line was Judah: "Judah, thou art he whom thy brethren shall praise²⁸...". **Judah** was given the promise of **rulership and kingship** - the Messianic lineage would come from his tribe. As seen in **1 Chronicles 5:1-2**, Reuben lost the birthright, which was given to Joseph's sons, **but Judah received the promise of kingship**. From him would come the kings of Judah and, ultimately, Jesus Christ - *the Lion of the tribe of Judah and the Root of David*.

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda, the Root of David**, hath prevailed to open the book, and to loose the seven seals thereof.

Romans 1:3 Concerning his Son **Jesus Christ our Lord**, which was made²⁹ of **the seed of David** according to the flesh;

JOSEPH — THE BIRTHRIGHT

While all the sons of Jacob receive a prophetic blessing, it is **Joseph** whom God, through Jacob, chooses as **the firstborn after the Spirit**. In Genesis 49:22-26, Joseph is blessed as a "fruitful bough," strengthened by God despite hardships. He is set apart from his brothers, **prefiguring Christ** as **the beloved, rejected, and exalted son**. I Chronicles 5:1-2 confirms that Reuben forfeited the birthright, which was then given to Joseph's sons, **Ephraim** and **Manasseh**³⁰.

Jacob, under divine direction, adopts these sons as his own, granting them tribal inheritance. Though Manasseh was Joseph's firstborn, **Jacob crosses his hands**, placing his right hand on **Ephraim**, declaring him the firstborn in God's plan. This reversal echoes God's sovereign choice throughout Scripture—favoring the firstborn after the Spirit over the firstborn after the flesh.

The birthright inheritance is divided:

- **Reuben** is set aside for his instability.
- **Simeon** forfeits his right due to his violent nature.
- **Levi** receives a priestly inheritance.
- **Judah** is granted rulership and the Messianic lineage.
- **Joseph's sons** receive the birthright of multiplicity and material blessing, with Ephraim elevated.

Jeremiah 31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and **Ephraim is my firstborn**.

²⁸ Genesis 49:8-10

²⁹ Seven things Jesus **was made** for us = (1) The word (Jesus) **was made flesh** (See **John 1:14**) ; (2) He **was made of a woman** (See **Galatians 4 :4**) ; (3) He **was made under the law** (See **Galatians 4 :4**) ; (4) He **was made a curse for us** (See **Galatians 3 :13**) ; (5) He **was made like unto his brothers** (See **Hebrews 2:7, 9, 17**) ; (6) He **was made of the seed of David** (See **Romans 1:3**) ; (7) He **was made to be sin for us** (See **II Corinthians 5:21**)

³⁰ Genesis 48

VI. The Spiritual Birthright

The 5 things of Spiritual Birthright

1. The Ministry of the Priesthood
2. The Rule of Kingship
3. The Prophetic Spirit
4. The Double Portion Ministry
5. The Bruiser of the serpent's head

1) The Ministry of the Priesthood:

The birthright includes the ministry of a priest, as seen in Scripture. Jacob prophesied that Simeon and Levi would be scattered in Israel³¹, and God later appointed the Levites as priests due to their faithfulness³². Numbers 3:40-46 confirms this, **making Levi God's firstborn tribe**.

Originally, all Israel was called to be a kingdom of priests³³, but Levi served as a substitute. In Christ, this priesthood is restored to all believers³⁴, calling us to intercede, offer spiritual sacrifices, and lead in worship. Every man should serve as the priest of his home, ensuring prayer, worship, and reconciliation remain central to faith (Acts 16:31).

2) The Rule of Kingship (*The Birthright of Kingship*):

The rule of kingship, symbolizing authority and dominion, was a vital part of the birthright and was given to Judah, Jacob's fourth son. Unlike a single inheritance, Jacob, under divine guidance, divided the birthright among his sons—Levi receiving priesthood and Judah kingship. This is prophesied in **Genesis 49:10** "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come..." This prophecy reveals two aspects: a natural line of kings in Judah and the coming of the ultimate King, the Messiah—Jesus Christ, the **Lion of the**

Tribe of Judah.

God had always intended for Israel to have a king in His time and way:

- **Abraham, Sarah, and Jacob** were all promised kings in their lineage³⁵.
- **Moses** foretold Israel's kingship (**Deuteronomy 17:14-20**).
- **David**, from Judah, was God's chosen king, foreshadowing Christ.

1 Chronicles 5:1-2 confirms Judah's preeminence: "Judah prevailed above his brethren, and of him came the chief ruler..." Throughout history, kings emerged from Judah, culminating in **Jesus Christ, the King of Kings (Revelation 19:16)**.

³¹ Genesis. 49:7

³² Exodus 32

³³ Ex. 19:6

³⁴ Rev. 1:6; 1 Pet. 2:5-9

³⁵ Genesis 17:6, 16; 35:11

Kingship and Priesthood United in Christ

In the Old Testament, kingship and priesthood were separate—Levi for priests, Judah for kings. Attempts to merge them, like those of **King Saul**³⁶ and **King Uzziah**³⁷, led to judgment. But in the New Testament, **Christ unites both offices**, being a **King-Priest after the order of Melchizedek**³⁸. Believers, as the **Church of the Firstborn**, inherit this dual ministry: “You are a royal priesthood³⁹...”.

Judah’s Firstborn Pattern

The theme of the **firstborn reversal** appears in Judah’s lineage. In **Genesis 38**, Tamar bore twins by Judah. Zarah, marked as firstborn by a scarlet thread, was overtaken by Pharez, through whom the royal line, including **David and ultimately Christ**, emerged. Even **Rahab**, a Gentile, joined this lineage through faith⁴⁰. God’s sovereignty turns human failure into divine purpose, weaving together redemption and kingship in Christ, the ultimate fulfillment of Judah’s birthright.

3) The Prophetic Spirit:

The prophetic spirit was evident among God’s elect in the Old Testament, making prophecy a key part of the spiritual birthright. Hebrews 11 lists the “Heroes of Faith,” many of whom were considered firstborn in God’s eyes and carried this prophetic spirit.

- **Adam** prophesied about his bride, foreshadowing Christ and the Church (Eph. 5:31-32).
- **Noah** foretold the coming flood and the salvation of a remnant.
- **Enoch** prophesied Christ’s second coming (Jude 14-15).
- **Abraham** was the first to be called a prophet (Gen. 20:7).
- **Isaac, Jacob, and Joseph** prophesied concerning the future of their descendants⁴¹.
- **Throughout Israel’s history**, God raised prophets from different tribes, such as Samson (Dan), Deborah (Ephraim), and Anna (Asher) (Luke 2:36).

In the New Testament, the prophetic spirit continues as part of the Church’s inheritance. Joel prophesied, and Peter confirmed, that God’s Spirit would be poured out on all flesh (Acts 2:17-21). While not all are called to the office of a prophet (Eph. 4:11), all believers may operate in the prophetic (1 Cor. 14). The Church of the Firstborn will increasingly walk in this prophetic anointing as Christ’s return approaches, for “the testimony of Jesus is the spirit of prophecy⁴²”.

4) The Double Portion Ministry (*A Key Part of the Birthright*)

The concept of the *double portion* is central to **the birthright blessing**. Deuteronomy 21:15-17 establishes that the firstborn is to receive a double inheritance, a principle reflected throughout Scripture.

³⁶ 1 Samuel 13:8-14

³⁷ 2 Chronicles 26:16-21

³⁸ Hebrews 7

³⁹ 1 Peter 2:5-9, Revelation 1:6, 5:9-10

⁴⁰ Joshua 2:9-11, Hebrews 11:31, Matthew 1:3-5

⁴¹ Heb. 11:20-22

⁴² **Revelation 19:10**

1. **Joseph's Blessing** – Though not Jacob's firstborn, Joseph received the double portion through his sons, Ephraim and Manasseh⁴³. Jacob crossed his hands, signaling that Ephraim, the younger, would receive the greater blessing.
2. **Elisha's Request** – Elisha sought a *double portion* of Elijah's spirit before his master was taken up⁴⁴. As a result, Elisha performed twice as many miracles as Elijah.
3. **Manna in the Wilderness** – On the sixth day, Israel received a double portion of manna to sustain them through the Sabbath⁴⁵.

These examples foreshadow the spiritual inheritance of the *Church of the Firstborn*. Just as Elisha kept his eyes on Elijah, we must remain focused on Christ to receive the fullness of His blessing. The early church received a portion of the Holy Spirit, but the last-day church will experience an even greater outpouring⁴⁶.

5) **The Bruiser of the serpent's head:**

The final and most glorious aspect of the birthright is **the Serpent-Bruiser's Ministry**—the ultimate victory over Satan. This was first prophesied in **Genesis 3:15**, where God declared enmity between the serpent and the woman's seed, foretelling that her seed would crush the serpent's head. Throughout Scripture, this seed promise continued:

- **Abel** was seen as the prophetic seed, and after his death, Seth took his place⁴⁷.
- **Noah, Abraham, Isaac, Jacob, and Judah** carried this seed line (**Genesis 12-50**).
- It was further established through **David**⁴⁸ and fulfilled in **Jesus Christ**, born of Mary.

At Calvary, Satan bruised Christ's heel, but through His resurrection, **Jesus crushed the serpent's head**, securing victory over sin and death. However, this victory is also given to **the Church, the Bride of Christ**. Paul affirms in **Romans 16:20**: "The God of peace shall bruise Satan under your feet shortly."

The **Church of the Firstborn** inherits this birthright with Christ. As one with Him, we share in His ministry—casting out demons, healing the sick, and reconciling the lost. Ultimately, **Christ and His Church together will eternally crush the serpent's head**. Hallelujah!

Conclusion

Ezekiel 21:25-27 prophesies the end of iniquity and the removal of both the priestly mitre and the kingly crown. The prophecy declares an overturning until the one to whom the right belongs—Christ—receives it. While this had a historical fulfillment in Israel, its ultimate fulfillment is in Jesus.

Under the Old Covenant, the Aaronic priesthood and the kings of Judah held these offices. But at the cross, there was a divine overturning—replacing the earthly system with the spiritual reality in Christ and His church. Israel was once the Church of the Firstborn, but now *Christ, the true Firstborn*, holds **the birthright**, and *His church inherits it*.

⁴³ Genesis 48:12-22

⁴⁴ II Kings 2:9-10

⁴⁵ Exodus 16

⁴⁶ Joel 2:19, 23-24

⁴⁷ Genesis 4:25

⁴⁸ 2 Samuel 7:12-16