

The Mystery of the Firstborn  
By Boyd Yahn

Hello everyone, it is June the 7<sup>th</sup> I believe? 8<sup>th</sup> maybe, of 2024 and the title of this study is called, The Mystery of the Firstborn. In the previous message, actually the Pentecost message to be specific, I've used a few scriptures highlighting the use of the word, firstborn.

0:00:24

I'd mentioned at the time that this was an area that needed more attention, certainly more attention than I've ever looked at, and that maybe we should look at it. I'd asked a few folks, if over the course of time, they had heard something specifically about the firstborn, and had that addressed, and they said, no.

0:00:49

I mean, I've been at this for 40 years, and asked people who have been around for longer than that, and I thought, well it wasn't a thing, so, since I hadn't either, I instinctively thought, well, "How about that?" Why has that really not been addressed? I had never really looked at it; I read the words but never really paid any attention to it, and maybe it's time we did to see if we can learn something.

0:01:16

The faithful scribe, the fellow who does the transcripts for the messages, picked up the ball at the suggestion that this might be something we need to look at. And he did a lot of the legwork, finding the places in the Bible where firstborn, the word is found. And also looking into the Greek and Hebrew words used, where in the English, firstborn is actually used.

0:01:42

He very kindly sent me a word document with all his research, which I will attach to this study, so all of you can do your own work on this topic, if that is something you'd like to do, and you might find it of interest.

0:01:59

I know we are all at different places, looking at different things, along with different understandings, so, this may be something of interest, and maybe not, and maybe it will be of interest to some in the future.

0:02:14

It has been my observation that in the Christian world, folks are in the Trinitarian camp, they're in the Binitarian camp, and/or they are in the radical Unitarian camp, where Christ did not become God's Son until born as a human being.

0:02:33

That's some pretty broad strokes, but I think that kind of exemplifies the spectrum. There are many more variations within the Trinitarian camp than Carter has pills. You start reading about it and there is just stuff all over the place and that really shouldn't be much of a surprise.

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0:02:58

In the Binitarian camp, of which I am the most familiar, both Yehovah and Christ always existed from eternity. Being that there were two God Beings that always existed, one happening to have bigger muscles than the other one, but two none the less.

0:03:18

How this came to be, why there would be two God Beings, one greater and one lesser in eternity is never explained in a way that never made any sense to me. Rather it is just simply a statement of the way it is. Bill Bradford of UCG (United Church of God) attempted to explain that in a sermon called, The Compact, that was done back in 2019.

0:03:45

If Christ is the same yesterday, today and forever, then His Father has always been the greater of the two. So, if Christ existed eternally, He's always been subservient to the Father; if you follow the logic through. And I actually called somebody the other day to confirm that was in fact the thing, because we don't want to be putting up a straw man here, then having a go at him.

0:04:15

So, being a geologist by education and many might question that of course, I had concluded years ago that one of two things had to be true. Either something came from nothing but it did it, r e a l-s l o w, which of course is impossible, or something came from something, and that something was God, as a beginning.

0:04:48

Both could not be true. I reasoned that if something can't come from nothing, option "B" had to be true. That there were two somethings, one greater and one lesser; with the lesser having no origin, really went off the radar screen, or I hadn't followed it through as the case may be.

0:05:12

Since the Trinity, the Binity and Unitarian teaching are all so markedly different, it would be safe to assume, that at best, that at least two of them are simply the teachings of men.

0:05:34

If you were a Trinitarian, and you came across a Binitarian or Unitarian; of course they are completely deceived, and what they think is of no relevance. If you happen to be a Unitarian then of course the Trinities and the Binities are all simply the teachings of men. So, if you look at that, just logically, two have to be wrong, even within their own particular camps.

0:06:00

And one of the things that tweaked with me listening to Mark last week is that we have to see what the scriptures actually have to say; because anything else is the teachings of men. And that seems to be, certainly made a lot of sense to me.

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0:06:27

We have to look at teachings to see whether they're simply of man, or they're not. If they stack up against scripture, and how they stack up against scripture would seem logically the thing to look at, because what else have you got?

0:06:40

There is no way any of us could possibly know what's going on. If the Bible is in fact true, we would then need to use it as a benchmark by which to measure the teachings of God verses the teachings of men. That simply makes sense, for what else do we have?

0:07:00

I would like to review, if I might, the passage of scripture that set off the whole course of reasoning over the last couple of years in the first place, along with some commentary. The passage that brought about, certainly different understanding or different perspective for me is actually quite easy to understand in what it says, unless it's muddled by some pre-existing paradigm that was in their own mind.

0:07:35

And that passage, of course, is Colossians 1; Colossians 1, and we are going to read verses 1 – 21, to just kind of set the stage for what does the Bible actually say about this.

*<sup>1</sup> Paul, an apostle of Christ by the will of God, and Timothy our brother, <sup>2</sup>to the saints and faithful brethren in Christ who are in Colosse: Grace to you and peace from God our Father*

0:08:13

So, Yehovah is our Father

*and the Lord Jesus Christ.*

Christ is our brother.

*<sup>3</sup>We give thanks to the God and Father of our Lord Jesus Christ,*

So, he understood that the Father of Christ was Yehovah.

*praying always for you, <sup>4</sup>since we heard of your faith in Christ Jesus and of your love for all the saints; <sup>5</sup>because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, <sup>6</sup>which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of God in truth; <sup>7</sup>as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf, <sup>8</sup>who also declared to us your love in the Spirit.*

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<sup>9</sup>*For this reason we also, since the day we heard it, do not cease to pray for you,*

0:09:11

He understood these folks were part of the ecclesia.

*and to ask that you may be filled with the knowledge of His will*

The knowledge of the Father.

*in all wisdom and spiritual understanding*

So, he understood where it came from, and his prayer was that the understanding would flow from God to the ecclesia, for the purpose:

<sup>10</sup>*that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of (The) God;*

0:09:44

We are supposed to come to understand our Father.

<sup>11</sup>*strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; <sup>12</sup>giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. <sup>13</sup>He (The Father) has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*

0:10:22

And I thought, now that's interesting. The kingdom belongs to the Son of His love.

<sup>14</sup>*in whom we have redemption through His blood, the forgiveness of sins.*

And it actually tells us here who Christ is.

<sup>15</sup>*He is the image of the invisible God,*

0:10:47

He is a replication, He is a copy, and we've been through that before. The focus here:

*the firstborn over all creation.*

If any of you have had a family and you've had a firstborn, was there a time when that firstborn came into existence? Of course! And it tells us here that Christ is the firstborn, the first being. And some translations say, the firstborn creature over all the creation. And the firstborn is what really tweaked, so, if we laid it out on a timeline of eternity, we have nothing, and there is an appearance of this firstborn of God.

0:11:51

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It goes on to tell us that:

*<sup>16</sup>For by Him (This firstborn) all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.*

And somebody pointed out in a study, God is love. Tell me, what is the point if there's nothing to love? Who is your love going to be focused on if there is nothing to love?

0:12:34

You are the Creator. So, God made an image of Himself, whom He regarded as His firstborn. And, then He worked through Him; His power flowing through that Son to create the angels, to create the physical universe. All principalities, all powers, whatever it took. That's what the Father actually did. This is what it tells us. So, we can see He did that through His Son, He did it for Him, He did it by Him, and He did it through Him.

0:13:32

And the key to this, from the best I can tell, is He's the firstborn, and being the firstborn brings with it some very significant things. We have a firstborn sitting in the room here, actually we have several of them, and that's a very special thing. And along with it comes certain things.

0:13:56

Now notice:

*<sup>17</sup>And He is before all things,*

So, He was before the angels, He was before the physical creation, He was before the elders, He is preeminent before them. God the Father did not work through the angels to create the universe, He worked through His Son to create the universe.

0:14:21

*<sup>17</sup>And He is before all things, and in Him (Christ) all things consist.*

So, there was nothing made that Christ was not directly involved in and saw. And going on it says, and so we have this point back in eternity when the image of God is made, and then the Father puts His love on that Being and He builds out the entire creation through Him. That's what it says.

0:14:55

Whether you believe it or not, that is what it actually says. It goes on:

*<sup>18</sup>And He is the head of the body, the church, who is the beginning, the firstborn*

Exactly the same word in the Greek.

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*from the dead,*

Why did God have His Son come and experience physical life, and then raise Him from the dead to Son of God status once again? Why did He do that?

0:15:22

Well, the answer here:

<sup>19</sup>*For it pleased Yehovah that in Him (Christ) all the fullness should dwell,*

So, not only was He the head of all the angels and the head of the physical creation, He was also the head of all those physical beings who would ultimately be raised to spirit life at the same level as Him.

0:15:48

So, there's thousands, maybe millions of years between Colossians 1:15 and Colossians 1:18 and 19. The Father wanted Him to experience that, so that He would be the firstborn from the dead, so that He would be included, He's the head of all of it and we're going to see as we go through this, that is the right of the firstborn.

<sup>20</sup>*and by Him to reconcile all things to Himself,*

0:16:28

To the Father.

*by Him (Christ), whether things on earth or things in heaven,*

And that's interesting to think about.

*having made peace through the blood of His cross.*

So, we see what the Bible actually says about the process.

0:16:53

And it's interesting to me, if you look at the Binity and the Trinity and the Unitarian concepts, what does it hide? It hides the Son. In the Trinity, Christ always existed. In the binity, Christ always existed, and it radical Unitarian thought, He never existed. So, the Son is done away with by all of those three concepts, He's just gone, and it also hides the Creator.

0:17:30

If you are a firstborn, there was a point in time when you came into existence, and so it is with Christ. Yehovah wanted His firstborn to be preeminent in everything. And that's why He was sent to become flesh and experience that.

0:17:55

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Yehovah, the Creator, works through, and is highly aware, as I hope you'll come to see, in the firstborn, and not only of physical human beings. We've seen in the passage of a whole list of things that happened and occurred in the presence of Yehovah's firstborn, as we are told specifically in verse 15. And Christ is the image of Yehovah; Yehovah wanted it this way or He wouldn't have done it that way.

0:18:38

Yehovah also wanted His son to be the first in the process of the creation from mortal and physical, to immortal and incorruptible Spirit Beings. We had a beginning as temporary physical existence people, made from the dust of the ground. Again, since He was before the angels, before the physical creation, before the 24 elders, Yehovah then sent His Son, so that He might also be first and preeminent in that. And it pleased Yehovah, a Father, that all the fullness should dwell in His Son.

0:19:26

And if we stop and think about that at all, can we see the love of Yehovah, who had a Son, the Son of His love. And then He worked through Him to build out the entire creation for Him and because of Him. Can we see the love that flows from God the Father, through His first begotten Son, to do everything and be superior to it all.

0:20:00

So, Christ is the object of the love of the Father flowing out and creating everything, it tells us something about the Father. And as people who will be subjected to the same kind of things when we will be turned into immortal incorruptible Sons of God, we will then be joint heirs with Christ, who, it's all made for Him, which is a bit stunning to try to begin to try and absorb.

0:20:42

And it pleased Yehovah that it would be so. The record here, in my mind, is unambiguous and stated clearly and we need to stack this up against the teachings of men. Is this consistent, is the scriptural record consistent with the concepts of the Trinity? Is it consistent with the concept of the Binity? Is it consistent with the concept of Unitarianism, or is it not?

0:21:17

This is something that must be done on a very individual basis, for no one can tell us what we must believe, although it has certainly been tried and not only in the religious world. People are always trying to foist their own beliefs on everybody else to make sure they believe the same things.

0:21:39

But when it comes to the understanding of the scriptures, you're really on your own. You believe what it says, or you do not believe what it says. It's entirely up to you on a very personal basis. Like all studies, it's a pretty good idea to define a term so that everyone is on the same page.

0:22:06

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When I say, firstborn, what does that actually mean? Well, that might be different things for different people, I don't know. But the scribe, and good on him for it, made this comment, and I'll get this out to everybody. A firstborn, or the word firstborn is translated from the following Hebrew words. Hebrew H1060 (*b ôr, pronounced bek-ore'*) means firstborn, firstling of men and women and animals. And it's translated firstborn 101 times, firstling 10 times, eldest 4 times, and firstborn 1 time and eldest son 1 time

I had no idea that firstborn was referenced in the scriptures a hundred and some times , I had no idea.

0:23:10

There's also a word, H1062 is (*b ôrâ, pronounced bek-o-law'*). Now this is really interesting, it means birthright, primogeniture, the right of the first-born. And it's translated birthright 9 times, firstling 5 times and firstborn 1 time.

0:23:37

So, there's a synonymous birthright and firstborn are very closely related. They go hand in hand. So, if the Father made Christ as His firstborn along with that package, He had the birthright to everything. He is the logical inheritor to the whole thing, because He's the firstborn.

0:24:13

There's also a word called (*b îrâ, pronounced bek-ee-law'*), word H1067, which means firstborn daughter, specifically firstborn (of women), always used as women.

0:24:35

There's also the word H1069 (*bakar, pronounced baw-kar'*); meaning to bear new fruit, to constitute as first-born. And there's a word, actually (*peter, pronounced peh'-ter*), H6363, meaning that which separates or first opens.

0:25:00

All of these are translated firstborn. And in this room here, there's quite a few firstborns. In the Greek it's word G4416 (*protokos, pronounced pro-tot-ok'-os*); and it means firstborn or the eldest.

0:25:24

And hopefully, you know, when we see those things, we start thinking. Birthright is translated from the same Hebrew word, H1062, meaning birthright, primogeniture, the right of the firstborn. And G4415 in the Greek, meaning the right, or advantages of the firstborn son. In Webster's it defines birthright as a right, a privilege or possession to which a person is entitled by birth. And does not Christ fit that description to a tee? The synonyms for that are bequest, claim, due, inheritance, legacy, patrimony, primogeniture, right or share.

0:26:33

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We can see that birthright and firstborn, in many cases, are interchangeable, which I found really quite fascinating when we start to actually look at that. This particular message isn't anything about the very last word; I do want to leave it open for discussion because I've never looked at this, I never saw it and when the scribe put it together, he was astonished at what he found. And I'm trying to process this as best I can, because it's so different from we've historically been taught or have understood.

0:27:22

All I'm trying to do is articulate what I'm trying to come to understand, because it's just massive in its context. And it's been hidden from us. There's a little book that I have here, it's called the Birth Order Book. There's a whole industry among the psychological world or the psychiatric world, however you want to view that, about the analysis of the firstborn, or the only born. Christ was the only begotten Son of God.

0:28:00

And there's absolutely certain things that fall. Let me read, this is a book by Dr. Kevin Leman called the Birth Order Book. And this is in regards to the firstborn or the only born. And see if it doesn't have an application to Christ in the context of which we looked at in Colossians

0:28:30

He goes on to say,

*The typical characteristics of first or only born people; we have an only child here, we have firstborn people, and so what he talks about here are first or only born people. These are characteristics you would expect of those people.*

0:28:57

*Perfectionists, reliable, conscientious, list makers, well organized, critical, serious, scholarly, and to this list you would add, goal oriented, achiever, self-sacrificing, a people pleaser, conservative, a supporter of law and order, a believer in authority and ritual, legalistic, loyal and self-reliant. Can we see any of those proclivities in Christ, the firstborn or only born?*

0:29:47

*He goes on to say, "In most books that talk about birth order, the firstborns usually get more than their share of coverage. This is not too surprising because the firstborns usually get more ink in the writeups of life. They are often the achievers, the ones who are driven toward success and stardom in their given field. You can't ignore the firstborn, if you aren't one, you have to deal with them somewhere along the line."*

0:30:16

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*“In some cases, it can mean friction, even war. Maybe your older firstborn brother or sister wound up as your babysitter. The firstborn’s contact is with the parents directly, the second-born’s most contact is with the firstborn, and so on down the line. By the time you get to child three, four or five, their relationship is closer to the other siblings than it is to the one at the top.”*

0:30:58

That’s just how it works in all families. And so, there’s been a whole bunch of work actually done on this, and its, you know, there’s no absolutes, but when I read this, I thought, ah ha, that’s pretty close. So, as the firstborn of God, as a Spirit Being, where was His contact?

0:31:23

There was nothing else, it was the Father. And that love flowed from the Father to the Son, and from the Son back to the Father. That relationship was very intimate and very close. And you can see that in families, if you look up the firstborn, they are more likely to carry on the family flag, if you will, as the natural inheritor of those things.

0:31:55

And I thought, huh. It was quite amazing to me. I’ll just read something here that I thought is something that people might find of interest. It says:

*“One of the leading birth order books researchers in the field is Walter Toman, whose book, Family Constellation” is considered a classic study of more than 3000 families in discussing basic types of family positions. Toman lists what he believes are the best combinations for marriage among birth orders.*

0:32:35

*Good matches, according to Toman include; the youngest brother of sisters with the oldest sister of brothers; the youngest sister of brothers with the oldest brother of brothers. My counseling experience proved Toman was right. The best match for a last born is obviously a first born.*

0:33:05

*Someone who is conscientious or more confident about having life together, and keeping it that way. By the same token, the fun-loving nature of the last born can help loosen up the firstborn’s typically over serious conscientious approach to life. Possibly the best match one can find is the first born female and the last born male. Firstborn females are often mothering types, last born males often need mothering.*

0:33:38

So, we have such an arrangement here in the class today. I promised her that she would become significantly wiser as we go through this stuff. Honestly, it makes a huge difference about where you are born in a family.

0:34:00

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It just, you can see it in families every time you begin to look. And so, what the scribe did, is he began to look at some of this stuff. And we had actually read a few passages the last time, in the Pentecost message, of scriptures of where God comments on the firstborn.

0:34:31

Well, I'd like to just look at those now that we have a bit of an understanding of this concept of the firstborn, some of the things begin to fall into place, and they make sense. Is this a consistent thing with God? And what I read last time was Deuteronomy 21, verses 15 -17. It says:

*<sup>15</sup>"If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved, <sup>16</sup>then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn. <sup>17</sup>But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he*

The firstborn, get this.

*is the beginning of his strength; the right of the firstborn is his.*

0:35:43

If Christ is the firstborn of God, is He not the beginning of the strength of the Father, who created everything through Him? We would expect to see this theme reoccurring in scripture if it is a thing at all. Exodus 13:2; Exodus 13:2, God says:

*<sup>2</sup>"Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."*

0:36:31

So, God's consideration of the firstborn reaches, not only to humanity, but into the animal world. It might not be important to you and I, but it's important to our Father, and He's well aware of the situation.

0:36:53

One of the other passages we read last time was Exodus 34:19; Exodus 34:19, again, it says:

*<sup>19</sup>"All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep.*

0:37:10

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You know, does God know who is what? And what is very interesting, if we just continue to walk down this road, and I'm going to shamelessly take some things, and some comments from the scribe on this, because he was the first one to walk through the door with it.

0:37:35

In Genesis 4:4; go to Genesis 4:4, it says;

*<sup>4</sup>Abel also brought of the firstborn of his flock and of their fat. ...*

So, when there was an offering brought to God, he specifically brought the firstborn of his flock to God. How did he know to do that? Where would of he found that out? It's interesting to think about, there's really no people around, but that's what he did.

0:38:23

And Yehovah said to him, don't you know aren't going to do that until way into the future? Ah, how about no? it says:

*And Yehovah respected Abel and his offering,*

Abel knew to bring the firstborn of the flock before God in an offering, and Yehovah respected that offering.

0:39:00

Hadn't paid any attention to that before myself. It's mentioned time and time again. You know, in Exodus 4, verses 22 and 23.

*<sup>22</sup>Then you shall say to Pharaoh, 'Thus says Yehovah: "Israel is My son (Collectively), My firstborn.*

0:39:36

There are certain rights and certain privileges that go along with the fact that God considers Israel His firstborn. There's a great responsibility that goes with that, and you go into it even further and God says Ephraim is my firstborn; well imagine that. The Creator actually has the right to choose who His firstborn will be? Ah, yup, yeah He does.

0:40:17

If we go on to Exodus 11, these are things, you know, that the scribe pointed out when he was doing this study. Exodus 11:5 says:

*<sup>5</sup>and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the hand mill, and all the firstborn of the animals.*

0:40:47

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So, you have a pagan, not God-fearing nation, and Yehovah knows who all the firstborn are, not only of the people, but of the animals. And he said, you are going to die. And can we see that if God is whittling Egypt down to size by removing the firstborn, who's a natural progenitor of that society, how that would immediately begin to tear things down.

0:41:25

Do you think it's any different today, does God know who the firstborn are? Does he have an understanding of who we actually are as firstborn? And it's a bit humbling if you begin to do this, and please, when I send this thing out. Numbers 33:4, we'll just read that. It says:

*<sup>4</sup>For the Egyptians were burying all their firstborn, whom Yehovah had killed among them.*

0:42:15

He knew, and that's who He took out, was the firstborn. I hadn't specifically paid attention to that, and you know there's something that goes along with that. That firstborn birthright can be transferred. In I Chronicles 5:1, and I don't have all the answers here, all I'm saying is, you know, we need to look at this. I Chronicles 5:1, it says:

*<sup>1</sup> Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father's bed, his birthright*

His firstborn status.

*was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright;*

0:43:15

Go to Nehemiah 10:36, I'm just pointing these out as examples of what we can look at. Nehemiah 10:36 says:

*<sup>35</sup>And we made ordinances to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of God;<sup>36</sup>to bring the firstborn of our sons and our cattle, as it is written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God;*

0:44:09

You know, David commented on how important it was. Psalm 78, verse 51. Speaking of what happened in Egypt, he said:

*<sup>51</sup>and destroyed all the firstborn in Egypt, the first of their strength in the tents of Ham.*

0:44:28

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You know, Dr. Kevin Leman found out in his study, you don't suppose God knew something about that? That He had it figured out a long time before we did. Because the importance on the firstborn is quite amazing. You know, I mentioned, Ephraim is My firstborn.

0:45:01

God says in Jeremiah 31:9, speaking of a future time of repentance.

*<sup>9</sup>They shall come with weeping, and with supplications I will lead them. I will cause them to walk by the rivers of waters, in a straight way in which they shall not stumble; for I am a Father to Israel, and Ephraim is My firstborn.*

God remembers, He knows who the firstborn is.

0:45:25

Matthew 1:25, think this through. It says:

*<sup>25</sup>and did not know her (Speaking of Mary) till she had brought forth her firstborn Son.*

So, the birthright, God acted out in the physical what had happened in the spiritual way before and Mary's firstborn son was the Messiah, with all the rights and everything that goes along with that, and of course that's probably just a coincidence. How about, maybe not?

0:46:07

Romans 8:29.

*<sup>29</sup>For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

Again, God wanted Christ to be the firstborn there, the head of that whole process just like He wanted His firstborn to be the head of everything else.

0:46:39

So, Christ is the pinnacle of that. Here we have, going back to Colossians 1:15 and in the notes provided, He is the image, a statue, a likeness that represents or resembles God, the firstborn over all creation. That's who Christ is.

0:47:11

And I'm, you know, getting close to the end here, but there's an amazing passage to me, that the scribe didn't go there when he was looking at it just because it was kind of out of the scope, but I'd like to pass this along to you for your consideration.

0:47:35

The Mystery of the Firstborn  
By Boyd Yahn

We saw that the Hebrew word H1060 was first born, we saw that Hebrew word H1062 was also firstborn. In between there is Hebrew word H1061, and you can look that up, again, it's just likely just a coincidence. In Hebrews 12, verse 22 – 23, it says:

*<sup>22</sup>But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,*

0:48:07

This is referring to the ecclesia.

*<sup>23</sup>to the general assembly and church of the firstborn who are registered in heaven,*

Church, the assembly of the firstborn. Do you know what the word H1061 means? It means, firstfruits, and that's just likely just a coincidence too.

0:48:47

So, here you have the assembly of the firstborn, and we know it's the assembly of the firstfruits, because we just celebrated those firstfruits festivals. Those of the barley and the wheat will be the firstborn to spirit, when it comes time for that to happen.

0:49:14

So, I'm just going to finish up with that, because I'm out of time basically here, but we want to maybe have some discussion once this is done. But I wanted to leave you with that thought, because there is so much more. I think if a person actually goes through the Bible and looks where the word firstborn is and look where it comes from and what it means, it might not be important to you and I, but it's sure important to God. There's no question, there might be a whole bunch of things to learn there with the concept of the firstborn.