



## QUESTIONS AND ANSWERS

**THE FIRSTBORN Q & A.** Shalom, I was asked to provide further elaboration on the following questions regarding the firstborn.

### **Is it a Sin Not to Dedicate the Firstborn to YHWH?**

Failing to dedicate the firstborn to YHWH's service is a violation of both the Torah and the Brit Chadashah. This commandment, given in the Torah (Shemoth (Exodus) 4:22), continued to be observed in the Renewed Covenant. Yosef and Miriam fulfilled this requirement by dedicating Yeshua to YHWH's service when He was an infant (Luka (Luke) 2:21-40).

### **Is There a Specific Spirit That Attacks the Firstborn?**

Yes. There is a spirit known as *Mitzrayim*, historically associated with the destruction of Yisra'el's firstborn. Its name, meaning "narrowness" or "constriction," reflects its purpose: to restrict the flow of Torah blessings. Connected to the violent lineage of Cain, it carries a destructive, murderous mandate. When a believing family fails to dedicate its firstborn son to YHWH, the *Mitzrayim* spirit is believed to gain access, seeking to kill, divert, or corrupt the child's destiny. As a result, the family's spiritual strength and authority can be redirected toward darkness.

### **Are Firstborn Children Specific Targets of Satan?**

Absolutely. This spirit seeks to destroy the firstborn physically, spiritually, emotionally, socially, or economically. Yet the blessing of the firstborn cannot be removed as long as he lives. It can be activated at any time when he returns in repentance (*teshuvah*). While the anointing and blessing of the firstborn can be transferred to another, the calling of the firstborn cannot (Romiyah (Romans) 11:29). Every firstborn will ultimately answer to YHWH for his unique mandate (Qorintyah Bet (Second Corinthians) 5:10).

### **If the Firstborn Struggles with a Sin, Will the Entire Family Struggle With It?**

No. That falls under a different Torah principle—the *Law of Iniquity* (Shemoth (Exodus) 20:5; Devarim (Deuteronomy) 5:9). The sins and patterns of the father can pass down generationally, but they can be broken through repentance, fasting, and prayer. When there is sincere repentance within a family, mercy will always triumph over judgment. If repentance is absent, the curse continues from one generation to the next, and it will persist until someone in the family rises up and leads the way back to repentance (Mishle (Proverbs) 26:2).

### **If the Firstborn Fails, Will the Whole Family Fail?**

Not necessarily. If the firstborn rejects his calling, YHWH, in His mercy, may appoint the next child to carry the family's legacy and inheritance. As I showed in the teaching, this pattern appears often in the Torah (Beresheeth (Genesis) 25-27; 49:3-10). However, if no one in the family embraces that calling, the entire family line can decline—and in some cases even disappear.

### **Why Did the Wicked King Mesha of Moab Sacrifice His Firstborn in Battle?**

Because the law of the firstborn operates universally—whether for good or for evil. Spiritual laws function regardless of who invokes them. The firstborn blessing carries inherent supremacy and



power, and its effects manifest whether applied righteously or wickedly (Mattityahu (Matthew) 5:45). This king lived during a period when this law was universally observed, and he attempted to use it to win his god's favor to secure the victory. It did not work.

### **Is Supremacy the Reason Satan Fights the Firstborn?**

No. Supremacy is only *a result* of obeying the law. Ha Satan's true aim is the Torah itself. The firstborn blessing is simply one of the many things he gains when he undermines Torah truth. His ancient goal has been to take the Torah, twist it, and attach his own name to what YHWH authored. For instance, the word LORD has substituted the Name of YHWH in our English Old Covenant Scriptures some 6,823 times. The word Lord in Hebrew literally means "Baal."

### **Is It Proper to Have Special Prayers for the Firstborn?**

Yes. Judaism already preserves prayers and ceremonies for dedicating the firstborn. The ceremony is called *Pidyon HaBen* in which a firstborn son is "redeemed" from the service of the Temple. It is based on the Torah commandment in Shemoth (Exodus)13:2 and Bamidbar (Numbers) 18:15-16 that every firstborn male "belongs" to YHWH, commemorating the saving of Yisrael's firstborn during the Exodus. Anyone interested in this ceremony should consult a rabbi to learn how these traditions are practiced.

### **Can a Father Bestow the Blessing of the Firstborn on His own Son?**

Unlikely. This is a sacred ceremony entrusted to the Kohanim (Priests). The patriarchs who conferred the firstborn blessing upon their sons functioned as Torah priests. The responsibility of dedicating the firstborn son to YHWH belongs to the priestly office. In a synagogue, a rabbi may perform this rite; likewise, in a church setting, a pastor or priest may carry it out. A clear example of this practice is found in Luka (Luke) 2:21-40).

### **Has the law of the Firstborn been fulfilled in the Messiah?**

This is the truth: the Torah is eternal and everlasting. I cannot fully explain the nature of the Torah here, but it is enough to say that no law within it was abolished or replaced by the death and resurrection of the Messiah—including the law of the firstborn sons (Mattityahu (Matthew) 5:17-19). What was fulfilled were the sacrificial requirements. These sacrifices ceased because the Messiah provided the ultimate atoning sacrifice, which is why the Temple was ultimately destroyed and its eternal priesthood set aside. In the Kingdom era, the Torah will once again be given prominence and the Temple and Priesthood restored (Yeshayahu (Isaiah) 2:3).

### **Conclusion**

The principle of the firstborn did not originate with the prophet Moses. It began in eternity, within the realm of the angels. In the realm of Heaven, YHWH grants firstborn sons prominence and authority, assigning them distinctive roles in the Shamayim. This law was recognized and practiced across nations and cultures long before and even after the great deluge. While Ha Satan distorts this principle for evil, many of YHWH's children remain unaware of its true purpose and profound blessing. Much of the turmoil families experience—rebellion, division, conflict, poverty, and stagnation—can be traced to neglecting the Torah law of the firstborn. Restoring this law reestablishes order, blessing, and divine alignment within the family as YHWH intended. In the age of the Kingdom, all firstborns will be acknowledged as the rightful heirs and carriers of blessing within every household.