

220406-4 Deu 26, The Firstfruits, the Third-year Tithe, & the Avouchments– CThurman

In the previous chapter there were six cruel things to remember:

- imposing excessive punishment on a brother (NTE forty stripes, 1-3),
- muzzling oxen while treading the grain (4),
- refusing to raise up a brother's child upon his deceased father's inheritance (the near-kinsman redeemer in the book of Ruth, 5-10),
- a woman's cruelty (11, 12),
- using dishonest weights and measurements (13-16), and,
- remembering to punish Amalek for his cruelty to you (17-19).

Now, this chapter (26) of Deuteronomy closes the largest division of this book (chs.12-26) which reminded Israel of the statutes and judgments which they were to observe *in the land* all the days that they live upon it. This chapter divides into three parts.

The firstfruits (1-11) – The third-year tithe (12-15) – The avouchments (16-19)

Chapter 26

Firstfruits (vss.1-11)

The main idea is that Israel remember what the LORD brought them from and what He has given to them; that this should be a time of rejoicing.

1 ¶ And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

and possesses it, the verb שָׁרַשׁ, yah-rash, tss. to possess, to succeed, to enjoy, to inherit, etc.; cf. Due.17.14, and shalt possess it; Deu.19.1, and thou succeedest; Due. 26.1, and possesses it; Deu.30.5, possessed, and though shalt possess it; Deu.31.3, and thou shalt possess them.

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket,

of the first of, reh-sheeth, a fem. noun tss. *beginning, first, firstfruit, chiefest, principal thing, chief*; **Deu.26.2, of the first of, 10, firstfruits; 33.21, the first part.**

shall put, Qal pret. of the verb פָּשַׁע , soom or פָּשַׁע , seem, tss. *to make, to put, to set, to lay, to bring*, etc.

Deu.17.14, 15, three times (in any wise + set + shalt thou set); 22.8, 14, 17; 26.2; 27.15; 31.19, 26; 32.46; 33.10

in a basket, a masc. noun סַבָּת , the-neh, always tss. *basket* (4), Deu.26.2, 4; 28.5, 17.

At some time the households would gather up the first of *all* the firstfruits that the land has produced. It is only my opinion, but the basket might be a representation of all of the firstfruits that they brought. This probably occurs at Pentecost (time of wheat harvest) and at the feast of Tabernacles. At these times all the males were to appear before the LORD (as well as at the Passover Feast). (cf. Ex.34.22, 23)

and shalt go unto the place which the LORD thy God shall choose to place his name there.

Ex.23.19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. ... (cf. Ex.34.26; Nu.18.11-14)

*Deu.12.10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;
11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD ...*

So, **when** Israel comes into the land, possesses it, and dwells in it, and they know which city it is where the LORD will put his name, **then** they can do the things here commanded.

Now, I know that I have said that this means that Israel could not practice this any earlier than in the time of the reign of King Solomon, (see note at Deu.12.5) ...

*1Ki 9:3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: **I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.***

General note of all of the places where there is reference to the place where the LORD would put his name. (cf. **Deu.12.5**, 11, 14, 18, 21, 26; 14.23, 24, 25; 15.20; 16.2, 6, 7, 11, 15, 16; 17.8, 10; 26.2; 31.11 [20 references in the book of Deuteronomy; #20, redemption])

... but is it possible that in the mean-time they brought these things to the place where the tabernacle is located? After all, the priests serving there must continue to receive support through means of the various sacrifices, tithes, gifts and vows. The reign of King Solomon isn't for another 447 years. What about the sons of Aaron and the Levites until then?

Israel entered into the land of Canaan crossing the Jordan River under the leadership of Joshua 2,488 yrs. since creation. (cf. Jos.5.10) This was the last Passover observed until Solomon built the temple 2,935 yrs. since creation, 447 years later.

3 And thou shalt go unto the priest that shall be in those days,
[in office]

and say unto him, I profess this day unto the LORD thy God, that I am
declare [the priest's]

I profess, Hiphil (causative act.) pret. of the verb נָגַד, nah-gad, to tell, to shew, to shew forth, to profess, to declare, to utter, to report, to bewray, to expound.

come unto the country which the LORD sware unto our fathers for to give us.

That is, Abraham, Isaac, and Jacob, Ge.12.7, Abraham; Ge.26.4, Isaac; Ge.28.13, Jacob; Ge.50.24; Deu.1.8.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian
testify Aramean

and shall answer, Piel (intensive act.) pret. of עָנָה, [g]ah-nah, tss. to answer, to testify, to speak, to shout, to witness, to bear.

ready to perish [was] my father, and he went down into Egypt, and sojourned
descended alienated

ready to perish, Qal part. Poel of the verb אָבַד, tss. to destroy, to perish, to be undone, to escape, to fail, to lose, to break; the noun גֵּר, gehr, is tss. stranger (oft), alien.

and he went down, Qal fut. of the verb יָרַד, yah-rad, tss. to come down, to go down, to descend, to subdue, to run down, to bring down, to put down; Deu.20.20, it be subdued (Qal infin.); Deu.28.52, came down (Qal infin.); Deu.26.5, and he went down (Qal fut.); Deu.28.24, shall it come down (Qal fut.); Deu.28.43, thou shalt come down (Qal fut.); Deu.21.4, shall bring down (Hiphil pret.).

sojourned, Qal fut. of the verb גִּיר, goor, tss. to sojourn, to gather together, to dwell, to remain, to abide.

A Syrian – This refers to Jacob. Jacob is descended from Syrians. His great grandfather Terah moved with his sons, Abraham and Nahor, from Ur of

Chaldea to Haran, just on the northern side of the River Euphrates. All of this area was then called Aram, Syria or Mesopotamia. (Young's, see 'Syriac, Syrian') So Abraham and Sarah were Syrians. Later Abraham sent his servant Eliezer back to his father's house, to Haran to find a wife for his son Isaac. So Isaac's wife, Rebekah, was a Syrian.

Ge 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram (or the Syrian of Padansyria, or the Aramite of Padanaram), the sister to Laban the Syrian.

Then Isaac and Rebekah's son Jacob went to Haran, when he fled from his brother Esau. During his 20-yr. stay here he married two Syrian women, Leah and Rebekah.

And this text says that Jacob was a Syrian perishing. This must refer to the terrible famine which the LORD brought there in order to begin moving Jacob and whole house to move into Egypt.

Remember Pharaoh's dream of the seven well-favored kine and the lean kine, and the seven ears of grain on one stalk, rank and good and the seven thin ears blasted with the east wind? Joseph interpreted this dream to mean that there was coming 7 years of plenty and 7 years of very grievous famine. (Gen.41.17-32; 46.2-4)

there with a few, and became there a nation, great, mighty, and populous:
increased

mighty, עֲצִיּוֹם, an adj. tss. mighty, mightier, strong, strong ones.

populous, רַב, adj. tss. great, many, enough, more, multitude, abundant, long time, greater, increased, etc.

Excluding the wives of the sons of Jacob there came 66 souls into Egypt, then add Jacob, Joseph and his two sons and there were 70.

Gen.46.26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into (not came with, but came into) Egypt, were threescore and ten.

Ex.1.5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

'[A]ll the souls [were] threescore and six; thirty two of Leah's, leaving out Er and Onan, sixteen of Zilpah's, fourteen of Rachel's, and seven of Bilhah's, make sixty nine; take out of them Joseph and his two sons, who were in Egypt before, and you have the exact number of sixty six.' John Gill

Add to 66, Jacob, Joseph, and Joseph's two sons and the total souls are 70.

and became there a nation, great, mighty, and populous – *Ge 46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation ...*

...

De 4:34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

6 And the Egyptians evil entreated us, and afflicted us,
- hurt - forced

evil entreated, Hiphil (causative act.) fut. of the verb רָעַע, rah-[g]a[g], tss. *to be evil, to be worse, to be broken, to be ill, to deal ill, to punish, to do wickedly, to afflict, to harm, to do mischief, to hurt, to be an evildoer.*

and afflicted us, of the verb אָנַחַ, [g]ah-nah, tss. to afflict, to be gentle, to exercise, to trouble, to humble, to force, to weaken; Deu.21.14, Piel pret., *thou hast humbled her*; Deu.22.24, Piel pret., *he hath humbled*, v.29, *he hath humbled*; Deu.26.6, Piel fut., and afflicted us.

and laid upon us hard bondage:
grievous servitude

hard, קָשָׁה, qah-sheh, an adj. tss. *roughly, hard, cruel, churlish, sore, heavy, grievous, trouble, obstinate.*

7 And when we cried unto the LORD God of our fathers, the LORD heard our

when we cried, Qal fut. of the verb צָעַק, tzah-[g]aq, tss. *to cry, to cry out.*

voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand,

mighty, חָזַק, chah-zaq, an adj. tss. *mighty, strong, loud, sore.*

and with an outstretched arm, and with great terribleness,

outstretched, Qal part. Paul, tss. *to extend, to stretch forth, to stretch out, to pitch, to outstretch, to overthrow, to turn, to do down, to spread.*

terribleness, מֹרָא, mōh-rah, a masc. noun tss. *fear, terror, terribleness.*

and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou,

firstfruits, ראשית, reh-sheeth, a fem. noun tss. beginning, first, firstfruit, chiefest, principal thing, chief; Deu.26.2, of the first of, 10, firstfruits; 33.21, the first part.

O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

bow down

worship, Hithpael (reflexive) pret. of the verb שָׁחַח, shah-chah, tss. to bow down, to stoop, to worship, to humbly beseech.

11 And thou shalt rejoice in every good thing which the LORD thy God hath

and thou shalt rejoice, Qal pret. of the verb שמַח, sah-mach, tss. to be glad, to rejoice, to joy, to be merry, to cheer.

given unto thee, and unto thine house, thou, and the Levite,

[shall rejoice]

and the stranger that is among you.

[shall rejoice]

No amount was stipulated except to bring the first increased of the land. Through this procedure they honored the LORD with their firstfruits.

Pr.3.9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

The third-year tithe (vss.12-15)

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God,

What follows is a confession by the Israelites that he has brought all that he should and reserved nothing back from this tithe.

I have brought away the hallowed things out of mine house, and also have given dedicated

I have brought away, of the verb בָּעַר, bah-[g]ar, tss. to burn, to kindle, to heat (and the idea is to consume as with a fire), to feed, to waste, to eat, to eat up, to take away, to put away; so, 'to eradicate'; Deu.13.5; 17.7, 12; 19.13, 19; 21.9, 21; 22.21, 22, 24; 24.7; 26.13, 14, have I taken away.

hallowed things, קִדְּשׁ, qōh-desh, a masc. noun tss. holy, holy things, holiness, hallowed, hallowed things, sanctuary, consecrated, dedicated, dedicated things.

them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me:

It appears that tithing was on a three year schedule, probably excluding the year when Israel was to let the land rest for a year. (cf. Ex.23.11) For two years the tithe was to be brought to the place where the LORD and chosen to put His name, which will be Jerusalem. But on the third year the tithe was observed in the city where the Israelite lived and with the Levites, fatherless and widows there. In their gates these would all come together and rejoice, feasting before the LORD.

Deu.14.28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

***I have not transgressed thy commandments, neither have I forgotten them:
14 I have not eaten thereof in my mourning,***

mourning, אָנָּחַ, a masc. noun tss. iniquity, mourning, affliction, wickedness, vanity, wicked, mischief, sorry, unjust, false, unrighteous, nought, etc.

neither have I taken away ought thereof for any unclean [use],

for unclean, טָמֵא, tah-meh, an adj. prefixed with בְּ, tss. for; טָמֵא, tah-meh, tss. unclean, defiled, mock (marg. polluted), pollution.

The Israelite has not taken any part of this tithe and used it for any other purpose than as the LORD has directed. Doing so would be to make use of the tithes in a *common* use.

‘For any unclean use, i.e. for any common use; the words common and unclean being oft indifferently used one for the other, or for any other use than that which thou hast appointed, which would have been a pollution of them.’ Matthew Poole’s Commentary on the Holy Bible, vol.1, p.387

The idea of *any unclean use* would certainly include using for sinful purposes.

Deu.14.26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household ...

nor given ought thereof for the dead:

for the dead – meaning because of or on account of them have died.
(Deu.14.1; Jer. 22.10)

but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

The main point of this verse is that this tithe and the time it is given was for rejoicing together before the LORD for all that He had provided. Nothing of the tithe was to be withheld.

A note: there is no similarity between OT tithing and NT giving. Most folks mean well when they refer to tithing, but this is NOT what NT saints do. We are not tithing and we have no commandment to tithe. All of the Scriptures that deal with tithing have to do with Israel under the Law of Moses. The NT believer gives of his means to support them that labor in the word and doctrine and to meet the needs of the congregation: utilities, maintenance, equipment, materials, etc.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

The Avouchments (vss. 16-19)

Fifteen chapters (12-26) have been devoted to reminding Israel of the way, the statutes, the judgments, and the commandments of the LORD. The last three verses sum up the terms of this covenant.

16 ¶ This day

This length of time; the time of the history of all that the LORD has commanded Israel to observe is *this day*. The day, here in the wilderness, on the eastern side of the Jordan River. All the time that fell between the Red Sea and the Jordan River.

the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

statutes – the customs/practices

judgments – decisions/discernments

17 Thou hast avouched the LORD this day to be thy God,
affirmed, declared

Thou hast avouched, Hiphil (causative act.) pret. of the verb אָמַר, tss. to say, to speak, to tell, to command, to call, to avouch.

and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

Moses, by the Spirit of the LORD puts on record again that this is what Israel said they would do.

Ex 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Israel said they **would go in the path** which the LORD directed; that they would **observe the customs** the LORD would gave them to practice; that they would **keep the words** which the LORD commanded them to learn; and, and **do His judgments**.

18 And the LORD hath avouched thee this day to be his peculiar people,
affirmed, declared [treasure]

peculiar, סְגֻלָּה, s'-oo-lah, a fem. noun tss. special, peculiar, peculiar treasure, mine own proper good, my jewels; Ex.19.5; Deu.7.6; 14.2; 1Chr.29.3; Ps.135.4; Ecc.2.8; Mal.3.17.

as he hath promised thee, and that thou shouldest keep all his commandments;

he hath promised, Piel (intensive act.) pret. of the verb דָּבַר, dah-bar, tss. to speak (v.19), to talk. to commune, to bid, to name, to command, to declare, to promise.

19 And to make thee high above all nations which he hath made, in praise,

in praise, תְּהַלֵּל, t'-hil-lah, always tss. praise; the verb הִלַּל, hah-lal, is tss. to boast, to glory, to praise, to shine, to commend, to celebrate.

and in name, and in honour;

in honour, תִּפְאָרָה, tiph-ah-rah, or תִּפְאֶרֶת, tiph-eh-reth, a fem. noun tss. beauty, honor, glory, excellent, comely, fair.

and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

Deu.28.1 ¶ And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth ...

...

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

The LORD hasn't brought Israel to this place yet, but he will. We pray for their peace and salvation. We pray for the day when they shall be the greatest nation on the earth. One day soon this will be national Israel's reality.