

DT. 26:5-11 -- OFFERINGS OF FIRSTFRUITS AND TITHES; ARE YOU REALLY THANKFUL?

Deu 26:5 And you shall answer and say before the LORD your God: 'My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous.

Deu 26:6 But the Egyptians mistreated us, afflicted us, and laid hard bondage on us.

Deu 26:7 Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression.

Deu 26:8 So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders.

Deu 26:9 He has brought us to this place and has given us this land, 'a land flowing with milk and honey';

Deu 26:10 and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.' 'Then you shall set it before the LORD your God, and worship before the LORD your God.

Deu 26:11 So you shall rejoice in every good thing which the LORD your God has given to you and your house, you and the Levite and the stranger who is among you.

The Biblical Setting: - In chapter 24-26, God is reminding Israel of His heart for His rules, His law that would serve and keep them in good stead. Several areas are given in chapter 24-26:

1. Law concerning divorce
2. Miscellaneous Laws
3. Marriage Duty of the Surviving Brother
4. Miscellaneous Laws
5. Destroy the Amalekites
6. Offerings of Firstfruits and Tithes – Lev. 23:9-14 Lev 23:9 And the LORD spoke to Moses, saying,

Lev 23:10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. [11 He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

[12] And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. [13] Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. [14] You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

THE FEAST OF FIRSTFRUITS IS FULFILLED IN THE NEW COVENANT.

CHRIST IS RESURRECTED FROM THE DEAD RIGHT ON FIRSTFRUITS.

The Feast of Firstfruits was fulfilled by Jesus in His overcoming of death seen at His resurrection. He was indeed the "Firstfruits from the dead".

1 Corinthians 15:20-23 "But now Christ is risen from the dead, and has become the Firstfruits of those who have fallen asleep. [21] For since by man came death, by Man also came the resurrection of the dead. [22] For as in Adam all die, even so in Christ all shall be made alive. [23] But each one in his own order: Christ the Firstfruits, afterward those who are Christ's at His coming.

Jesus is called "the Firstfruits of those that rise from the dead". ([1 Corinthians 15:20](#)) Three days and nights after His crucifixion and early in the morning Jesus rose again from the grave. The Resurrection of Jesus came on the first day of the week. That day happened to be the 17th of Nisan, right on the Feast of Firstfruits. Note that the sabbath or 'high day' of the first day of the seven days of Unleavened Bread is then followed by a regular weekly seventh day sabbath, (or Saturday). There were two Sabbaths back to back that year, which was [32 A.D.](#)

Deuteronomy 26:1-11

Here is,

I. A good work ordered to be done, and that is the presenting of a basket of their first-fruits to God every year, Deu_26:1, Deu_26:2. Besides the sheaf of first-fruits, which was offered for the whole land, on the morrow after the Passover (Lev_23:10), every man was to bring for himself a basket of first-fruits at the Feast of Pentecost, when the harvest was ended, which is therefore called the Feast of First-Fruits (Exo_34:22), and is said to be kept with a tribute of free-will-offering, Deu_16:10. But the Jews say, "The first-fruits, if not brought then, might be brought any time after, between that and winter." When a man went into the field or vineyard at the time

when the fruits were ripening, he was to mark that which he observed most forward, and to lay it by for first-fruits, wheat, barley, grapes, figs, pomegranates, olives, and dates, some of each sort must be put in the same basket, with leaves between them, and presented to God in the place which he should choose. Now from this law we may learn,

To acknowledge God as the giver of all those good things which are the support and comfort of our natural life, and therefore to serve and honor him with them.

To deny ourselves. What is first ripe we are most fond of; those that are nice and curious expect to be served with each fruit at its first coming in. My soul desired the first ripe fruits, Mic_7:1. When therefore God appointed them to lay those by for him he taught them to prefer the glorifying of his name before the gratifying of their own appetites and desires.

To give to God the first and best we have, as those that believe Him to be the first and best of beings. Those that consecrate the days of their youth, and the prime of their time, to the service and honor of God, bring Him their first-fruits, and with such offerings He is well pleased. I remember the kindness of Thy youth.

II. Good words put into their mouths to be said in the doing of this good work, as an explanation of the meaning of this ceremony, that it might be a reasonable service. The offerer must begin his acknowledgment before he delivered his basket to the priest, and then must go on with it, when the priest had set down the basket before the altar, as a present to God their great landlord, Deu_26:3, Deu_26:4.

He must begin with a receipt in full for the good land which God had given them (Deu_26:3): I profess that I have come now at last, after forty years' wandering, unto the country which the Lord swore to give us. This was most proper to be said when they came first into Canaan; probably when they had been long settled there they varied from this form. Note, When God has made good His promises to us He expects that we should own it, to the honor of His faithfulness; this is like giving up the bond, as Solomon does, 1Ki_8:56, There has not failed one word of all His good promise. And our creature-comforts are doubly sweet to us when we see them flowing from the fountain of the promise.

He must remember and own the mean origin of that nation of which he was a member. How great they were now, and He himself with them, their beginning was very small, which ought thus to be kept in mind throughout all the ages of their church by this public confession, that they might not be proud of their privileges and advantages, but might for ever be thankful to that God whose grace chose them when they were so low and raised them so high. Two things they must own for this purpose: -

Deu 26:5 And you shall answer and say before the LORD your God: 'My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous.

The meanness of their common ancestor: A Syrian ready to perish was my father, Deu_26:5. Jacob is here called an Aramite, or Syrian, because he lived twenty years in Padan-Aram; his wives were of that country, and his children were all born there, except Benjamin; and perhaps the confessor means not Jacob himself, but that son of Jacob who was the father of his tribe. However it be, both father and sons were more than once ready to perish, by Laban's severity, Esau's cruelty, and the famine in the land, which last was the occasion of their going down into Egypt. Laban the Syrian sought to destroy my father (so the Chaldee), had almost destroyed him, so the Arabic.

Deu 26:6 But the Egyptians mistreated us, afflicted us, and laid hard bondage on us.

The miserable condition of their nation in its infancy. They sojourned in Egypt as strangers, they served there as slaves (Deu_26:6), and that a great while: as their father was called a Syrian, they might be called Egyptians; so that their possession of Canaan being so long discontinued they could not pretend any tenant-right to it. A poor, despised, oppressed people they were in Egypt, and therefore, though now rich and great, had no reason to be proud, or secure, or forgetful of God.

He must thankfully acknowledge God's great goodness, not only to himself in particular, but to Israel in general.

Deu 26:7 Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression.

Deu 26:8 So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders.

In bringing them out of Egypt, Deu_26:7, Deu_26:8. It is spoken of here as an act of pity - He looked on our affliction; and an act of power - He brought us forth with a mighty hand. This was a great salvation, fit to be remembered upon all occasions, and particularly upon this; they need not grudge to bring a basket of first-fruits to God, for to Him they owed it that they were not now bringing in the tale of bricks to their cruel task-masters.

Deu 26:9 He has brought us to this place and has given us this land, "a land flowing with milk and honey";

In settling them in Canaan: He hath given us this land, Deu_26:9. Observe, He must not only give thanks for his own lot, but for the land in general which was given to Israel; not only for this year's profits, but for the ground itself which produced them, which God had graciously granted to His ancestors and entailed upon His posterity. The comfort we have in particular enjoyments should lead us to be thankful for our share in public peace and plenty; and with present mercies we should bless God for the former mercies we remember and the further mercies we expect and hope for.

***Deu 26:10 and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.'
"Then you shall set it before the LORD your God, and worship before the LORD your God.***

He must offer to God his basket of first-fruits (Deu 26:10): "I have brought the first-fruits of the land (like a pepper-corn) as a rent for the land which thou hast given me." Whatever we give to God, it is but of His own that we give Him, 1Ch_29:14. And it becomes us, who receive so much from Him, to study what we shall render to Him. The basket he set before God; and the priests, as God's receivers, had the first-fruits, as perquisites of their place and fees for attending, Num_18:12.

III. The offerer or giver is here appointed, when he has finished the service,

To give glory to God: Thou shalt worship the Lord thy God. His first-fruits were not accepted without further acts of adoration. A humble, reverent, thankful heart is that which God looks at and requires, and, without this, all we can put in a basket will not avail. If a man would give all the substance of his house to be excused from this, or in lieu of it, it would utterly be condemned.

Deu 26:11 So you shall rejoice in every good thing which the LORD your God has given to you and your house, you and the Levite and the stranger who is among you.

To take the comfort of it to himself and family: Thou shalt rejoice in every good thing, Deu 26:11. It is the will of God that we should be cheerful, not only in our attendance upon his holy ordinances, but in our enjoyments of the gifts of his providence. Whatever good thing God gives us, it is His will that we should make the most comfortable use we can of it, yet still tracing the streams to the fountain of all comfort and consolation.

SUMMARY:

- **Do you have a humble, thankful heart toward God?**
- **Do you rejoice in every good thing which the LORD your God has given to you and your house?**
- **When the LORD looks at us, does He see truly thankful people?**
- **Do you regularly give the LORD your "first-fruits"?**

GIVE THANKS WITH A GRATEFUL HEART!

Give thanks with a grateful heart

Give thanks to the Holy One

Give thanks because He's given Jesus Christ, His Son.

Give thanks with a grateful heart

Give thanks unto the Holy One

Give thanks because He's given Jesus Christ, His Son.

And now let the weak say, "I am strong"

Let the poor say, "I am rich"

Because of what the Lord has done for us.

And now let the weak say, "I am strong"

Let the poor say, "I am rich"

Because of what the Lord has done for us.

Give thanks

Give thanks.