

Deuteronomy Chapter 26

Verses 1-15: As the stipulation section of Deuteronomy came to an end (chapters 5-25), Moses commanded the people to keep two rituals when they had conquered the Land and began to enjoy its produce. These two rituals were the initial firstfruits offering (26:1-11), and the first third-year special tithe (26:12-15). In both cases, there is an emphasis upon the prayer of confession to be given at the time of the rituals (26:5-10, 13-15). These special offerings were given in order to celebrate Israel's transition from a nomadic existence to a settled agrarian community, made possible by the Lord's blessing.

Verses 1-11: When God has made good his promises to us, he expects we should own it to the honor of his faithfulness. And our creature comforts are doubly sweet, when we see them flowing from the fountain of the promise. The person who offered his first-fruits, must remember and own the mean origin of that nation, of which he was a member. A Syrian ready to perish was my father. Jacob is here called a Syrian. Their nation in its infancy sojourned in Egypt as strangers, they served there as slaves. They were a poor, despised, oppressed people in Egypt; and though became rich and great, had no reason to be proud, secure, or forgetful of God. He must thankfully acknowledge God's great goodness to Israel. The comfort we have in our own enjoyments, should lead us to be thankful for our share in public peace and plenty. And with present mercies we should bless the Lord for the former mercies we remember, and the further mercies we expect and hope for. He must offer his basket of first-fruits. Whatever good thing God gives us, it is his will that we make the most comfortable use we can of it, tracing the streams to the Fountain of all consolation.

The presentation of firstfruits (compare Lev. 23:10-14), was not only a pledge of the full harvest to come, but also a reminder of the rise of the nation from its meager beginnings.

“Syrian”: The Hebrew word means Aramean and probably refers to Jacob, although it might go back to Abraham. Abraham, Isaac, and Jacob all had links with Aram-naharaim where the tribe of Terah lived. The term Aram appears in (Gen. 25:20; 28:5, 7; 31:20, 24). In (Gen. 22:21), a certain Aram is mentioned as the grandson of Nahor, Abraham's brother.

Verses 1-3: Yahweh commanded His people to make a special firstfruits offering in gratitude for the Lord's faithfulness to His word. With their gifts, the people were to say, “when thou [art] come in unto the land which the LORD thy God giveth thee [for] an inheritance”. To give “the first of all the fruit of the earth” was an act of faith because no one knew how much more would be harvested (Exodus 22:29; Num. 18:13).

Deuteronomy 26:1 "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;"

The land of Canaan, which they were now on the borders of, and just entering into.

"Which the Lord thy God giveth thee for an inheritance": Which is often mentioned, to observe that it was not through their merits, but his gift, that they should enjoy the land. And the rather here to enforce the following law concerning the basket of firstfruits.

"And possesseth it, and dwellest therein": Not only had entered into it, but got the possession of it, and settled there. This shows as Jarchi observes, that they were not bound to the firstfruits till they had subdued the land and divided it; not as soon as they were in it.

In this Moses is speaking of a time after they have won their battle for the land, and have settled in to live there. There were some things they did not do, until there was a place of worship established in their new land.

Deuteronomy 26:2 "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, and shalt go unto the place which the LORD thy God shall choose to place his name there."

"The first of all the fruit of the earth": Baskets of the firstfruits of the first harvest reaped by Israel once they were in the land of Canaan were to be taken to the tabernacle (compare Exodus 23:19; 34:26; Num. 18:12-17). This is to be distinguished from the annual Feast of Firstfruits (compare Lev. 23:9-14), celebrated in conjunction with the Passover and the Feast of Unleavened Bread.

This basket of fruit would be taken to the place of worship, and handed to the priest. It is as if the person offering is saying, this is truly the land of milk and honey you promised our forefathers. Whichever priest was on duty at the time, is the one it would be given to. This offering is for acknowledgment of God's great deed to them.

Deuteronomy 26:3 "And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us."

Whose course and turn it would be to minister before the Lord. Though, according to the Targum of Jonathan, it was the high priest they were to apply to on this occasion. And so Aben Ezra observes, that this law is obligatory all the time there is a high priest. As if it was not binding when there was none, and all depended on him. Who in this case was typical of Christ our high priest, to whom we must bring, and by him offer up, the sacrifice of praise. Even the fruit of our lips, giving thanks to God for all his mercies.

"And say unto him": What follows. And the basket of firstfruits all the while on his shoulder, even if a king.

"I profess this day": It being done once in a year, and not twice, as Jarchi notes.

"Unto the Lord thy God": Directing his speech to the priest.

"That I am come into the country which the Lord sware unto our fathers for to give us": And not only come into it, but was in the possession of it, and in the enjoyment of the fruits of it. Of which the basket of firstfruits he had brought on his shoulder was a token. The natural and moral use of these firstfruits to the Israelites, and the bringing of them, was hereby to own and acknowledge that God was the proprietor of the land of Canaan. That they had it by gift from him, and that they held it of him, the firstfruits being a sort of a small rent they brought him. And that he was faithful to his oath and promise he had made to their fathers, and which they professed with great humility and thankfulness. The typical use of them was to direct to Christ himself, the firstfruits of them that sleep in him. The first begotten from the dead. The pledge and earnest of the resurrection of his people. To the Spirit of God and his grace, which are the earnest of glory. And to the first converts among Jews and Gentiles, in the first times of the Gospel. To Christians in general, who are the firstfruits of God and of the Lamb, and to their sacrifices of praise and thankfulness they are to offer up to God through Christ. Which are acceptable to him through him. And whereby they glorify him as the author of all their mercies, to whom they are to bring their best, and in the first place (see 1 Cor. 15:20).

This is a way of telling the leader such as Joshua, that this is indeed the land of promise. This profession to the priest is that the person offering is assured this is the land God had promised, and that the person offering is accepting the land. The fact this person has the fruit of the land in his possession shows he is now in possession of the land.

Deuteronomy 26:4 "And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God."

To wave it, as Jarchi says, putting his hand under the hand of the owner, and so waving it. And this being waved to and fro towards the several corners of the earth, was an acknowledgment of the Lord being the proprietor of it.

"And set it down before the altar of the Lord thy God": That it might have some appearance of a sacrifice, and be a fit emblem of the spiritual sacrifice of praise. Which is accepted upon the altar of Christ, which sanctifies every gift.

The priest in charge of this has accepted the fruit on the behalf of the LORD, when he places it at the altar. In a sense this is a firstfruits offering.

Deuteronomy 26:5 "And thou shalt speak and say before the LORD thy God, A Syrian ready to perish [was] my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:"

"Thou shalt ... say before the LORD thy God": The offering of the firstfruits was to be accompanied by an elaborate confession of the Lords' faithfulness in preserving Israel and bringing the people into the Land. The essential aspects of the worshiper's coming to the sanctuary were the presentation of the firstfruits, bowing in worship, and rejoicing in the Lord's goodness. In this manner, the visit to the sanctuary was a confession and acknowledgment of God. It was a time of praise and rejoicing because of God's goodness and mercy extended to former generations and evidence of divine sustaining grace at that time.

“A Syrian ready to perish”: This phrase referred to Jacob, who was each Israelite’s father or ancestor. When Jacob fled from his home in Beer-sheba he passed through Syria (Aram), to Mesopotamia (Gen. 24:10), to live with Laban his uncle. Returning from there, Jacob was overtaken by Laban after he came through Syria at the Jabbok River, where he not only faced the wrath of Laban but also that of Esau his brother. Later, the famine in Canaan necessitated his migration to Egypt. When the Israelites became populous and powerful, they were oppressed by the Egyptians, but it was God who responded to their prayers and miraculously delivered them out of Egypt. It was God who enabled them to enter and conquer the Land from which the firstfruits were presented before the altar.

The “Syrian” referred to here is Jacob; “Aramean” is a better rendering of the Hebrew word. Jacob and his family were all from near Haran in ancient Aram. (Gen. 12:1-3; 24:1-10; Joshua 24:1-3). The perilous early years that Jacob’s family experienced in Canaan before they arrived in Egypt are summarized in this phrase: he was “ready to perish”. Eventually, the small family in Egypt would become “a nation great, mighty, and populous”.

This is recognizing Jacob (Israel), as their forefather. He went into Egypt just a handful of people, and came out with millions. His reason for going to Egypt was the famine in his own land. God blessed him even in captivity, and he became a mighty nation.

Deuteronomy 26:6 "And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:"

Ordered their male children to be killed by the midwives, and by another edict to be drowned by the people.

"And afflicted us": By setting taskmasters over them, who put heavy burdens upon them.

"And laid upon us hard bondage": In mortar and brick, and all manner of field service, in which they made them serve with rigor, and whereby their lives were made bitter (see Exodus 1:9).

At first the Egyptians treated them well, because of Joseph. When Joseph died, they forgot why the Hebrews were in their land, and caused them to become slaves to the new Pharaoh.

Deuteronomy 26:7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labor, and our oppression:"

As they did by reason of their hard bondage (Exodus 2:23).

"And the Lord heard our voice, and looked upon our affliction, and our labor, and our oppression": With a look of pity and compassion, heard their cries, answered their petitions, and sent them a deliverer (Exodus 2:25).

It had become so bad in Egypt for them, that they cried out to God for help. God heard their prayers, and sent Moses to deliver them

Deuteronomy 26:8 "And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:"

After some time.

"With a mighty hand and with an outstretched arm": By his almighty power, of which full proof was given by what he then did (Deut. 5:15).

"And with great terribleness": To Pharaoh and his people, through the plagues that were inflicted on them. Especially the last, the slaying of their firstborn (see Deut. 4:34).

"And with signs and with wonders": Wrought by the hands of Moses and Aaron, meaning the ten plagues, often so called.

Pharaoh did not want to lose this mighty army of workers, and he refused to let them go. The 10 plagues God sent on Egypt, such as the water turning to blood, darkness covering the land at noonday, the plague of frogs, and lastly the death of all the firstborn of Egypt, caused Pharaoh to let them go. God had given Moses a staff in the wilderness, before he came back to Egypt. With this staff in his hand and his hand outstretched, God did the miracles.

Deuteronomy 26:9 "And he hath brought us into this place, and hath given us this land, [even] a land that floweth with milk and honey."

After forty years travel through the wilderness.

"And hath given us this land, even a land that floweth with milk and honey": A usual description of the land of Canaan, because of the great fertility of it, and the abundance of good things in it (see Exodus 3:8).

On a 40 year journey, the LORD had been with them. He caused them to cross the Red Sea on dry land, and destroyed Pharaoh's army there. He fed them manna, He gave them water when they were thirsty. He gave them His law to live by. Now, He has brought them to their Promised Land of milk and honey.

Deuteronomy 26:10 "And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:"

Directing his speech not to the priest, but to the Lord himself. Owning that the part of the land he had, and the fruits he enjoyed, were the gifts of God to him. And therefore, as in gratitude bound, brought him the firstfruits.

"And thou shalt set it before the Lord thy God": These are the words of Moses, or of the law, directing the man what further he had to do. And this, as Jarchi thinks, shows that he took it after the priest waved it, and laid hold on it with his hand while he was reading (his confession), turning and waving.

"And worship before the Lord thy God": Bow before him in a reverend and humble manner, sensible of his obligations to him, and dependence on him.

The fruit is not just an acknowledgment that they have received their land of promise, but an appreciation as well. The worship before the LORD thy God is in the form of a prayer of thanksgiving.

Deuteronomy 26:11 "And thou shalt rejoice in every good [thing] which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that [is] among you."

In all the blessings of goodness and mercies of life, which God in his kind providence had favored them with.

"Which the Lord thy God hath given unto thee, and unto thine house": To them and their families, by which they were comfortably provided for.

"Thou and the Levite, and the stranger that is among you": I.e. with these bounties of God's providence make a feast for yourself and your household, and omit not to invite the Levite and the stranger to partake of it with you. As with the yearly tithe (Deut. 14:23). And the firstlings (Deut. 15:20), so with this portion of the firstfruits, a festive meal was to consummate the service. According to the Law, the firstfruits were the perquisite of the priest (Deut. 18:4; Num. 18:12). But of these a portion was to be taken for this special service, and of that a feast was to be made.

This rejoicing is to be shared with the Levite and the stranger. The interesting part of this, is the fruit is to be shared with all of them as well. The blessings are for everyone in association with the Israelite. The blessings God promised Abraham included a blessing for nations (plural).

Verses 12-15: How should the earth yield its increase, or if it does, what comfort can we take in it, unless our God gives us his blessing? All this represented the covenant relation between a reconciled God and every true believer, and the privileges and duties belonging to it. We must be watchful, and show that according to the covenant of grace in Christ Jesus, the Lord is our God, and we are his people, waiting in his appointed way for the performance of his gracious promises.

Deuteronomy 26:12 "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;"

"The tithes": I.e., the tithe collected every third year of Israel in the land of Canaan (see 14:28). Apparently, this tithe was not taken to the central sanctuary, but distributed locally to Levites, immigrants, widows, and orphans. For the other regular annual tithes (see note on 14:22).

The tithe is not the same as the basket of fruit that was brought earlier in this lesson. It appears the tithe was gathered over three years, and then taken to the designated place of worship to tithe.

Luke 14:13 "But when thou makest a feast, call the poor, the maimed, the lame, the blind:"

Verses 13-14: "Thou shalt say before the LORD thy God": The confession to be made in connection with the offering of this first tithe consisted of a statement of obedience (verses 13-14), and a prayer for God's blessing (verse 15). In this manner, the Israelite confessed his continual dependence on God and lived in obedient expectation of God's continued gracious blessing.

Deuteronomy 26:13 "Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of [mine] house, and also have given 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: I have not transgressed thy commandments, neither have I forgotten [them]:"

Make the following declaration as in his presence. For this was not made in the tabernacle or temple at Jerusalem. Since the tithe was to be eaten with the poor in the gates of the owner (as in Deut. 26:12).

"I have brought away the hallowed things out of mine house": Which Aben Ezra and Onkelos interpret of the tithe. But it seems, besides that, to take in everything devoted to all holy uses, be they what they will. Which were at this time to be separated from a man's own common goods, and applied to the purposes for which they were designed and devoted. And particularly what was to be given to the poor.

"And also have, given 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": Giving to each according as the law directs. Which the Targum of Jonathan and Jarchi interpret as before, giving the first tithe to the Levites, and the second tithe to the rest.

"I have not transgressed thy commandments, neither have I forgotten them": Neither broken them willfully, nor omitted them through carelessness, negligence, and forgetfulness. But was mindful to observe them punctually and exactly.

This is an explanation that the person has done everything he knows to do to keep the Word of the LORD. His desire is to please God in all things. This is in the form of a prayer of thanksgiving and praise. It is also, a promise to do the things the LORD has set before him.

Deuteronomy 26:14 "I have not eaten thereof in my mourning, neither have I taken away [ought] thereof for [any] unclean [use], nor given [ought] thereof for the dead: [but] I have hearkened to the voice of the LORD my God, [and] have done according to all that thou hast commanded me."

When in grief and sorrow on account of any afflictive circumstance. For these were to be eaten with joy (Deut. 16:11). And especially of the loss of relations by death, when holy things were not to be eaten by such persons (see Lev. 10:19).

"Neither have I taken away ought thereof for any unclean use": Or common use, or any other use than it was designed for, and devoted to. Or for any unclean person, who by the law might not eat thereof; or, as Jarchi interprets it, that he had not removed it, or taken it away from being eaten. On account of any unclean person, because I am unclean and he pure, or he pure and I am unclean.

"Nor given ought thereof for the dead": For the necessities of the dead, as Aben Ezra. More particularly Jarchi, to make for him a coffin and grave clothes. And so, the Targum of Jonathan interprets it of grave clothes for the dead. Though that of Jerusalem of clothes for those that are polluted by the dead. It may have respect also to the parentalia, or funeral feasts made at the interment of the dead.

"But I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me": Observed his word, and kept close to it, and not swerved from it, but acted according to it in all things before referred to.

This is another way of saying, that he has kept the tithe and offering from all pollution. While he was ceremonially unclean for the dead, he has touched none of this. To the best of his ability, he has kept all the things the LORD had commanded.

Deuteronomy 26:15 "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."

"Look down from ... heaven": This was the first reference to God's dwelling place being in heaven. From His abode in heaven, God had given the Israelites the Land flowing with milk and honey as He had promised to the patriarchs. His continued blessing on both the people and the Land was requested.

There is nothing unclean, or evil, in heaven. It is a place of perfect holiness. This statement is saying, that God had fulfilled His promise to them. The land of promise is a land of milk and honey. They are fully aware that God is the Giver.

James 1:17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Verses 16-19: These 4 verses concluded Moses' explanation of the law's stipulations by calling for the total commitment by Israel to the Lord and His commands. These verses can be viewed as the formal ratification of the Sinaitic Covenant between the Lord and the second generation of Israel. In accepting the terms of this agreement, acknowledging that the Lord is their God, and

promising wholehearted obedience plus a desire to listen to God's voice, the Israelites were assured that they were His people and the chosen over all other nations to receive His blessings and the calling to witness to His glory to all the world (see Exodus 19:5-6).

These verses provide the conclusion to the declaration of the law. (verses 17-19 relate to a part of the covenant renewal ceremony).

God obligated Himself to be Israel's God and to make her "His peculiar people", exalted "above all nations" (28:1; Exodus 19:5; Mal. 3:17). Her responsibility was to keep His commands. Generations of Israelites forfeited this right through disobedience and rebellion, but the Lord would raise up a generation of faithful Israelites, "a holy people" who would enjoy His grace in a golden age of blessing (Isaiah Chapters 60-62), the Millennium.

Deuteronomy 26:16 "This day 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."

"This day": I.e., the first day of the 11th month of the 40th year (1:3). Note also, "this day" (in verses 17 and 18).

God would not accept them keeping the laws and statutes, just from obligation. They must want to do them in their hearts. The soul of man is what operates his free will. The heart of man is what he really is. When a person's heart is right, it will be his will to keep God's commandments.

Deuteronomy 26:17 "Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:"

Said, affirmed, protested, and in the most solemn manner declared, that the Lord was their God, and him only. And that they would have no other God, nor worship, serve, or obey any other. The Lord is the God of all mankind, as he is the Creator and Preserver of them. And was of the people of Israel in a peculiar manner, they being chosen, redeemed, and privileged by him above all others. And especially is of his elect in Christ among all nations, whom he has loved and set apart for himself. And determined to save; whom he has adopted and regenerated. He provides for them, protects and preserves them, gives them grace here and glory hereafter. He is their God in Christ, and by virtue of the covenant of his grace made with them in him. And is known by them to be so in the effectual calling by the application of covenant blessings to them. And which is certified to them by the Spirit of God, upon which they claim their interest in him, and make profession of him as their God.

"And to walk in his ways, and to keep his statutes and his commandments, and his judgments, and to hearken unto his voice": That is, this was then their resolution and determination, their protestation and declaration, to walk in all the ways of God. Both in private and in public, he directed unto. And to observe all his laws, ceremonial, moral, and judicial, which he had given them as the rule of their walk and behavior. And to regard whatsoever he should reveal by his prophets and ministers as his will. And a view of covenant interest in God lays all good men

under the strongest obligation in the strength of divine grace to attend to his will. Nor can there be a greater motive to them than covenant love, grace, and mercy.

"Avouched" means answered. This means they have stated that the LORD was their God. They have agreed to walk in His ways, to keep His statutes, commandments, and judgements. They also, have agreed to listen carefully to His voice. God had spoken aloud to them, when He first stated the Ten Commandments to them. Now He speaks to them through Moses, or Joshua, or perhaps the high priest.

Deuteronomy 26:18 "And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that [thou] shouldest keep all his commandments;"

Affirmed and declared them to be his special people, above all people on the face of the earth. And that they were looked upon and considered by him as his jewels, his peculiar treasure.

"As he hath promised thee": On condition of their obedience to him, as he did in (Exodus 19:5).

"And that thou shouldest keep all his commandments": At the same time declared this as his will, that they should observe all his precepts, to which they were laid under obligation by the special favor and peculiar privileges he bestowed upon them (Deut. 7:6). The Targums interpret both these verses of the people of Israel choosing and making the Lord their King, and of his being made King over them. And so it respects their peculiar form of civil government, being a theocracy. The Lord's people in Christ are a peculiar people; they are distinct from all people, and are peculiarly regarded by him. They are the objects of his peculiar love, and receive peculiar favors from him. And whom having chosen and redeemed, he calls by his special grace, and witnesses their special relation to him by his Spirit. Which grace obliges and excites them to a cheerful obedience to his commands.

God had separated them out to be His peculiar people. They were not to be like the rest of the world. They were to live by God's commandments. They were the only people who had God's law.

Leviticus 20:26 "And ye shall be holy unto me: for I the LORD [am] holy, and have severed you from [other] people, that ye should be mine."

1 Chronicles 17:22 "For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God."

Deuteronomy 26:19 "And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken."

None of them having the Lord to be their God and King in such sense as Israel. Nor they his people in such a peculiar sense as they were. Nor having such laws and statutes as he had given to them. These things gave them a superiority over all other nations.

"Which he hath made, in praise, and in name, and in honor": That is, which nations he made praiseworthy, famous, and honorable, for their extent, wealth, riches, and number. And yet on the above accounts Israel was advanced higher than they.

"And that thou mayest be a holy people unto the Lord thy God, as he hath spoken": The end of the Lord in being their God, and making them his people, was not only to make them high above all others. But to make them more holy than others. To set them apart for himself, as a people sacred to his worship and service, as he had both determined and declared (Deut. 7:6).

No other nation had been so blessed. The LORD had actually been in their midst in the wilderness wanderings. No other nation had been entrusted with God's law.

Exodus 19:6 "And ye shall be unto me a kingdom of priests, and a holy nation. These [are] the words which thou shalt speak unto the children of Israel."

They were privileged above all other nations, because of God's great love for them.

Isaiah 62:12 "And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken."

1 Peter 2:9 "But ye [are] a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light:"

Deuteronomy Chapter 26 Questions

1. Where would the basket of fruit be taken?
2. When was this to happen?
3. What is the person offering saying in doing this?
4. What did they profess to the priest?
5. What are they saying about the land in this act?
6. What does the priest do with the basket of fruit?
7. Who is the priest accepting it for?
8. In verse 5, they recognize _____ as their forefather.
9. Why had he gone to Egypt?

10. What happened, while Jacob and his family were in Egypt?
11. Why did the Egyptians treat them well at first?
12. How bad did it finally get in Egypt?
13. Did Pharaoh willingly let them go?
14. What happened to cause Pharaoh to let them go?
15. How long had God led them to their Promised land?
16. What were some of the things the LORD did for them along the way?
17. The worship, in verse 10, is what?
18. Who shares in the rejoicing?
19. When was the tithe paid?
21. What is the desire of this person?
22. Where is God's holy habitation?
24. God did not want them to keep the commandments from _____, but they must want to do them in their _____.
25. What does "avouched" mean?
27. How long will Israel be God's people?
29. Why were they privileged above all other nations?