

# Deuteronomy 8: Biblical Reading and Reflections

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Preacher: Alastair Roberts

[ 0 : 00 ] Deuteronomy chapter 8 Deuteronomy chapter 9 Deuteronomy chapter 9

Deuteronomy chapter 9 Deuteronomy chapter 9 Deuteronomy chapter 8 continues Moses' teaching on the first commandment, the fact that Israel should have no other gods besides the Lord.

The testing was to discern what was in their hearts.

The gift of the land was for the sake of Israel's calling, but if they weren't careful, it would become a snare to them. Consequently, before they could enter into the land, they had to be prepared for it. In the wilderness, they lacked provisions, they lacked power, and they lacked direction.

And they had to depend upon the Lord for each of these things. The Lord would guide them through. The Lord would give them the food that they needed. The Lord would protect them from their enemies and from the wild creatures of the wilderness.

[ 3 : 54 ] And during that time, they would hopefully learn the lesson of what it meant to relate to the Lord their God properly. The wilderness was also a time of testing and judgment, where the heart of Israel was exposed through sin and rebellion, and when God judged them so that they would learn the lesson and be faithful.

If they had entered into the land as a haughty and disobedient people, the land would not bring blessing to them. It would not be a context of enjoying fellowship with God. It would actually be a snare to them.

It would be a means of their own destruction. The land wasn't a reward for Israel's righteousness. Rather, it was something that they were supposed to mature into. It was a realm of increased responsibility and blessing.

However, before they could enter into the land, they had to learn the lessons of the wilderness and graduate from that class. And when they failed to do so, when they failed to heed the word of God, to obey his voice, they had to take this remedial period of 40 years of testing and humbling, and they were judged for that period of time, because they were not prepared for that new level of responsibility.

The manner in particular is singled out as something that was designed to teach them that man lives by every word that comes from the mouth of God. In times of plenty, we might be tempted to think that we live primarily by material resources.

[ 5 : 12 ] We live by our crops, by our wealth, by the strength of our hand and our military, and we live by the way in which we can foresee the future and plan for it. However, the wilderness was designed to teach Israel that societies ultimately live by the word of God.

And the manner was a way in which God taught this. It taught dependence. You couldn't accumulate the manner. You couldn't build it up and become wealthy through manner.

You couldn't preserve it. Each day, you had to depend upon God for your daily bread. You couldn't cultivate it. Ultimately, it came from God. It was not something that you could produce by your own might and ability and skill.

It taught obedience. You had to work according to God's schedule. You had to survive on his provisions. And it was absolutely imperative that this lesson wasn't forgotten when they entered into the land.

One aspect of the Feast of Firstfruits was to recall this fact when they offered an omer of the barley grain of the land. This omer corresponded with the omer that they would gather each day of the manna.

[ 6 : 16 ] It expressed the fact that the reality of God's provision in the manna continued in the grain. That the principle of the wilderness, while not so obvious, continued in the land.

