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## Depend Totally on God

### 8: 1-20



This is the chapter of testing. **Isra'el's** loyalty to **YHVH** is the theme. Two tests are addressed; one past and one future. First, **Moses** reminded **the nation** that **they** were humbled in the wilderness through hunger and hardship, however, **YHVH** provided for all of **their** needs. And when **He** was tempted in the wilderness, **Yeshua** also responded by saying: **man does not live by bread alone but by every word that comes from the mouth of ADONAI (Deuteronomy 8:3)**. Opposed to **Isra'el**, **Messiah** knew that **His** provision came only from **His** heavenly **Father**. Secondly, another type of testing awaited **the Israelites** in the Promised Land. But there, the testing would be reversed. It would not be of hunger and hardship, but of prosperity and plenty: **So, you will eat and be full, and you will bless ADONAI your God for the good land He has given you. Take care that you do not forget ADONAI your God by not keeping His mitzvot, statutes** (Hebrew: *hachukkim*, meaning *to write into law permanently*) and **ordinances** (Hebrew: *hammishpatim*, meaning *a judgment of the court*) **that I am commanding you today (8:10-11)**. Unfortunately, **Isra'el** failed both tests.

In this chapter **Moshe** focuses on **ADONAI**, the source of all blessings. The new generation of **Israelites** needed to know that truth. This will be emphasized until the end of the book. **Yeshua's** quotation of **Deuteronomy 8:3** is very significant. It is there that we are beginning to see the close relationship between **Isra'el** and **her Messiah**. When **Jesus** quoted this passage, both **Isra'el** in **Deuteronomy**, and **Christ** in **Matthew 4:1-11**, had just finished a period of testing. For **Isra'el** it was **forty years**; for **Yeshua** it was **forty**

days.

The number **forty** symbolizes testing, or judgment. **Moses** lived **in Egypt** for **forty years** (**Acts 7:23**), **he** lived **in Midian** for **forty years** (**Acts 7:30**), and **he** lived **in the wilderness** for **forty years** (**Exodus 16:35; Numbers 32:13; Deuteronomy 29:5**); **King Sha'ul** ruled for **forty years** (**Acts 13:21**); **King David** ruled for **forty years** (**First Kings 2:11**); and **Solomon** ruled over **Isra'el** for **forty years** (**First Kings 11:42**). **The Flood** lasted **forty days** (**Genesis 7:17**); **the twelve spies** were in **the Promised Land** for **forty days** (**Numbers 13:21**); **Goliath** came out and challenged **the Israelites** for **forty days** (**First Samuel 17:16**); and **the Ninevites** were given **forty days** to repent (**Jonah 3:4**).

Regarding this relationship between **Isra'el** and **Yeshua**, both shared the title of **the Son of God**. In the TaNaKh those who are called **the Son of God** are those who were created directly by **God Himself**. First, **the angels** (**Job 2:1**); second, **Adam** (**Luke 3:38**); third, **Yeshua** (**Micah 5:2; Psalm 2:7** and **Proverbs 30:3**); and forth, **Isra'el** (**Hosea 11:1**). **Hosea's** prophecy: **When Isra'el was a youth I loved him, and out of Egypt I call My son**, is quoted by **Matthew** about **Yeshua**, **"He stayed there until Herod's death. This was to fulfill what was spoken by ADONAI through the prophet [Hosea], saying: Out of Egypt I called My son"** (**Matthew 2:15**). Therefore, both **Isra'el** and **Jesus** shared the same title, **the son of God**. But where **Isra'el** failed, ultimately, **Messiah** would succeed (see the commentary on **Isaiah**, [to see link click Hl - The Cone of Isaiah](#)). But once **Christ's** word of redemption is done, **Isra'el** is reestablished as **God's** servant (see the commentary on **Isaiah** [In - He Made My Mouth like a Sharpened Sword](#)).<sup>237</sup>