

November 1, 2026

Series: Overflowing with Gratitude — The Anatomy of a Thankful Faith (Week 2 of 6)

Text: Deuteronomy 8:7–18

Scripture Reading: Psalm 111:1–5

Title: "The Amnesia of Abundance"

Subtitle: Shattering the Illusion of the Self-Made Life

Main Idea: Full hands have a dangerous way of producing forgetful hearts—unless we deliberately remember that God is the source of both our blessings and the strength we use to earn them.

Short Pulpit Summary: Full hands have a dangerous way of producing forgetful hearts—unless we deliberately remember that God is the source of both our blessings and the strength we use to earn them.

Introduction: Shattering the Illusion of the Self-Made Life

A Nation on the Move



Picture the scene we find in **Deuteronomy chapter 8**.

Moses is standing on the Plains of Moab, on the eastern bank of the Jordan River, looking out over a vast sea of tents.

Have you ever stopped to calculate just how many people were standing in front of Moses that day—and what it actually took to keep them alive for forty years in a barren desert?

We read in Exodus 12:37 that when Israel walked out of Egypt forty years earlier and Israel took the first census at Mount Sinai in Numbers 1:46, that the nation of Israel had **603,550 fighting men** aged twenty and older, plus **22,000 male Levites**.

When you add their wives and adult women, you are past **1.2 million adults**.

Add just two to three children per family in a rapidly growing nation (likely the average children per household was 4 or more), plus what Exodus 12:38 calls a ***"mixed multitude"*** of non-Israelite proselytes and former Egyptian neighbors who came to fear the Lord during the ten plagues, conservatively **2.5 to 3 million people** marched out of Egypt into the Sinai wilderness.

To put that in perspective, imagine taking every man, woman, and child in South Jersey and the city of Philadelphia combined, and moving all of us into tents in the middle of a rocky, scorched desert!

Over those forty years in the wilderness, an entire adult generation passed away because of their unbelief at Kadesh-barnea—which meant Israel experienced roughly **85 to 90 funerals every single day** for forty years.

Yet at the very same time, God blessed their families with roughly **75,000 to 85,000 new babies born every single year**—so that when Moses took the second census right on the banks of the Jordan River, as we read in Numbers 26, there was still a vibrant, young nation of **2.5 to 3 million people** waiting to cross into the Promised Land.

Map



Before we go any further, let's get our bearings on the map. Forty years is a long time, and it helps to see just how much ground—and how much desert—Israel had to cover.

Follow the dotted route. Israel left Rameses in the land of Goshen in Egypt and crossed the sea. From there they came down into the Sinai Peninsula to Mount Sinai (Horeb), where the Lord met with them and gave His covenant. Then they moved north through the Wilderness of Paran to Kadesh-barnea, right on the southern edge of Canaan. That was the turning point of the whole story: at Kadesh-barnea the people refused to trust God to give them the land, and that unbelief sent an entire generation into forty years of wandering through the Wilderness of Paran and the Wilderness of Zin and around Edom and Moab (the whole region is shaded on the map; see also Numbers 33).

And now, at the very end of that journey, we find Moses standing on the Plains of Moab, with Mount Nebo behind him, the Jordan River in front of him, and the Promised Land just across the water. Everything we are about to read in Deuteronomy 8 is spoken from that spot—by a man who has walked every mile of that desert, watched and participated in the countless funerals, and who knows exactly what is about to happen to a people whose hands are about to be full.

As significant as that is, that is not the most amazing thing about Israel's wandering in the wilderness for 40 years.

Fed and Watered by God



Think like a military quartermaster for a moment. What did it take for God to feed and water **2.5 to 3 million people** in a trackless desert for forty years?

In Exodus 16:16, God gave each person one *omer* of manna per day—about three pounds of bread from heaven. For a camp of that size, that equals **3,750 to 4,500 tons of food every single morning**.

If you hauled that much food by rail today, it would require a freight train of **62 to 75 boxcars of food** pulling into camp every single morning before sunrise! Across forty years, God dropped **over 55 million tons of manna** from the sky—enough to fill a single freight train stretching **8,500 miles long**, from New Jersey to California, back to New Jersey, and back to California a second time, or from here to where we lived in Alaska and back!

And what about water in a scorching desert? At a bare-bones survival minimum of just four gallons per person a day for drinking, cooking, washing, and watering livestock, that camp needed **10 to 12 million gallons of water every single day**.

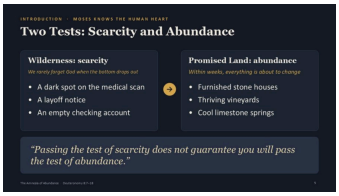
A modern jumbo railroad tanker car holds 30,000 gallons. That means every single day, God had to supply the equivalent of **330 to 400 jumbo railroad tanker cars of fresh water**—a solid train of tanker cars **three and a half miles long**—gushing out of solid flint rock!

Think about what that meant for Israel. For **14,600 mornings in a row**, not a single Israelite could wake up and pretend to be a "self-made man."

If God didn't send the manna before dawn, nobody ate.

If God didn't split the flint rock, nobody drank.

Two tests



But now, everything is about to change. Within weeks, this young generation is going to cross the Jordan River and move into furnished stone houses, harvest thriving vineyards, and drink from cool limestone springs.

And Moses knows a sobering secret about the human heart:

Passing the test of scarcity in the desert does not guarantee you will pass the test of abundance in the Promised Land.

Isn't that true of us?

We rarely forget God when the bottom drops out of our lives. When the medical scan comes back with a dark spot, when a layoff hits, or when the checking account is empty, we have no trouble dropping to our knees.

Our hardest spiritual test almost never comes when our hands are empty; it **comes when our hands are full**.

Full Hands, Forgetful Hearts



Last Sunday, as we opened this series in Colossians 2:6–7 with **"The Root of Gratitude,"** we saw that **because the Father has rescued us from the domain of darkness and rooted us firmly in Jesus Christ, an overflowing attitude of thanksgiving is the natural evidence of an established walk of faith**. We discovered that **the cure for a restless, entitled heart is a faith whose roots are sunk deep into God's saving grace**.

This morning, as we turn to Week 2, Moses shows us what threatens to choke that root when life gets comfortable. As we heard earlier in our responsive reading from **Psalm 111**, God never suffers from amnesia—He provides food for those who fear Him and remembers His covenant forever.

The danger is that when our stomachs get full and our lives get comfortable, *we* forget *Him*.

That brings us to the heart of our message this morning:

Full hands have a dangerous way of producing forgetful hearts—unless we deliberately remember that God is the source of both our blessings and the strength we use to earn them.

Four Ways to Cure Amnesia



Or to state our main idea plainly as we walk into Week 2 of our Thanksgiving series:

Material prosperity carries the subtle spiritual danger of forgetting the Lord, requiring God's people to deliberately remember that every ounce of strength and provision comes exclusively from God's hand.

Walking straight through **Deuteronomy 8:7–18**, Moses gives us **four clear ways to cure the amnesia of abundance**.

I. We Cultivate our gratitude



I. Let Every Full Table Drive Us to Bless the Lord (Deuteronomy 8:7–10)

Before Moses ever warns us about the spiritual traps of prosperity, he starts in verses 7 through 10 by showing us why God gives material blessings in the first place.

God is not a cosmic killjoy who begrudges His children a good meal, a warm house, or a productive season. He delights to give good gifts—because He designed our enjoyment of His gifts to turn immediately into praise toward the Giver.

We cultivate our gratitude when we let every full table drive us to bless the Lord.

Look at how Moses unfolds this in verse 7—first...

A. Every Good Season is a Gift G…



A. Every Good Season Is a Gift God Brings Us Into (8:7–9)

Follow along as Moses describes the land waiting for them in **Deuteronomy 8:7–9**:

"For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land where you will eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper."

Notice who is doing the acting in verse 7: *"The LORD your God **is bringing you** (מְבִיאֲךָ — mĕbîʾăkā) into a good land."*

After forty years of staring at sand, gravel, and scorpions, imagine how their eyes lit up at that description! Moses lists flowing underground springs, seven signature crops representing complete agricultural abundance, and hills loaded with iron and copper ore—a land where the days of rationed survival are over.

But think about a simple question:

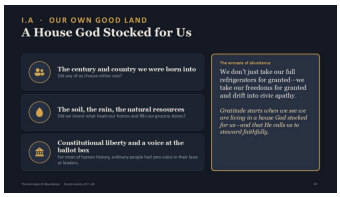
Which Israelite engineered the water table under the hills of Canaan?

Which Israelite invented wheat, figs, olives, or honeybees?

Who packed the iron and copper ore inside the mountains?

Not one of them! Before an Israelite ever swung a sickle or built a stone wall, he was stepping into a world that had already been stocked from floor to ceiling by the generosity of God.

House God Stocked for Us



And the exact same thing is true for every one of us sitting here in 21st-century America. Did any of us choose the century or the country we were born into? Did we invent the soil, the rain, or the natural resources that heat our homes and fill our grocery stores?

Even more than that, think about the civic blessings of the *"good land"* God has placed us in—especially with our national election coming up in just two days this Tuesday. For almost all of human history—under Pharaohs in Egypt, Emperors in Rome, or authoritarian regimes around the world today—ordinary people, including our brothers and sisters in Christ, had zero voice in the laws or leaders over them. Yet in God's providence, He placed us in a nation where citizens are entrusted with constitutional liberty, freedom to worship, and a voice at the ballot box. When we suffer from the amnesia of abundance, we don't just take our full refrigerators for granted; we take our freedoms for granted and drift into civic apathy. Spiritual and civic apathy are the slow poison that decays and collapses nations, and the quiet thieves that rob God's people and His churches of His joy, His purpose, and a grateful awareness of the redemptive work of Jesus Christ.

Gratitude starts when we look around at our everyday comforts and our liberties and realize **we are living in a house that God stocked for us**—and that He calls us to steward faithfully.

B. Satisfaction Is a Springboard



B. Turn Material Satisfaction into Vocal Praise to the Giver (8:10)

Once we recognize who stocked the table, look at what God intends us to do at that table in **verse 10**:

"When you have eaten (וְאָכַלְתָּ) and are satisfied (וְשָׂבָעְתָּ), then you shall bless (וּבֵרַכְתָּ) the LORD your God for the good land which He has given you."

Look at that simple three-step chain in verse 10:

You eat,

You are satisfied,

And **you** bless the LORD your God!

God designed the feeling of a full stomach and a roof over our heads to act as a **springboard to worship**, not a **pillow for spiritual slumber**.

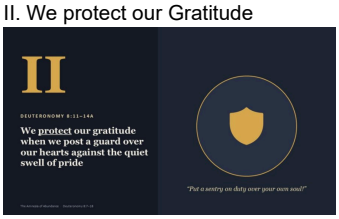
That is why we read earlier in **Psalm 111:1–2**: *"I will give thanks to the LORD with all my heart... Great are the works of the LORD; they are studied **(דְּרוּשִׁים — dĕrûšîm, traced out and pondered)** by all who delight in them."*

When you delight in the Lord, you don't just consume His gifts and move on with your day. Every time you push back from a full dinner plate, every time you turn the key in the ignition and the car starts, every time you pay a bill and have enough to cover it, you trace that gift right back to the hand of the Father and say, *"Lord, thank You—this came from You!"*

If God designed verse 10 so that eating and being satisfied leads straight to blessing the Lord, where do things go wrong?

Look at **verse 11**, where Moses warns us that the exact same blessings can take us down a very dark road—so that second...

II. We protect our Gratitude



II. Post a Guard Over Our Hearts Against the Quiet Swell of Pride (Deuteronomy 8:11–14a)

If you compare **verse 10** with **verses 12 through 14**, you will notice something striking. Both passages start with the exact same words—*"when you have eaten and are satisfied"*—yet they end in two completely opposite places!

In verse 10, the full person **blesses** the Lord.

In verse 14, the full person **forgets** the Lord.

Why does one blessed believer overflow with gratitude while another blessed believer develops spiritual amnesia?

Moses gives us the answer in verses 11 through 14a:

We protect our gratitude when we post a guard over our hearts against the quiet swell of pride.

Look first at the command in verse 11...

A. Spiritual Drift Happens



A. We Post a Sentry Over Our Souls Because Spiritual Drift Happens Quietly (8:11)

In **Deuteronomy 8:11**, Moses says:

*"Guard yourself **(הִשָּׁמֶר לְךָ — hiššāmer lěkā)** lest you forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today."*

When Moses says *"Guard yourself"* (הִשָּׁמֶר לְךָ), he uses an urgent military word for posting an armed watchman on the city wall: *"Put a sentry on duty over your own soul!"*

Why do we have to stand guard over our own hearts when life is going well?

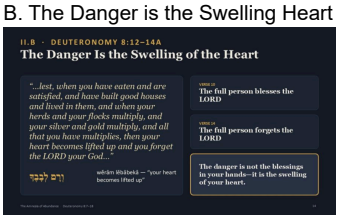
Because nobody wakes up on a sunny morning, stretches, and says, *"Everything in my life is going great right now—I think today I'll abandon the Lord!"* The truth is that when we are enjoying all that is going great in life right now, we simply forget the Lord!

Spiritual amnesia never announces itself with a brass band. It creeps in on cat's feet when our schedules get full, our bank accounts get padded, and our lives get comfortable.

And notice how Moses defines "forgetting God" in verse 11: *"...lest you forget the LORD your God **by not keeping His commandments**."*

In the Bible, forgetting God is not a medical memory disorder where you suddenly cannot recall God's name. Biblical forgetfulness is a **practical drift**—where life gets so comfortable that God's Word slowly gets pushed to the margins of our week because we feel secure enough to run our lives on our own terms.

B. The Danger is the Swelling Heart



B. We Refuse to Let Multiplied Blessings Produce a Lifted-Up Heart (8:12–14a)

Look at how that drift builds in **verses 12 through 14a**:

*"...lest, when you have eaten and are satisfied, and have built good houses and lived in them, and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, then your heart becomes lifted up **(וְרָם לְבָבֶךָ — wĕrām lĕbābekā)** and you forget **(וְשָׁכַחְתָּ)** the LORD your God..."*

Notice that there is nothing sinful about any of the items on that list in verses 12 and 13! Building a good home, watching your flocks and savings grow, and having food on the table are the very blessings God promised them.

The danger is not in the *blessings* in your hands; the danger is in the *swelling* of your heart!

Look closely at the contrast Moses just drew for us:

The difference between a life that blesses God in abundance (v. 10) and a life that forgets God in abundance (v. 14) is whether we guard our hearts (הִשָּׁמֶר לְךָ, v. 11) against the quiet swell of pride (וְרָם לְבָבֶךָ, v. 14).

Lift the Lord High



Do you remember our responsive reading last Sunday from **Psalm 30:1**? David opened that psalm by saying, *"I will extol You—I will lift You high—O LORD!"* In Hebrew, David used the exact same root word (*rûm*, "to lift high") that Moses uses right here in verse 14 for a heart *"lifted up"* in pride.

Here is the spiritual law of human nature:

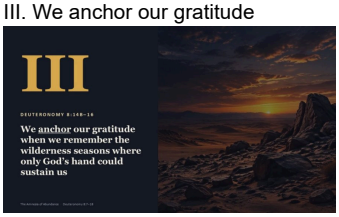
Either we will lift the Lord high in gratitude, or our hearts <u>will</u> lift themselves high in pride—both cannot sit on the throne at the same time, but one or the other will sit on the throne at all times.

When a balloon fills up with hot air, it floats untethered away from the ground. And when a human heart fills up with the hot air of self-importance because life is comfortable, it floats right away from humble dependence on God.

How do we deflate a proud heart before comfort gives us amnesia?

Look at the second half of **verse 14 through verse 16**, where Moses tells us to look in the rearview mirror—showing us that...

III. We anchor our gratitude



III. Remember the Wilderness Seasons Where Only God's Hand Could Sustain Us (Deuteronomy 8:14b–16)

Right in the middle of warning Israel about their future wealth in Canaan, Moses reaches back and pulls them straight into their past wilderness.

Why does he do that? Because...

The surest cure for Promised Land arrogance is remembering wilderness helplessness!

We anchor our gratitude when we remember the wilderness seasons where only God's hand could sustain us.

Notice the two memories Moses tells us never to lose sight of. First...

A. Never Gorget



A. We Remember the House of Bondage God Brought Us Out Of (8:14b)

Look at the second half of **verse 14**: do not let your heart become lifted up and forget the LORD your God...

*"...who brought you out **(הַמּוֹצִיאֲךָ)** from the land of Egypt, out of the house of slavery."*

Imagine an Israelite thirty years later sitting on the patio of his two-story stone house in Canaan, looking out over his olive groves, and starting to feel like a superior, self-made aristocrat.

Moses taps him on the shoulder and says, *"Never forget where God found you! Before you owned a single silver coin or a single sheep, your family was making mud bricks under the lash of Pharaoh's taskmasters in the slave-pens of Egypt, with zero power to set yourselves free."*

That takes us right back to the foundation we laid last Sunday in **"The Root of Gratitude"**. Remember what Paul told us in **Colossians 1:13–14**? Before we could ever walk in thanksgiving, the Father had to snatch us out of the tyrannical domain of darkness and transfer our citizenship into the Kingdom of His beloved Son!

Moses is teaching that exact same principle here in Deuteronomy 8:14.

How can any Christian strut around with an entitled, self-important attitude when we remember the slave market of sin and condemnation that the Father rescued us out of?

B. Carried Through the Wilderness



B. We Rehearse the Desert Days of Flint-Rock Water and Daily Manna (8:15–16)

Second, Moses tells them not only to remember the day God brought them *out* of Egypt, but how God carried them *through* the desert in **verses 15 and 16**:

"...who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; who brought water for you out of the rock of flint; who fed you manna in the wilderness, which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end."

Think back to those train cars we pictured at the beginning of our message. How could a man or woman who spent forty years drinking from **350 railroad tanker cars a day of water split out of solid flint rock**—and eating from **70 boxcars a day of miracle bread from heaven**—cross the Jordan River and suddenly act as if they didn't need God anymore?

And notice why God took them through that dry desert in verse 16: *"that He might humble you and that He might test you, **to do good for you in the end**."*

The Wilderness Photos
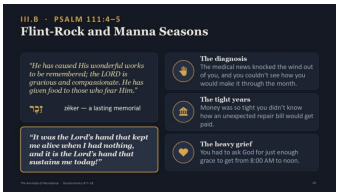


Before we move on, take a good look at what Moses meant by "the great and terrible wilderness" in verse 15. This is not a dramatic figure of speech. These photographs show the kind of ground Israel actually crossed: the rugged, rust-colored mountains of Sinai, the dry, sun-baked hills and wadis of the Wilderness of Paran, and the steep canyon walls of the Wilderness of Zin—where even the one small patch of green you see at the bottom of the canyon looks like a rare exception.

Now put 2.5 to 3 million people into that landscape, with livestock, with children, and with no grocery store, no well, and no map to the next water. Moses tells us there were fiery serpents and scorpions and thirsty ground. Not one of those people could look at this terrain and say, "I can make a living here."

That is exactly why Moses tells the next generation to remember it. When we are standing in the green hills of accessible and abundant provision—or in our own comfortable homes in South Jersey—it is easy to forget that the only reason anyone survived this land is that God's hand carried them through it.

Flint-rock and Manna



That is what we read together in **Psalm 111:4–5**: *"He has caused His wonderful works to be remembered **(זֵכֶר — zēker, a lasting memorial)**; the LORD is gracious and compassionate. He has given food to those who fear Him."*

Every believer in this room has lived through "flint-rock and manna" seasons—haven't we?

Seasons when the medical diagnosis knocked the wind out of you and you couldn't see how you would make it through the month, or even seasons when there seems to be no medical explanations.

Seasons earlier in your marriage or family life when money was so tight you didn't know how an unexpected repair bill was going to get paid.

Seasons of grief or heartache from loss or hardship so heavy that you had to ask God for just enough grace to get from 8:00 AM to noon, let alone to the end of the day, or through another night.

Why did God walk you through those wilderness valleys and sustain you day by day? Not only to rescue you *then*, but to give you a permanent memorial *now*—so that when your pantry is full and your life is steady, you can look back at the flint rock and say,

"It was the Lord's hand that kept me alive when I had nothing, and it is the Lord's hand that sustains me today!"

Now we arrive at the climax of our passage in **verses 17 and 18**. Here, Moses pulls back the curtain on the secret lie that whispers inside every hardworking person's chest—and shows us that fourth...

IV. We sustain our Gratitude



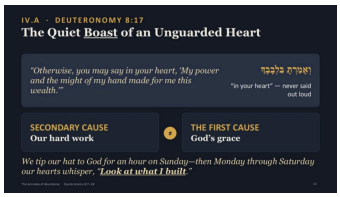
IV. Silence the Self-Made Boast and Remember Who Gives Us Our Strength in the First Place (Deuteronomy 8:17–18)

In verses 17 and 18, Moses places two competing voices side by side: the quiet boast of the unguarded heart in verse 17, and the deliberate remembrance of the grateful heart in verse 18.

We sustain our gratitude when we silence the self-made boast and remember who gives us our very strength.

Look first at the quiet boast Moses exposes in verse 17...

A. The Quiet Boast



A. We Silence the Quiet Inner Boast That Credits Our Own Hands for Our Success (8:17)

Look with me at **Deuteronomy 8:17** carefully:

"Otherwise, you may say in your heart ***(וְאָמַרְתָּ בִלְבָבֶךָ)****, 'My power and the might of my hand made for me this wealth.'"*

Notice *where* that sentence is spoken: *"you may say* ***in your heart****."*

This is the very issue that Nebuchadnezzar had in the Book of Daniel when he looked over Great Babylon and said in his heart, “Look what I have done!”

Why does Moses say we whisper this *in our heart* rather than shouting it out loud?

Because no respectable believer would ever stand up during church testimony time and say out loud, *"Folks, I just want you to know that God had nothing to do with my house, my career, or my retirement—my own brains, my strength and industry, and my own calloused hands built all of this!"*

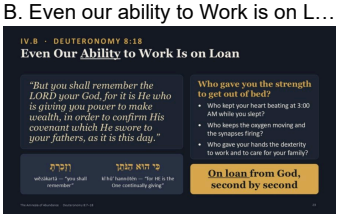
We know better than to say that with our lips!

So instead, we whisper it in our hearts. In the desert, when food fell from the sky on the ground outside your tent, it was obvious that God provided it. But once Israel moved into Canaan and had to plow the dirt, prune the grapevines, and smelt the copper, it became terribly easy to confuse **secondary causes** (our hard work) with the **First Cause** (God’s grace).

We tip our hat to God politely for an hour on Sunday morning, while Monday through Saturday our hearts quietly think: *"Look at what I built. Look at how hard I worked compared to other people. Look at what my hands produced."*

Look at how Moses shatters that illusion in a single sentence in verse 18 where we see that...

B. Even our ability to Work is on L…



B. We Deliberately Remember That Even Our Ability to Work Is Loaned to Us by God (8:18)

Read **Deuteronomy 8:18**:

*"But you shall remember **(וְזָכַרְתָּ — wĕzākartā)** the LORD your God, for it is He who is giving **(כִּי הוּא הַנֹּתֵן — kî hûʾ hannōtēn)** you power to make wealth, in order to confirm His covenant which He swore to your fathers, as it is this day."*

Don't miss the brilliance of how God answers the "self-made" mindset in verse 18.

Moses does **not** tell the Israelite farmer or craftsman, *"You didn't work hard."* He acknowledges that they used power and skill *"to make wealth"*—they plowed the fields, harvested the grain, and worked by the sweat of their brow!

Instead, Moses goes one layer deeper and asks the question that silences every human boast:

Where did you get the energy and strength (כֹּחַ) to get out of bed and do the work?

In the Hebrew text of verse 18, Moses adds an emphatic pronoun and a continuous present-tense action: *"For **HE** (and not you!) is the One **continually giving** you the strength to produce wealth!"*

Think about that the next time you are tempted to take the credit for what your hands have accomplished:

Who kept your heart beating sixty times a minute at 3:00 AM last night while you were unconscious in bed?

Who keeps the oxygen moving through your lungs and the synapses firing in your brain so you can think clearly at work?

Who gave your hands the dexterity to hold a tool, type on a keyboard, or care for your family?

Every single ounce of physical energy, mental sharpness, and practical skill you possess is **on loan from God second by second**! How can any of us brag about being "self-made" when we had to borrow the breath, the heartbeat, and the muscle strength from God just to show up for work?

Strength in our hands



Later in **Psalm 111:6–7**, the Psalmist takes the exact words for *"power," "hands,"* and *"works"* that the proud man boasted about in verse 17, and puts them right back where they belong:

*"He has shown His people the **power of His works**, in giving them the inheritance of the nations. The **works of His hands** are truth and justice!"*

And that truth applies not only to the tools in our hands on Monday morning, but to the ballot in our hands this Tuesday! As believers in Jesus Christ, we hold a dual citizenship: our highest citizenship is in God's family—the Kingdom of His beloved Son—and our earthly citizenship is right here in the United States where God planted us.

When we remember Deuteronomy 8:18—that all power and provision come from God's hand—it guards us from two opposite traps on Election Day:

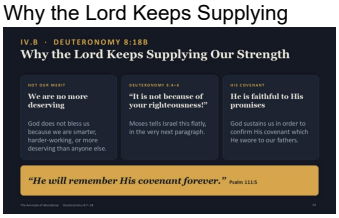
First, it saves us from political idolatry: we never look to a political party, a candidate, or an economic policy and say, "This power will save us," because God alone is our Provider and King. He alone is the one who even gives that candidate, political party, or economic policy the space and power to do what it will do. But our trust in not in that power they are wielding but in the power of God who gives them power.

Second, it saves us from comfortable apathy: just as God loans us the physical strength in our hands to work, He has loaned us a voice and a vote as U.S. citizens to stand for what Psalm 111:7 and 10 call "truth and justice" and "the fear of the LORD," which is "the beginning of wisdom." Showing up to vote as an informed, prayerful member of God's family is one of the practical ways we thank God for the blessings of liberty and steward the loan of influence He has placed in our hands! Have you ever considered that your opportunity to vote as a child of God is God's loan of influence He places in your hands to steward?

Let me say this at great risk. If the opportunity to vote in elections is as God-given to me as the governments that are placed in authority over me, then my choosing not to vote is as offensive to God as a government failing to fulfill God's design for them.

Both are God-given, God-empowered, and God-purposed. God expects both governments and citizens to, with His power and wisdom, fulfill that which God has designed for them.

Why the Lord Keeps Supplying



So, why does the Lord keep supplying our strength and daily bread?

Look at the final words of verse 18:

*"...in order to confirm **His covenant** which He swore to your fathers, as it is this day."*

God does not bless us because we are smarter, harder-working, or more deserving than anyone else—in fact, in the very next paragraph in Deuteronomy 9:4–6, Moses tells them flatly, *"It is not because of your righteousness!"*

God sustains us because **He is faithful** to His own covenant promises—because, as **Psalm 111:5** declared earlier, *"**He will remember** His covenant forever."*

Conclusion: Keeping Full Hands from Producing Forgetful Hearts

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Keeping Full hands from



As we step into the month of November today, we are surrounded by blessings that earlier generations could scarcely imagine.

Yet Moses reminds us that abundance is a spiritual test:

Full hands have a dangerous way of producing forgetful hearts—unless we deliberately remember that God is the source of both our blessings and the strength we use to earn them.

We cultivate our gratitude when we let every full table drive us to bless the Lord (vv. 7–10).

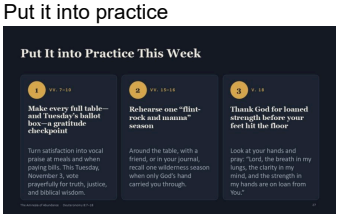
We protect our gratitude when we post a guard over our hearts against the quiet swell of pride (vv. 11–14a).

We anchor our gratitude when we remember the wilderness seasons where only God's hand could sustain us (vv. 14b–16).

And we sustain our gratitude when we silence the self-made boast and remember who gives us our very strength (vv. 17–18).

Let's put Deuteronomy 8:7–18 into practice this week in three simple, concrete ways:

Put it into practice



1. Make Every Full Table—and Tuesday's Ballot Box—a Gratitude Checkpoint (vv. 7–10):

Don't let saying grace at mealtime or paying your bills be a rushed, mindless habit this week—pause to turn your satisfaction into vocal praise to the Giver. And this Tuesday, November 3, don't let the amnesia of comfort keep you home from the polls. Exercise your responsibility as both a citizen of God's family and a citizen of this nation by voting prayerfully for truth, justice, and biblical wisdom.

2. Rehearse One "Flint-Rock and Manna" Season (vv. 15–16):

Sometime this week—around the dinner table, with a friend, or in your journal—call to mind one past wilderness season when your tank was completely empty and only God's hand carried you through. Let yesterday's wilderness keep you humble in today's abundance.

3. Thank God for Loaned Strength Before Your Feet Hit the Floor (v. 18):

Every morning this week, before you pick up your phone or start your workday, look at your hands and pray: *"Lord, the breath in my lungs, the clarity in my mind, and the strength in my hands today are all on loan from You. Keep my heart from pride, and help me use the strength You give me for Your glory."*

Sermon Editor Slides

After Sermon

Blank Slide



This Is My Father's World

