

211027-4 Deu 8, Observe & Remember All Lest Ye Forget & Perish—CThurman

In chapter 7 Moses instructed Israel to conquer the enemy while possessing the land. They were not to concede to the enemy by making covenant with them or by making marriages because they were a holy people to the LORD (vss.1-7); the LORD had chosen them to be a special people unto Himself, above all people upon the face of the earth.

How so many professing believers today reject the biblical doctrine of election because it contradicts what they have imagined election to be, which is God's choosing them because they chose God. In other words that God foresaw Israel would believe and therefore God chose this nation to be holy and saved. This notion is far from the truth. Though it is true that one day Israel shall be saved, that the nation shall wholly trust in the LORD (Is.25.7-10; Jer. 23. 7, 8; Ez.39.7, 25; Joel 3.1, 7; Zec.9.16; 12.10-13.2; Lk.13.39; Ro.11.26, 27), nowhere in the word of God do we read that He elected any because of foreseen faith. For this to be so makes election based on God's omniscience, when the truth is that election is based on God's foreknowledge. FOREKNOWLEDGE IS NOT OMNISCIENCE. Foreknowledge is a special knowledge which God takes only of them that he elects. (Ro.8.29, Them that he foreknew He also ... sees through to glorification. Foreknowledge does not take into account every soul without exception. If this were true every soul must one day be glorified. Rather, foreknowledge takes into account every soul without distinction, meaning all kinds of men, souls of every state in life)

God's election of the nation was because He loved them. (cf. Deu.7.8) On account of the LORD's love for Israel He would keep covenant with them. This covenant brought blessing to them that kept His commandments and retribution to them that hated Him. This is the manner of the covenant and how it was demonstrated upon the natural, unregenerate people of Israel. It cannot be gainsaid that God dealt with no other nation like this. ONLY ISRAEL WAS UNDER THIS COVENANT! (vss. 8-16)

As Israel came into the land they were not to doubt that they could dispossess their enemy. What they were to do was to remember what the LORD did to Pharaoh and to Egypt and how the LORD brought them out with a mighty hand;

that He would also send the hornet and drive them out *little by little*. (vss. 17-23)
If they trusted in the LORD not a man of the nations could stand before them until they had destroyed all their enemies. (vss. 17-24)

The chapter closes with the warning to utterly detest the gods of the nations, even the gold and silver that is only them. They were not to bring anything of them into their houses. By doing so would become a snare to them and their houses become cursed for it.

This chapter, Deuteronomy chapter 8, should be called the Mt.6.33 chapter.

Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

The very spirit of Deuteronomy chapter 8 must have been in the minds of every NT writer. We're going to refer to some of these writers in this study.

In this chapter Moses continues to encourage Israel to remember all the commandments and remember all the way which the LORD led them through the wilderness lest they forget and perish from off the land. (cf. Deu.4.22-31)

Deu.4.26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

1 ¶ All the commandments which I command thee this day shall ye observe to do,

Stmt.: Ye shall observe [obj.] infin. clause: to do all the commandments.

which – an adjective clause defining *the commandments* as those which I command thee this day.

that **ye may live, and multiply, and go in and possess the land**
(purpose for observing)

possess, Qal pret. of the Hebrew verb **יָרַשׁ**, ya-rash, tss. *to possess, to succeed, to enjoy, to inherit, etc.*

that – purpose for observing is to live, increase, enter into & possess the land.

which the LORD swore unto your fathers.

which – an adjective clause defining *the land*, that land the LORD swore unto your fathers.

2 And thou shalt remember all the way (or, every way) **which the LORD thy God led thee these forty years in the wilderness,**

And thou shalt remember, Qal pret. of the Hebrew verb, **זָכַר**, zah-kar, tss. *to remember, to be mindful, to mention, to record; vss. 2, 18.*

way, **דֶּרֶךְ**, deh'-rek, a Hebrew common noun tss. *way, manner, journey.*

to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.

humble, a Hebrew Piel (intensive act.) pret. of the Hebrew verb **עָנָה**, [g]a-nah, tss. *to be gentle, to be exercised (afflicted), to be troubled, to be humble, to be weak, to be forced.* In vss. **2, 3, 16.**

prove, Piel (intensive act.) infin. of the Hebrew verb **נָסָה**, na-sah, is tss. *to tempt, to prove, to assay, to adventure, to try; vss. 2, 16.*

know, a Qal infin. of the Hebrew verb **יָדָע**, yah-da[g], tss. *to know, to perceive, to be sure, to understand, to discern, to comprehend, to be acquainted, to show.* The verb, **יָדָע**, yah-da[g], is in vss. **2, 3 (thrice), 5 consider, 16.**

Moses commanded Israel to remember every way which the LORD employed to lead them through the wilderness. The way the LORD led them to humble them.

Jas 4 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

...

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

1Pe.5.6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

The way the LORD led them to prove them.

Ex 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Ps.66.8 ¶ O bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

The way the LORD led them to know them [to discover] what was in their heart (what they thought to keep secret, away from God's view) ... to know

whether they would keep his commandments, or not. The LORD knew this of them already.

2Chr.32.31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him (king Hezekiah) to enquire of the wonder that was done in the land, God left him (Hezekiah), to try him, that he might know all that was in his heart.

3 And **he humbled thee, and suffered thee to hunger,**
[Thou shalt remember, v.2]

suffered thee to hunger, Hiphil (causative act.) fut. of the Hebrew verb רָעַב, rah-gehv, tss. to famish, to hunger, suffer hunger, to suffer to famish; the masc. noun רָעָב, rah-gahv, is tss a famine, a death, hunger.

They were to remember how that the LORD caused them to become humbled, weakened and to hunger ...

and fed thee with manna,

fed, vss. 3, 16, Hiphil (causative act.) fut. & part. respectively, of the Hebrew verb אָכַל, ah-kahl, tss. to eat, consume, to devour, for food, to feed, to give to eat.

Manna then defined ...

which thou knewest not, neither did thy fathers know;

which thou knewest not ... – Means that they were unfamiliar with the manna. Remember that *manna* means ‘What is it?’ They had never seen anything like this before.

Ex.16.15 And when the children of Israel saw it, they said one to another, It is manna : for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.*

proceedeth out, a Hebrew masc. noun מוֹצֵחַ, moh-tzah, tss. like a verb, *to proceed out, their goings out, to go out, a spring of, going forth, a course, a vein.*

doth man live.

Food alone does not sustain the life of man. And this Scripture does not suggest that human bodies have no need for food. The use of the adverb 'only' simply means that food is not all that supports the lives of God's people. Certainly there is more involved to life and living than the intake of food.

'[B]ut by obedience to the commands of God, by means of which they should continue under his protection ...' *Exposition of the Old & New Testaments*, vol.2, p.35

The purpose of the LORD was to teach Israel to wholly depend upon Him.

Ro 14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Life itself is sustained by the very word of the LORD.

Job 23.8 ¶ Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

Immediately after our Lord Jesus' baptism the Spirit drove Him (cf. Mk.1.12) into the wilderness *to be tempted of the devil.* It was in the first test that

Jesus quotes Moses. In this trial the Lord Jesus would not act, not so much as to eat food, at the instigation of Satan. (cf. 1Co.10.31)

Mt.4.1 ¶ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred. (or, afterward he hungered)

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread (ἄρτοι pl. for sing. ἄρτος, loaves).

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

*was ... an hungred, ἐπείνασε, 3ps. aor. ind. of the Gr. πεινάω, always tss. with the English *hunger*; 10 times this verb is found in the NT in the sing. & pl. aor. and tss. *hungry, hungered, was or were an hungred, he was hungry, he hungered.**

The Lord Jesus

Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

*meat, Gr. βρῶμα, noun tss. *victuals* (1), *meat* (16).*

Certainly the child of God finds his life only as he lives in obedience the word of God.

Pv.4.20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

The Israelites failed to live by the word of God. Yes sometimes they kept the letter of the law, but the LORD would have obedience to sacrifice. But though Israel failed to live obediently Moses now cites evidence to them

that the LORD's word was sufficient for them to live by. Look at what the LORD did for them all along the journey to the land of promise.

4 Thy raiment waxed not old upon thee, neither did thy foot swell (like dough swell when leavening is introduced into it), **these forty years.**

raiment, a Hebrew fem. noun tss. *a cloth, clothes, raiment, apparel.*

waxed ... old, Qal pret. of the Hebrew verb **בָּלַהּ**, bah-lah, tss. *to wax old, to become old, to consume, to waste, to spend, to long enjoy.*

swell, Qal pret. of the Hebrew verb **בָּצַק**, only twice in the OT, tss. *to swell* (Deu.8.4; Neh.9.21); interesting, to consider the masc. noun **בֶּצֶק**, bah-tzehk, tss. *dough, flour* (the paste), and is with reference to the dough without leaven, unrisen or not swollen by yeast. (cf. Ex.12.34, 39; 2Sa.13.9; Jer.7.18; Hos.7.4)

Nehemiah refers to this same text:

Ne 9:21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

Moses later in this even says that their shoes didn't become old.

Deu.29.5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Certainly parallel to the preservation of the saints under the new covenant.

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son,
know (Qal pret.)

chasteneth, Piel (intensive act.) fut. & part. (respectively in this verse) of the Hebrew verb יָסַר, yah-sar, tss. to chastise, to reprove, to instruct, to reform, to correct, to teach; Piel, chastens repeatedly.

so the LORD thy God chasteneth thee.

So, the word of the LORD had preserved them to this day supplying everything they had need of. Furthermore they were to understand that the things they suffered during this sojourn under the hand of the LORD was to be compared to a loving father who chastens his own son, but in this instance, not for His own benefit, but for theirs. Why chasten them? to prepare Israel to be proper possessors of the inheritance.

He.12.10 For they (fathers of our flesh [v.9]) verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Remember, this does not apply to the nations, the Gentiles at all.

6 Therefore

In view of the evidences of preservation by the word of God and His faithfulness to chasten them ...

thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

**9 A land wherein thou shalt eat bread without scarceness,
poverty**

with ... scarceness, fem. noun only this once in the OT, מִסְכִּינֹת, mis-kehy-nuth, and means poverty, which is negated with לֹא, tss. here 'out' meaning 'no'; the pl. מִסְכָּנוֹת, mis-k'-noth, is tss. *treasure, store, storehouses*.

thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

lack, Qal fut. of the Hebrew verb חָסַר, cha-sehr, tss. *to lack, to want, to be decreased, to be abated, to fail, to have need, to be lower, to be bereaved*; the adj. חָסֵר, is tss. *need, lack, void, want, destitute, fail*.

iron, a masc. noun, בַּרְזֶל, bar-zel, tss. *iron (oft), ax (1)*.

brass, a common noun נְחֹשֶׁת, n'-chō-sheth, *brass (oft), fetters*.

dig, Qal fut. of the Hebrew verb חָצַב, cha-sav, tss. *to dig, to hew, hew out, to make, to be a mason, to divide (the flames)*.

Iron and brass apparently carry two ideas, one is good and the other evil. On the one hand it could mean productivity and perhaps strength. (cf. Deu.23.25; 1Chr.22.14; Job 28.2; Is.60.17; strength, Job 40.18; 41.27; Ps.107.16; Is.45.2; Jer.1.18) Or, it could mean that the land would be an impossible possession for any other people but the obedient.

Iron seems to mean an unyielding compliance to the law, and brass of judgment. (Deu. 28.23, 48; Ps.2.9)

So it is the Christian. Life is difficult as it is, but how much we trouble ourselves by failing to live according to the word of God. The only way for us to live is by following after Christ. What was the LORD requiring of them. Is it any different than for us?

Mt.6.33 *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

10 ¶ *When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.*

art full, Qal pret. of the Hebrew verb שָׂבַע, sa-va[g], tss. *to be full, to be satisfied, to have enough, to be sufficed.*

then thou shalt bless, Piel (intensive act.) pret. of the Hebrew verb בָּרַךְ, ba-rak, tss. *to salute, to bless, to kneel, to congratulate, to praise.*

Israel was to remember to bless the LORD when they had eaten and were full. But the nature is so that after some time they would fail to bless the LORD. Sound familiar?

11 Beware *that thou forget not the LORD thy God,*
Watch, Keep

beware, the Hebrew verb שָׁמַר, a freq. Hebrew verb tss. *to keep, to observe, to heed, to wait, to watch, to mark, to preserve, to lay wait for.*

forget, Qal fut. of the Hebrew verb שָׁכַח, sha-kach, always tss. with the English *to forget*; see also vss. 11, 14, 19.

in not keeping his commandments, and his judgments, and his statutes,

discernments customs
decisions practices

which I command thee this day:

12 Lest *when thou hast eaten and art full, and hast built goodly houses, well-built*

goodly, Hebrew adj. טוֹב, tōv, tss. *good, pleasant, goodness, goodly, merry, beautiful.*

and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Notice the tendency after they have been increased so much.

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; slaves' house

lifted up, Qal pret. of the Hebrew verb הִרָם, room, tss. *to be lifted up, to be exalted, to be high, to be lofty, to be mount up, to be set up, to offer up, to heave, to promote.*

The danger is that in times of plenty the heart looks to the things instead of the giver of those things.

15 Who led thee through that great and terrible wilderness,

terrible, Qal infin. of the Hebrew verb יָרָא, ya-rehy, tss. *to fear, to be afraid, to reverence, to be dreadful, to be terrible.*

wherein were fiery serpents, and scorpions, and drought, where there was no water;

scorpions, a masc. noun, עֲקָרָב, [g]aq-rahv, only six times in the OT. and always tss. *scorpion* (Deu.8.15; 1Ki.11.12, 14; 2Chr.10.11, 14; Ez.2.6); this may refer to creatures which pinches and stings its prey (Re.9.5, 10) or typically to people that cause hurt (Lk.10.19).

drought, a masc. noun צִמְאון, tzim-ma-ōhn, tss. *drought* (Deu.8.15), *dry ground* (Ps.107.33), *thirsty land* (Is.35.7).

Scorpion is first found in the Bible at this text and of course is to be literally interpreted so.

who brought thee forth water out of the rock of flint;

flint, a masc. noun חֲלָמִישׁ, hal-lah-mish, tss. with the English *flint* (4),
rock (1).

16 Who fed thee in the wilderness with manna, which thy fathers knew not,
v.3.

that ***he might humble thee, and that he might***
(purpose)

And so, the purpose for leading through the wilderness for 40 years, for protecting from all of the dangers, for given them water from the Rock, for feeding them with the Bread of Heaven was to ...

prove thee, ***to do thee good at thy latter end;***
[to the end] (of the sojourn through
the wilderness)

at thy latter end, בְּאַחֲרֵיתֶךָ, lit. *at or in your after*; the word *later* is not used in the Scriptures.

All of this was for Israel's good. God had determined to do Israel good. As so it is for the Christian too.

Ro 8:28 And we know that all things

Our sojourn with all of its dangers, times of drought and hunger ...

work together for good to them that love God, to them who are the called according to his purpose.

The Lord prevails, He leads, He preserves, He waters, He feeds us all along our journey.

**... Then thine heart be lifted up, and thou forget the LORD thy God,
17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.**

my power, כֹּחַ, a masc. noun tss. strength, power, ability, substance, wealth; vss. 17, 18.

might, עֲצָמָה, [g]ō-tzem, a masc. noun only three times in the OT is tss. might, strong, substance; to help define this consider the fem. noun עֲצָמָה, [g]e-tzem tss. bone, body, life.

wealth, a masc. noun צֵלָה, cha-yil, tss. wealth, activity, army, host, able (adj.), valiantly, goods, war, substance, virtuous, strength, power, etc; vss. 17, 18.

How prone we are to this. For lack of a better way of saying this, sometimes we get so full of ourselves, so proud of ourselves. We should really stop to consider the words of our mouth sometime. By that I mean, we should seriously examine the words we speak, the manner of our speech. I don't know that we realize just what we sound like in the ears of others. Let me recommend that when we have finished speaking to our brothers or sisters in Christ that we mull over the words we said. To be honest some of us have a real issue with self-aggrandizement, pride. It really is that bad. This is so contrary to the Spirit of Christ and the word of God. How we make our boast about all that our hands have done! Be careful. How suddenly we can lose everything. Paul said,

2Co 12:9 ... I [will] rather glory in my infirmities, that the power of Christ may rest upon me.

Let us be sure to bless the LORD and give Him the glory. Our health could be gone tonight and then what will we do? If we haven't blessed the LORD before will we bless the Lord after?

Ps 62:10 ... if riches increase, set not your heart upon them.

1Ti 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ...

Pr 11:28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. (Whether rich or poor.)

18 But thou shalt remember the LORD thy God: for it is he that giveth thee

that giveth, Qal part. Poel of the Hebrew verb נָתַן, tss. *to give, to commit, to deliver, to bring, etc.*

power	to get	wealth, that	he may establish
strength	make	substance	(purpose for giving the power
ability	produce	goods	to get wealth)

to get, infin. of the Hebrew verb עָשָׂה, [g]ah-sah, tss. *to do, to effect, to bring forth, to commit, to make, to perform, to work, to bear, to shew, to get, etc.*

power, masc. noun כֹּחַ, coh-ach, tss. *strength, power, might, ability, able (ability), substance.*

wealth, חַיִל, cha-yeel, a masc. noun, tss. *wealth, activity, army, host, able, valiantly, goods, substance, etc.*

establish, Hiphil (causative act.) infin. of the Hebrew verb קָוַם, qoom, tss. *to establish, to assure, to stand, to ordain, to enjoin, to decree, to confirm, etc.*

his covenant which he sware unto thy fathers, as it is this day.

The conditional covenant promised a conditional blessing. As Israel remembered to bless the LORD for their substance the covenant was established, but as they failed to bless the LORD that same covenant turned to curse them so that their substance began to be diminished.

19 And it shall be, if thou do at all forget the LORD thy God,

forget, Qal pret. of the Hebrew verb פָּשַׁח, shah-kach, always tss. with the English *forget*. **8.11, 14, 19**

Notice now, to forget that the LORD gives the power to get wealth, leads to idolatry.

and walk after other gods, and serve them, and worship them,

A natural consequence of covetousness.

Col 3:5 ... covetousness, which is idolatry ...

Because our trust is placed in the substance, in the stuff, instead of in the LORD. That is idolatry.

Ps 49:6 They that trust in their wealth, and boast themselves in the multitude of their riches ...

I testify against you this day that ye shall surely perish.
[Moses] utterly fail

ye shall ... perish, Qal fut. of the Hebrew verb אָחַד, ah-vahd, tss. *to destroy, to perish, to be undone, not to escape, to fail, to have no way to flee, to be broken.*

surely is the same as above, but in Qal infin.; such pairings magnify the verb, i.e., ‘in perishing ye shall perish.’

20 [Perish] **As the nations which the LORD** אָבַד **destroyeth** **before your face,**
causes to fail
Hiphil (causative act.) part.

אָבַד
so shall ye perish; because ye would not be obedient
fail listen
Qal fut.

*ye would ... be obedient, Qal fut. of the Hebrew verb שָׁמַע, shah-
ma[g], tss. to hear, to listen, to understand, to discern, to perceive, to
obey, etc.*

unto the voice of the LORD your God.

*voice, בְּקוֹל, b'-qōhl, בְּ, b' a preposition oft. tss. with, in, at, by,
among, and unto; and the masc. noun קוֹל, qōhl, tss. voice, aloud,
bleating, cry, fame, lowing, noise, proclamation, sound, thunder, yell,
etc.*

In this chapter Moses encouraged Israel to observe to do all of the commandments in order to live, increase, enter into and take possession of the land. They were to remember all the way that the LORD led them, to humble them, to prove them, and to discover what was in their hearts. To this time the things that He did were to cause them to know that man does not live by bread alone, but by every word of God. In other words they should have learned *by now* to fully trust in the LORD. They were to consider how the LORD had dealt with them as a father would deal with his own son in preparation for receiving the inheritance. And coming into this land they were to remember to bless the LORD as they ate to the full; to beware of forgetting Him and all that He had done to bring them to this place; lest they begin to think that the greatness of their substance was a result of the power of their own hand; then they would fall into idolatry and the LORD would destroy them in the same manner as he destroyed the nations which were before them.

Now, the LORD does provide for the things we need in this life. He gives us work to provide for the things we need and for the needs of others. We are not to set our affection (singular, the whole of it) upon things of earth, but upon Christ.

Col 3:2 Set your affection on things above, not on things on the earth.

But let us not confuse these temporal blessings with the spiritual blessings we have in Christ. We will all lose everything in this life. We cannot take anything with us.

Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

1Ti.6.6 ¶ But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

All that we have is in Christ. The things that will endure into eternity is in Christ. We have all spiritual blessings in Christ.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ

...

This brother said,

'Spiritual blessings are not temporal and tangible things. They are such things as salvation and an heavenly inheritance. God help us to know what spiritual blessings are.' *Milburn Cockrell*, an expository message on the text of Eph.1.3

Paul enumerates several of these spiritual blessings in this first chapter of Ephesians. They are election in Christ, predestination unto the time of the 'standing of sons' (glorification) by Christ, acceptance with God in the Beloved, forgiveness of sins through the blood of Christ, an understanding that all things shall be gathered together in Christ, an inheritance in Christ, trusting in Christ, and sealing by the Holy Spirit of promise in Christ, and more. How especially blessed are the saints of God in Jesus Christ!

Let us live by every word of God until the day of His coming!