

The Blessing of Asher (Explained)

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Deuteronomy 33:25 “Your shoes *shall be* iron and bronze. And as your days, so shall your strength be.”

Note: In the summer of 1983, while worship was taking place at our church in SE Missouri, Pastor Don was caught up in the spirit and for several hours was in a trance. At the end of that period, just before returning to his normal sensibilities, while standing on Heaven’s threshold with Jesus, an angel appeared. He placed greaves of brass on both of Pastor Don’s legs and said, “Now you will be able to stand forever!” Little did he know at the time that this was found in scripture in “The Blessing of Asher.”



From the statements of the following two scholarly commentaries we have this conclusion: **that the “blessing of Asher” pronounced upon him and his descendants in Deuteronomy 33:25 is true for us today to lay hold upon with our faith and claim this promise in its fulness.**

For certain, for faith to take hold of any blessing found in God’s Word, expectancy (confident hope) of fulfillment in our lives is vital. Without expectancy there can be no blessing from God as stated in:

Hebrews 11:6 “But without faith it is impossible to please *and* be satisfactory to Him. For whoever would come near to God must [*necessarily*] believe that God exists and that **He is the rewarder of those who earnestly and diligently seek Him [out].**”

Romans 10:12 “For there is no difference ¹ between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.”

¹ The guests for whom the marriage feast was prepared refused to come, and therefore it was decreed that the servants of the great King should preach the gospel *to every creature*, and scour the highways and byways of the world for

guests. The remainder of the chapter, Rom 10:14, etc., therefore vindicates the Apostle in his determination to preach the gospel beyond the limits of his own people; and in doing so, he was acting upon the old words of Deu 32:21. God would provoke their jealousy by a *no-people*, as they had provoked His by *no-gods*, Rom 10:19.

Adam Clarke Commentary: “**And as thy days, so shall thy strength be** - If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: **“Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under and bring thee through them.”** The original is only two words, the latter of which has been translated in a great variety of ways, ובימיך דבאך ucheyameycha dobecha. Of the first term there can be no doubt, it literally means, and as thy days; the second word, דבא dobe, occurs nowhere else in the Hebrew Bible: the Septuagint have rendered it by ισχυς, strength, and most of the versions have followed them. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found; daba signifies he rested, was quiet with strength; **but God, to give them confidence in his protection, says, According to thy days - all circumstances and vicissitudes, so shall thy strength be - while faithful to thy God no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfailing promise of God: “I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me;” therefore “trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength;” Isa 26:4. Some derive it from dabi, he abounded in riches; the interpretation then would be, As thy days increase, so shall thy riches. This makes a very good sense also.”**

John Gill Commentary: “**And as thy days, so shall thy strength be; the same in old age as in youth; which is the sense of the Latin Vulgate version, and all the Targums: such were the vigour and strength of Moses¹ himself, Deu 34:7; and so may denote a renewal of youth,** like that of eagles; and, in a spiritual sense, a revival of the graces of the Spirit of God, as to the exercise of them, **and an increase of spiritual strength, so that the inward man is renewed day by day; and may also denote such a measure of strength given, as is proportioned to the events that daily befall, or to the services and sufferings men are called unto;** see 1Co 10:13.”

¹The strength of Moses: Deuteronomy 34:7 “Moses was 120 years old when he died; his eye was not dim nor his natural force abated.”