

Deuteronomy 6:1–9

Blessed in God by His Word in Our Heart, Hearing, Hand, Head, and Home

Wednesday, May 31, 2023 ◻ Deuteronomy 6:1–9

Questions from the Scripture text: What had Who commanded Moses to teach (v1)? To whom? So that they may do what? Where? What would they do to Yahweh (v2)? Who is He to them? What would they keep? Who would keep it? How long? With what result? And what other results (v3)? How can they know this would happen? What is the command in v4? To whom? What is the declaration in v4? What are they commanded to do in v5? With how much of their heart? With how much of their soul? With how much of their strength? What shall be where (v6)? What shall they do with the commandments in their heart (v7)? In what manner? To whom? In what four situations shall they talk about them? What does that leave? What two other things are they to do with the Lord's words (v8)? And on what two places to write them (v9)?

How are God's people as a whole prospered? Deuteronomy 6:1–9 looks forward to the public reading in Scripture in morning public worship on the coming Lord's Day. In these nine verses of Holy Scripture, the Holy Spirit teaches us that **Scripture-saturated religious habits in the heart and the home are the means by which God prospers His people as a whole.**

In this passage, the prospering of the entire nation of God's people (v1, 3), and of generations of God's people (v2), is connected directly to the day-by-day, moment-by-moment living of each particular household among that people (v6).

Yahweh Himself is the point of all things' existence (v4). And this is true, in a special way, of those to whom He has given Himself as their very own covenant God in order that they would love Him with every part and aspect of who they are and what they have (v5).

Surely, you who have been redeemed by Christ and His blood, you whom God has taken to Himself as His very own covenant people, you to whom God has given Himself as your very own covenant God... surely You with to make all of your living into a loving of Him with all that you are!

But what does it look like? Is it an emotional ecstasy that you experience as you go about doing whatever you otherwise would have done? Is it an volitional exercise, in which you do those things but offer your will in them unto the Lord? Is it merely measured by doing the right things with as much effort as possible? It is all of these things, but vv6–9 teach us that He Himself has made it all about His words: His words in the heart, His words in the hearing (and speaking), His words on the hand, His words in the head, and His words on the house.

Heart. "These words shall be in your heart" (v6). The "heart" was used of the control center for the intellect, emotions, and will. God's word must control the basic instruction set at the center of who we are, determining everything else about us. God's word must be the non-negotiable, inalterable architecture of our "CPU." However accurately we think about Him, mushily we feel about who we think He is, or diligently we obey His words, it isn't love unto Him unless these things are in control of our identity, our being, our life. So when we read on our own, or consider His Word in family worship or public worship, **we ourselves must be formed and shaped by His Word.** It's not enough to have that Word direct various other things about us. It must be in our hearts.

Hearing. The fundamental command in v4 was to "hear" ... "these words which I command you today" (v6). How can the words get to the heart unless they are first received? God's primary method for our receiving them is *hearing*. Yes, there is benefit to reading God's Word, and we are commanded to do so in Scripture (cf. 1Tim 4:13, Rev 1:3). But God especially uses the hearing (cf. Rom 10:14–15). So here, the command is "hear" in v4 and then "you shall teach them diligently" (v7a) and "you shall talk of them" (v7b). God's plan for getting His words into our hearts is that we hear His words from a preacher. And God's plan for getting His words into our children's hearts is that they hear His words not only from a preacher but also from their parents.

Where should our children hear the Scriptures from us? Everywhere. "When you sit in your house" (v7c), we should not "relax" from being "on" with God's Word. That's specifically where we should be verbalizing it. Where we make it auditorily available to our children. And when we go out—"when you walk by the way" (v7d)—we are not to "tone it down" because we're "in public." No, that also is a specific place that we should talk of God's words. We mustn't deprive our children based upon location (and who knows who else might get to hear those words as they eavesdrop upon us?).

When should our children hear the Scriptures from us? All the time. But especially "when you lie down" (v7e). Speaking to them from Scripture isn't just something that we are to do throughout the day, but we should have a special time of it at the end of the day. And especially "when you rise up" (v7f). We should have a special time of speaking God's words to our children at the beginning of the day. This habit of stated times of discussing God's Word with them is what facilitates saturating the rest of the day with that Word. The bookends of the day determine the manner in which we live through all the time in between.

Hand. "You shall bind them as a sign on your hand" (v8a). God's words should determine what we are going to do and the way in which we are going to do it. But that needs to be evident to more than just ourselves. The words are to be "as a sign on your hand"—there should be a clearly evident connection that someone who hears those words and then sees what your hand does. Our children should be able to tell that the things that we are always talking about with them from the Scripture are the very things that determine what we do and how we do it. In this way, not only do you tell them the role that God's words should have in their lives, but by observation of this "sign on your hand" they are also able to see what that looked like in your life, so that they can apply it to theirs.

Head. "They shall be as frontlets between your eyes" (8b). Put your finger upon the bridge of your nose. Because you have binocular vision, the way that you see anything else will be affected, shaped by the presence of your finger. God's words should be like that to us: affecting how we see anything and everything. But again, for our children, that should be evident to them. It's strange to see someone who has always worn glasses around you without them, or who has always had a beard with it shaved off. And our seeing things according to God's words should be so normal to our children, that they would find us strange-looking indeed if this ever were not the case.

House. "You shall write them on the doorposts of your house and on your gates" (v9). The Scripture-saturation of our lives should be evident to all who come onto the property or enter our home. These signposts in v9 are like fair warning that you won't be toning anything down for outsiders. I had friends growing up whose parents liked to say, "my house, my rules." But the believer should be someone who could consistently say, "my house, God's rules."

In some circles these days, someone who lives as described above may be accused of "bibliolatry." But here in Deu 6:1–9, we can see that this is God's own description of what it looks like to love Him with all that we are. A divorcing of God from His Word could certainly make someone what might rightly be called a "bibliolater." But there is no level of intensity or frequency of discussing and following that word that is too much, any more than there is any level of loving the Lord that is too much. The Scripture-saturated life is simply how we love the Lord.

What is your thought life like? What are your days like? What might those who live with you conclude about the place of God's words in your life? Based upon an honest answer to those questions, how might you better love the Lord?

Sample prayer: Lord, thank You for giving us Your own words by which to love You. Forgive us for when we let something else be at the center of our heart or life, and grant that Your Spirit would make us so full of Your words, that our children would hear and see that, as also would anyone else who enters our house. For we ask this in Him whose Name is itself the Word, AMEN!!

Suggested songs: ARP128 "How Blessed Are All Who Fear the Lord" or TPH548 "Oh, Blest the House"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Deuteronomy 6 versus 1 through 9. These are God's words. Now, this is the commandment and these are the statutes and judgments, which are where your god has commanded to teach you. That you may observe them in the land which you are crossing over to possess. That you may fear, you always your god.

To keep all his statutes and his commandments, which I command you. You and your son. And your grandson. All the days of your life and that your days may be prolonged. Therefore here of Israel and be careful to observe it. Then it may be well with you and that you may multiply greatly as Yahweh go out of your father's.

Has promised you. A land flowing with milk and honey. Hero Israel. Y'all hey you our god. Yahweh is one. You shall love your god, with all your heart, with all your soul, and with all your strength. And these words, which I command you today shall be in your heart.

You shall teach them diligently to your children and shall talk of them. When you sit in your house, when you walk, by the way, When you lie down and when you rise up, You shall bind them as a sign on your hand? And they shall be as frontlets between your eyes.

You shall write them on the door posts of your house. And on your gates. Amendments. This reading of God's inspired and inherent word. Our God is a God of grace. The reason we have not all perished is because He has been determined since before the world began from all eternity.

He's been determined to take for himself, a people. Him, he gives every blessing. Everything that is actually good in heaven and earth. And everything that will be good and the new heavens and the new earth. Are all designed, especially primarily. For the good of those whom he is taking to himself.

To be his very own people. And of course, the great blessing is not the blessing of All of the created things. Which he designed and planned and created and sustained. In order to bless us with them. But the knowledge of him belonging to him having him as Yahweh, our God and being his very own people.

He himself is the greatest blessing that he gives. And so he is addressing Israel here. And Uh, he is identifying them as As his people. And identifying himself as they're very own. Uh, covenant God. And he gives him. There he gives Israel. The way by which he is going to give them.

To prolong their days, verse 2. Then days, there's their sons and their grandsons covenantly down, dude. The generations, but not just To prolong their days verse 2, but to fill. Their days. With all of the blessings that he has promised, To multiply them greatly verse 3. To give them all that.

He has promised them. Including the land flowing, the milk and honey. Verse 3, as well. And so the means by which he gives us all of the blessings. Is given then in this passage. It is in some ways, a compliment to the fifth commandment Remember the fifth commandment?

Wherein he says to us. And that we are to honor our father and our mother. That our days may be long than the land that he has given us. And vision, six reminding us that the promise is not yet fulfilled. Because the land to, which his people have ever loved was never.

Nearly that. A small tract of land. In the engineer east, in Palestine. That has always been that heavenly country. To which Abraham and Moses and others looked according to Hebrews 11 to, which we still look Which we will not inherit. Through which they were not going to inherit without us.

And so he gives the fifth commandment coming out of the first four commandments which governed what The govern, the worship of God. Whom to worship and who decides the actions of worship and the heart with which And the reverence with which we ought to worship and the timing Of worship especially the one day in seven, But as we know, And as we see, even in this passage also when we rise up and when we lie down, Let the God who gives the one day in seven has given the evening in the morning.

With which to frame the day. And so that the day is always led. Into with worship and closed. With the worship of God. And he feels the worship of God with the word of God. This word. Which is, of course, the way by which God communicates himself to us.

Not just instructions for living not just A system of theology that is to be believed and agreed with, although we should agree with believe. Uh, the system of theology in the Bible, not just Commandments. To-do list and guidelines and boundaries. All of those things from the word of God.

Throughout the level although we should do those things. But his word, especially As his way of communicating himself to us. Which is one of the reasons why he even refers to the sun. God, the sun who we know? Now, By that precious name of our Lord, Jesus Christ, as the word who is with God from the beginning.

And so, the great blessing with to which we look Uh, from and unto all eternity is The great blessing of each day. That we would have his word. And his word, especially then. When we're thinking about our homes, Um, his word first in our heart, Second in our hearing.

Third upon our hands, four. In our heads and fifth. Up on our homes. First in our hearts and this is something that comes by our hearing him here. Israel. Yahweh your God. Yahweh is one And we are to here, not just with the ear. Uh, but with the hearing of the heart, it's a love.

Yahua your God. With all your heart, with all your soul. With all your strength. Hearing is an act of love. Unto God. And love unto, God is in the first place, and act of hearing. We're not to love a God of our imagination. Were to love him, who speaks to us.

Were to know him by what he says. And, Love him as he describes himself to us as he communicates himself to us. Our whole being is to be given to him. This is why these words verse 6 which the prophet was commending them. And these words, this whole Bible that we have Are to be in our hearts.

Hiding them in our hearts. Yes, there is an application to To memorization and we use the phrase sometimes that way. But it means, especially to have his word at the core of our being. Because his word is how he has given himself to us. And we love him. With all that we are even as he has given himself in all that he is.

Unto us. And so first were to have his word in our heart and if we have his word, in our heart than his word, should often be in our hearing, Because he has made us to be speaking creatures. There are no other speaking creatures, there are creatures that have Um, But signs and ways of communicating with sounds.

But they're not self-reflective beings who communicate themselves to one another by their speech. God has given us to have that in common with himself. And the most important thing to be communicated, among people who have him in their hearts, by having his word in their hearts, as we would communicate him

to one another, and we could communicate his word to one another and especially Since he has given us to have children.

They must learn and grow. Not just in wisdom and stature but especially In favor with god and the relation to him in favor with men in the relation to others. That our children would learn to love god with all the heart, soul, mind and strength, by the words that they hear, that come out of hearts of parents.

Who love God. With all their heart soul. Minus strength and that we would learn to love one another in this greatest way that we would build one another up, in the grace of god and faith and the lord jesus, and love forgot. Which especially we do by our speech.

Which is why. Our speech must be always with grace, seasoned, with salt. That that we might be able. I might be used to edify one another well, when specifically, Are we to speak and hear the word of god with one another all the time. When we sit in the house, when we walk, by the way, our houses are the lord's houses are activities and duties or Belong to the lord.

But then, there are those Uh, particular times. When we are retiring for the night, when we have just arisen in the morning, when you lie down, And when you rise up, And so there is the all the time in every action. Um, But this comes, especially Uh, as it flows out of those set times.

We have together. As a family as a household. Considering god's word in his worship like we are doing. Even now. And so, as word needs to be in our heart, it needs to be in our hearing, it needs to be upon our hands. Uh, one of the things that we consider when we worship him, one of those things that we're talking about is we go through the life of the day.

Is hell, the bible directs, what we should do and how we should do the things that we do. You saw bind them as a sign on your hand. Um, Not saying then to tattoo, Bible verses on your hand, unless Uh, you had, you know, some kind of wonderful nano tattooing.

You could hardly get the whole bible on your hand anyway. Uh, but the whole word of god should control everything. We extend our hand to do. Anything that we that we Go to do apart from whom we know god to be whom we know he has made us to be and to be unto him.

And all that, his word says, Um, anything we do apart from his work. We? Would be sent. Whatever is not of faith is sentence. Faith is Being convinced of and devoted to dependent upon. An agreement with The word of god. Um, And so his word is therefore to be in our hearts and in our hearing on our hands and in our heads as well, controlling our thoughts, there's words shall be as frontlets between our eyes Uh, So, Placed.

Upon our foreheads as it were, or, like, spectacles. It didn't have spectacles, but We do and they make for an excellent. Illustration of what he's saying here. So that his word always filters for us what we pay attention to and how we see and think about and consider and interpret.

Uh, the things that that we see that we would not be left to ourselves and our sin. As this culture, more and more is. And we see Uh, what blasphemy against god, and what, destruction of the south and what harm to others has come. From not having a focus upon the things that the lord teaches us to focus upon the things that are true and lovely and pure And so forth and not seeing and analyzing interpreting.

Considering things. According to how his word teaches us to think of them. But that must not be. So for the believer who has god and who especially has God by his word and whose word is controlling. Their experience of the lord, the creator, and of all the creation. And who are speaking and hearing his word and extend, our hands.

According to his word, his word also. Or then to fill our heads should control, our thoughts, should shape, how we think and understand what our priorities are. You know what we desire? And therefore, if you have a house full of such people They're ought to be. The bible house.

Our congregations name, and Even this area on some maps, the name of the road that we live on, it's all Uh, it's all called hope well. Because the first, well, that produced consistent. Uh, drinking water in the area. Was here. Well. If someone was familiar with the way that we thought, and the way that we lived the worship, the framed every day, Uh, we would want them.

Perhaps to We would want it to be appropriate for them to nickname that that family the bible family. Uh, because or the worship family. Because they're always talking about god's word and interacting in his word and worshipping God. Through his word. This is the idea of writing it on the doorpost of the house and on the gates Um, That the way of people are identified with god, There's by being full of his word and his worship.

And so, We ought to be a worshipping people. And they word people. So that we may be a people who find our blessedness find our identity. In the lord himself. And may god give us to do so. And may god out help us as we come. On the lord's day and then a week from tomorrow afternoon.

Not to hear those things preached. From his word. Let's pray. Our father in heaven. We thank you and praise you for Your spirit. Is always. Directing us to And giving us yourself in your son, by your word. And we pray that he would continue. To write this and all of the passages of your word.

Upon our hearts. So that we would know you and love you. And delighting you and live for you. And submit to you and obey, you and be taught by you. Oh lord. Give us, we pray. A life with one another. That reflects. The life that we pray that we would have with you yourself.

For, we ask it in the name of your son, our lord jesus. Even the word himself made flesh. Amen.