

Deuteronomy 6:1–9

“God's Pathway for Blessing His People”

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How does God bring His people into the blessing for which He has redeemed them? Pastor leads his family in today's "Hopewell @Home" passage. Deuteronomy 6:1–9 prepares us for the opening portion of morning public worship on the coming Lord's Day. In these nine verses, the Holy Spirit teaches us that the Lord brings us into full blessedness by making us knowers and lovers of Him. This He does by penetrating our hearts with His Word, via saturating our lives with His Word.

Tuesday, February 22, 2022 ▫ 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)?

Next week's Call to Worship, Prayer for Help, and first song all come from Deuteronomy 6:1–9 so that we will see that we are singing God's thoughts after Him with *Oh, Blest the House*.

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 referenced above)

Deuteronomy 6:1-9. These are God's words. Now, this is the commandment and these are the statutes and the judgments, which you always your God as commanded to teach you that. You may observe them in the land which you are crossing over to possess that you may fear, Yahwe 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 Israel and be careful to observe it. That it may be well with you, and that you may multiply greatly as Yahweh God of your father's as promised, you a land flowing with milk and honey. Here of Israel, you always our God.

Yahweh is one. You shall love Yahweh. 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 and when you walk by the way When you lie down and when you rise up This will bind them as a sign on your hand and they shall be as frontlets between your eyes, you, so write them on the door posts of your house and on your gates

So far the reading of God's inspired and and Aaron toward

The Lord is about to bring Israel into the promised land. Deuteronomy is Mesa's farewell sermon right on the edge of the land. He was not allowed to enter You remember because of his sinful response to Israel's sin.

And as they're about to come into the land and that's what he's saying here and verse one, the land, which you are crossing over to possess and then at the end of verse 3, he says a land flowing with milk and honey. He says, he's saying that the way you come in to the promises of God, is by the means, that God has appointed the way you come into the enjoyment of the promises of God.

Obviously, they weren't earning these blessings. God had promised these things and we're well acquainted with the wickedness of Israel. By this time, if they do these things, it is only by grace if they don't. It is their fault for their sinners and yet God has appointed particular means by which when he is graciously working in someone, they are to come into the enjoyment of his promises.

That's the same for us both as a church corporately on our congregation and more broadly are Presbytery and our Senate and the churches the church singular of which all of the congregations that are true congregations are apart. So, that's true of the church corporately and it's true of us that the way we are brought into the enjoyment of the good that God has promised, is through.

Those means that God has appointed Now in particular Israel was to keep to observe and keep the Lord's statutes and commandments that they would fear the Lord and that they would love verse 5 that they would love. He always their God with all their hearts soul and strength. Well, how does that come about?

How do we come to love the Lord with all our heart, soul and strength? And how do the people of God on the whole and from generation to generation, come to love the Lord with all the hearts soul and strength.

So that they keep all his statutes and commandments.

Well, the recipe for that is in verses 6 through 9 First, his words must be in their heart and you'll see these are all have to do with this words. The the heart was not just, you know, the thing that fluttered when they you know, when you have like a hormone induced romance reaction, the heart was the control center.

The heart was the way they talked about the intellect and the emotions and the will. And so, he's saying that God's words should be at the core of what determines how we will think about anything. How we will feel about anything all of the choices that, that we will make that, that who we are is to be shaped especially by the Word of God, that there may be differences between one person and another among his people in personality, but the chief personality of every Christian is that they are a Bible person.

And that the Bible being the words of God telling us how glorious and worthy, he is of our love and telling us what it looks like to love him. That when you become a Bible person, you are becoming a God loving person. And those of you who have studied a little bit of computer type stuff, The Bible should be the instruction set on your CPU.

That even the operating system that you install cannot do anything in that computer except that the hard wired. Physically determine structure of that CPU controls. How everything else happens? The Bible should be like that in our heart and the, the way it affects our, our thoughts, and our feelings, and our wills.

Well, how do you get the Bible to be in your heart? That way. Oh, book of James, that helps us. It tells us that we are to receive with meekness the implanted world Word that were to put aside, all worldly nests and impurity and that we're not to be either proud or covetous, but received with meekness the implanted word, which is able to save our souls.

And so you can think of implanting there as the way in which the Bible takes. Hold of the heart. He's also using language, that is related to Jesus's parable of the soils, and the good seed of the word. We need the word to be implanted so that it's stronger and in control of everything else and pleasures of this world, can't choke it out.

Cares of this world. I can't check it out enemies and cannot come and snatch it away. Drought cannot make it with her and the, the practical everyday mechanism by which that happens is found in verses 7 through 9. First and foremost, it comes by hearing. So we're to received with meekness implanted word.

You remember in the parable of the soils that the the Lord sews his word? We are. First of all to hear preaching, that was the command in verse 4. God's ordained servant Moses was preaching a sermon. It had been a long introduction and he still kind of in the introduction at this point and Deuteronomy makes for a much longer sermon than the book of Hebrews for instance.

But those are two books that were each originally a sermon and he says here. Oh, Israel, that's command that when you are hearing, You are not just trying to figure out God's Word, but you are engaging in the activity by which God has ordained appointed to install his word, in your heart, to implant his word in your heart.

And so there's a meekness and a softness and an expectation. In the longing, a desire, and asking from God to shape, our hearts and control our hearts, to penetrate our hearts. When we come here preaching. Not a, I hope this is a short one. And or now, I want to make sure that mom or my oldest sister approve of where my shoulders are pointed and where my eyes are directed and those things I mean, moms and older sisters are useful and helpful.

That way, posture can be helpful. But the main thing is to come and say this is how God makes me a lover of him, communicates himself to me by using this activity to penetrate my heart with his work. And so that's something that instead of all the other ruckus that tends to happen in the worship room, before a worship service begins, it take care of whatever you have to take care of you know make sure visitors get bags and you got your worship booklets.

And you've been to the potty and whatever else it is that you need to do and you get to your seat and you pray that God will penetrate your heart with his word. As it's red, Penetrate your heart with his word as it sunk, and especially penetrate your heart with his word, as it pre, as it's preached.

But it's not just in the preaching of the servant that hearing takes place, not just in the preaching of the ordained man, is it? That's definitely what's going on in verse 4 and in Deuteronomy as a whole. But look at verse 7. You shall teach them diligently to your children and shall talk of them.

So, there is a zeal and orderliness a persistence and effort. In speaking words to your children, Speaking God's words to your children and if the parent is supposed to be in an orderly intentional eager, hardworking way. Telling you the words of God. What do you think you were supposed to be doing?

Listening eagerly or orderly intentionally with effort seeking from God, that the means by which he has

given you in the home, from your mom and dad to have his word penetrate, your heart would penetrate your heart. So that this is what makes the the teaching time in family worship, especially worship.

Because I'm telling you what his words mean and I'm crying out to God in my heart, Lord penetrate our hearts with this word. And each of you should be listening to what his words mean and crying out to God, offering yourself and your heart to the Lord asking him to penetrate your heart with what he says.

So that you'll be convinced of all that he teaches you to believe, concerning himself and all that. He teaches you that he commands you to do. So there is first the word in the heart which comes by the word in the ear or through hearing and where

Where should this hearing take place? You see that in the next two phrases when you're sitting in your house, and when you walk, by the way. Yeah, now that's, you know, people say this is a Hebrew construction called a merism in which two opposites are used to include everything in between and and it means everywhere.

Everywhere you go, everywhere we go. I should be talking to you from and about the Word of God and you should be listening to what I say. But the two specific things that he chooses of just specific places in this mereism. And the, when the two opposites have there dangers for not talking about his word, one is the danger that when you are walking by the way.

And when there are other people out, there, you tone down your Christianity a little bit. You stop talking from the Bible because you don't want to appear as religious fanatics or too forward or stick out in public. Yeah, I've heard people criticize always talking to your children about the Bible in public as being in modest and drawing attention to yourself.

And that's true that there is that a modesty and pride of heart that that threatens us when we do it but was not where those not spiritual dangers to Israelites and Deuteronomy chapter 6, especially when the whole of Israel were generally speaking unfaithful. Not God. Loving not word-loving. And you would stick out if you were one of the few who actually kept the command.

And so he says, don't be intimidated or have your talking to your children from the Bible muted? When you're out in public, but there's also, there's also a danger of letting up. When we are sitting in our house, this is sitting not standing or walking. You have worked all day or you've been out and now have returned or whatever it is.

And we think Now it's time for a little me time, and we give our ourselves to where we have our conversation full of other stuff instead rather than having our conversation, full of the word of God. Now, you're thinking to yourself or maybe some of you are, That sounds like Lord's day.

Keeping you mean, we're supposed to have these kinds of conversations all day. Every day not just on the Lord's Day. Yes, you are Now on the other six days, you're not supposed to have only the, you know, Word of God conversations, there are things you're going to have to discuss and organize and do that are necessary to the maintenance of your life.

But even those should be done, talked about and organized and pursued in a biblical manner. But how are you going to learn to have as much spiritual conversation as possible and that even when you're doing your earthly labor or recreation to do it with God's Word, on your lips and in your ears so that it will penetrate your hearts?

Well, he's giving us a day in which he removes a bunch of the other stuff. So it's just pure concentrated training in thinking about and talking about the Word of God with one another. It's like a musician, learning his scales or a an athlete working upon working on the fundamentals, you know, soccer dribbling and passing or basketball dribbling and shooting.

So that when you in the situation where you have to think about and do other things, those things are ingrained and come a second nature. So the Lord's day is a great help to this. Kind of speaking the word of God to one another because it's not just aware.

It's also a win. And there's another help here. Not just the Lord's day, a special day each week, but there are two special times each day at the end of verse 7 that we are supposed to use the Bible together and speak the Bible together. And especially I as the one upon whom the responsibility rests in Ephesians 6, especially fathers.

Although we know mothers do it. How do we know that? Because proverbs often tells children that they are supposed to be paying attention. Not just when they're daddy tells them these things but when their mommy tells them these things. So it's especially my responsibility to see to it that we have stated times of speaking about God's words when we lie down and when we rise up, Again, the Hebrew scholars, as I woke up some mirrors of it means all day long, but it doesn't mean all day long, but it also does specifically mention these two times.

And in case we had missed that God wants us, especially to worship Him at these two times. He instituted for his people morning and evening sacrifices every day and especially on the Lord's Day which is one of the reasons why are spiritual fathers reading the Bible and drawing conclusions and applications from places.

Like Deuteronomy 6 said, family worship should really be twice a day at least because God's commanded the two times a day that you're supposed to have it and I'm sure it's not wrong to have it more than that but you should figure out how in your life to spend time in the morning studying the Bible together talking about the Bible together and time at night before bed talking about the Bible together and then of course that's also the pattern for the Lord's day and why the assemblies should really gather for a morning worship.

And then again at the end of the day for evening worship, So there's the wear everywhere and then there's the win all the time, but especially morning and evening. So God's Word should be in our heart. God's Word should be in our hearing, God's Word should be as it were on our hands.

You saw bind them as a sign on your hand and they shall be as frontlets between your eyes. Well, the hand was that which you used to do? Whatever you're going to do? God doesn't have a hand at all, but we just finished hearing in Exodus 15. The glory of his hand and the song that we heard about in the evening ceremony yesterday.

And what does that mean? That meant the glory of his power, his strength and everything that he does. What when he talks about your hand, he's not saying, well, just when you use your hand, it should be controlled by the word of God. No, of course everything. You do should be controlled by the Word of God.

And then as frontlets between your eyes. Now, my pen is on the bridge of my nose. I literally cannot see anything without having my view of it affected by the presence of this pen. It's in every frame of my view. God has given us by nocular vision in part, so that we can see in 3D.

But also in part that he could tell us about his word that it should be to us like frontlets between the eyes, so that the illustration would teach us that his word should color and control how we see everything that we look at Now for a parent. It's not just that the that God's Word should control everything that I do and control how I look at everything that I see, it's that you should be able to see that.

That's what it's like in my life and you should be able to see that. That's what it's like on mom's life because it's he doesn't just say bind them on your hand. He says bind them as a sign on your hand So it's a sign. It's it's part of that instruction.

Don't just tell your children but live life in such a way so that they can see almost as if words were physically visible and there are you weird Jewish sects and you know, some even smaller, you know, crazy, Christian sects that that follow them that actually like right, Bible verses and and put them in little boxes or the crazy theodomic reconstructionists and their tattoo obsession.

They're like, oh, dude, words on my hand I'm such a Christian. No, the word supposed to be in your heart But the way we use our hands should be so controlled by Bible that it's as if the word itself was visible on the hand, every time I extended it to do something.

So one of the reasons why you are seeking right now from God that he would penetrate your heart with his word. And so, grow you in doing everything according to his word and thinking about everything. In light of his word has said that when you are a parent when you were a dad, when you were a mom, that your children will be able to see that in your life.

It's the same with the frontlet between the eyes, right? Doesn't just say have it between your eyes. He says, as a frontlit. Now, we don't have, you know, little ornaments but you may have seen people from other cultures who have, you know, some kind of makeup or dot or tattoo, or maybe even like a piercing right in the middle.

You can't look at them without noticing that. That's always there. It should be one of the most obvious things about you to those who see you and especially to those who know you best those in your own family that you're trying to be controlled and everything that you do and how you see everything by by the Bible.

And not only should that be obvious to the other members of your family. But anyone who entered your house should experience, that this is a place, This is a place where God is loved by means of his word saturating. That place verse 9, you shall write them on the door posts of your house and on your gates.

So, yeah, it's interesting to read, you know, historically about, you know, this plantation came to be called that and that house came to be called this. Sometimes it's called by a person's name or sometimes it's called by the kind of tree that, that dominated the property or the color of the house, or the size of the house, or the, you know, some nearby body of water creek, or spring, or whatever.

The area here and the church building are called Hopewell because there was a well that they named the

Hopewell because it gave them hope that this was going to be a place where they could live. And so forth, says our home should be so saturated with Bible that they would call it Scripture house.

And, you know, when you came on to the property at the gate of the plantation, you know, it would say scripture plantation because that's the place where they are just full of and always speaking about thinking in light of and acting in response to the words of God. Now that's the mechanism by which the Lord has appointed to get his word and to each of our hearts and to produce churches and nations where he is feared and obeyed.

Yeah. Is it good to right to your senator, or your representative or a more, local government official or even the president? A less local government. Yeah. What the Bible says about whatever is going on or whatever they are doing. Yes, that's good and fine but that's not God's appointed mechanism by which he produces a faithful nation God's appointed mechanism.

Is what we're doing here right now. The Word of God in the home, in our hearing, controlling our hands filling our heads, dominating our house so that we'll be in our hearts. Let's ask the Lord to do that, for us. Oh, Father, we want hearts that are penetrated with your word.

We want to love you with all our heart and soul and strength. With all that we are. We know that we don't have it in us that it must come from you. And so we looked, we looked to you, and we ask that your word would be in our hearts, but we also notice the way by which you have appointed to make that happen in this passage.

So we ask for consistency and faithfulness in attending upon your word together that stated times and then throughout our life. And then we ask that when we are in those stated times and having those conversations that you would make us mindful of you and looking to you and that your spirit would attend your word with his power and make it penetrate.

We desire, especially the fruit of this, which is that our whole being would be full of love to you. And that you would do this, not only in this home and this family in the generations that are coming from it. But in the other homes and families of our congregation and your church more broadly, and in the other homes and the other families of our nation, which we would see from you, which we ask from, you would come to be a God-fearing God obeying nation.

Grant it. We ask in the name of the Lord Jesus. Amen.