

**Chapter 1 : He Who Has Ears, Let Him Hear – Grace thru faith**

*A similar phrase is found in Revelation in each of the seven letters to the churches: "Whoever has ears, let them hear what the Spirit says to the churches" (Revelation , 11, 17, 29; , 13, 22).*

Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people. This quote from Jesus in Matthew 13 helped me understand in a deeper way. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. But blessed are your eyes because they see, and your ears because they hear. For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it. I began to understand why some things God made clear to me were not at all obvious to others. I started to pray for eyes to see and ears to hear, and realized these were gifts from God. It is the Spirit that gives us wisdom and understanding. For years, like Solomon, I have been praying for the gift of Wisdom. What I did not recognize was that these prayers opened me to see things that had been in front of me the whole time, yet I had not been able to see them. This spring, as we sat outside enjoying the beautiful Atlanta spring, I saw woodpeckers among the trees. We are used to seeing Downy Woodpeckers, and an occasional Red-headed Woodpecker, this bird was different. I could not quite see him, flicking around in the leaves of the tree, but heard his distinctive call. If you like to identify birds, check out this app. I listened to the calls of the Woodpeckers that are found in this region, and finally recognized the trill call we heard as coming from the Red-bellied Woodpecker. Once I had listened to the call, I started hearing it every day. Every walk through the neighborhood, every time we sit on the porch, I hear the trill of this bird. So, even though I had been surrounded by the presence of the Red-bellied Woodpecker for years, I did not have eyes to see or ears to hear. Once I got this bit of wisdom from Audubon, I could hear them all around me. A month or so ago, I attended a 3DM Taster. I was quite taken by this simple power equation that Steve Cockram shared at the event. Since that day, I pray each morning that the Spirit might strengthen me so I could turn from my selfish desires, and that God would shape me to be that which He would make of me. Some amazing things have happened. People keep crossing my path who are wounded or in some place of deep need. As I have made myself available, and kept my focus on Him, grace-filled moments have multiplied, and God is using me to touch people with His grace. At first the terrain looks new, but after we have been walking for a while, the newness wears off. That does not mean that you have stepped back down from that step, just that it is becoming familiar. Each time you reach a new plateau, the views are stunning. But, there is still another hill to climb. Make it to the next shelf, and another vista unfolds. But it is still a false summit. Keep climbing and the reward at the top will be incredible. Paul says it this way: Before transformation, everything is cloudy. What an incredible blessing. Makes me wonder why so many in the traditional church shudder at the thought of transformation and the call to discipleship. Perhaps, as it said in Matthew 13, we have calloused hearts, and close our eyes and refuse to listen. And the great multitude of these churches are on plateau or in decline. Jesus in John 10 says he came to bring life, and to bring it abundantly. The Kingdom of God is breaking in, He tells us. But, in order to hear the small voice leading us into the Kingdom, before we see it, before we live into the abundant life, we must have eyes to see and ears to hear. Let me close with a few more scripture passages that hit this theme. For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. If anyone has ears to hear, let them hear. Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.

**Chapter 2 : Matthew - KJV - He that hath ears to hear, let him**

*He that hath ears to hear, let him hear. Starting your free trial of Bible Gateway Plus is easy. You're already logged in with your Bible Gateway account.*

Ears to Hear Seven times in the Greek Scriptures, and only from the lips of the Lord Jesus, there occurs the expression "If any man have ears to hear, let him hear! The usual trinity of evil, the Adversary, the Flesh and the World, hinder its progress towards fruitfulness, and only one class out of the four described, represented by His disciples, were really fruitful, and only a few of these in abundant measure. The average farmer would regard this as a poor crop, indeed, so far as the proclamation of the Kingdom of Heaven is concerned, it had failed to produce the effect necessary to its realisation. Israel had rejected its Messiah, and the great harvest of God has yet to await His time--but the Great Sower shall yet reap where He has sown and gather where He has strawed! But since men reject Him, the bulk of the Seed in all the earth is "wasted" as we say--much more is wasted than ever comes to fruition. The sowing, and the effect of the sowing, is very closely connected with the phrase "If any man hath an ear to hear, let him hear! The rest hear the words, but do not grasp the meaning; the multitude have no ears to hear, all will be wasted upon them. Like so many of the teachings of our Lord, this saying of His illustrates a general truth, equally valid today; only those who have ears to hear will understand what He says through His word, the world in general is deaf to the appeals of the crucified One, it does not want to hear. And let it be whispered quite a few of those who have heard His appeal fail to listen to His further revelations intelligently, often being too busy bickering amongst themselves over some fragmentary portion which they have heard, and misconstrued! Those to whom God has granted a degree of spiritual perception will hear Him as He speaks through His Word, and it is them He addresses Himself. If you have got an ear, listen! We have a saying, "A word is enough for a wise man," and if he is a wise man one word is enough, but if he is not wise a whole volume will be wasted on him. There is another Scripture which says "Take heed what ye hear! We read "He that planted the ear, shall He not hear? It consists of the ear-trumpet, the drum of the ear, and underneath that, secreted among the bones, the inner ear which does the hearing, transmitting outside sounds to the brain. The inner ear is made of what is called a hammer-and-anvil and a stirrup. When sound comes to the ear through the trumpet, the hammer starts tapping the anvil, and at once the nerves set to work and send the sounds down to the true ear, which is immersed in fluid. As soon as the ear-trumpet brings the sound to the drum, and the drum transmits it to the fluid, thousands of telephones are at work--in fact, in a rightly constructed ear there are as many telephones as there are sounds in the universe. When these come into action, then the mind hears. All this happens before we become aware of a sound. No wonder the Psalmist wrote "He that planted the ear It is not only a delicate instrument, but you must be very careful about getting anything into it, both physically and otherwise. What enters into the ear enters into the mind, the brain, and proceeds to the heart and the spirit. Modern research is discovering some remarkable things regarding sight, and the fact emerges that all of us have to learn to see, since it is not a natural function to see and interpret automatically what we see. Perception is a function of the mind, and it can be demonstrated that the mind plays peculiar tricks with the images that the eye conveys to it. It is only through hearing and learning that we can understand what we are seeing, and a limit is set upon our understanding of the visual message by the training and quality of the mind. In the Ephesian Epistle Paul prays that the eyes of their hearts may be enlightened, the quickening of the inner vision through the agency of the things which have been heard and stored in the mind. Man by nature is deaf--the Spirit by means of the Word gives him light and life and bearing, so that those who have been brought to a consciousness of sin and the saving grace in Christ Jesus have the understanding enlightened. We should be careful of what we allow to come into our ears, because although it is a marvelous organ, capable of great good, it can be used to cause us great harm. We should be on guard against this--to repeat the words of our Lord, "take heed what ye hear! Eve was poisoned and the whole race has been paralysed and poisoned ever since, because she listened to a voice which destroyed her faith, and ever since that day-- and especially today--the same voice sounds in the ears of men, saying the same things, adopting the same course, and with the same result. In the beautiful surroundings

in which they had been set Adam and Eve had been granted all its treasures to enjoy, subject to one prohibition ; they were not to eat of the tree of the knowledge of good and evil. God said so, plainly--" you shall not eat. Faith takes God at His Word. Unbelief takes Gods Word and messes it up to suit itself, and this the Adversary proceeds to do with Eve. He questions Gods Word--is it really true that God has not given you an entirely free hand? Have I heard correctly? I cannot believe it, surely there is nothing here which you dare not taste? Oh, Eve take heed what you hear! But the seed of doubt has been planted, and Eve claims the equivalent of the modern "right to doubt" and in the few words she spoke she did all the damage to Gods word that any of her children ever did, although it might be said to her credit that she did it in less space than most of her offspring. She did not need to be as smart as the Adversary and neither do we all she needed to do was to rely on what God had said, but all that reliance she had given up in favour of the "advanced thought" of the "more progressive minds," God had provided lavishly, and they were to eat freely, but she had an ear to hear this brilliant and dapper stranger, and to her the voice of God had lost its sweetness and His love had lost its charm. Will the reader be saying--but this is back in the kindergarten, we are advanced students and well know these things? Have patience, for this early story is extremely relevant, and many of us need its lesson still. The outward transgression by Eve and by Adam was only an amplification of what had already taken place in Eves inner attitude towards Gods Word. The Adversarys questions planted the seed, his denial cultivated the growth, and his affirmation fertilized it, and so Eve plucked and ate the forbidden thing-- and so it happened, the dreadful thing, sin. It is not merely the eating of the fruit that matters, but much more--the bond of love and confidence which held man to Jehovah, man abruptly sunders; he strikes a blow in the face of his Father; he believes God to be a liar; he doubts His goodness and thinks He wishes to set bounds to his blessings. And watch how Eve slowly succumbs--she stands and listens until her conscience grows confused, she enters into discussion and argument, and lends her ear to the tempters flattering voice. Ever sweeter sounds that voice, and ever sharper and more strident clangs the voice of God, while His lovely and gracious countenance transforms itself into the face of a cold and envious tyrant, in her mind. She looks at the fruit, the forbidden fruit, and lovelier and more fragrant and more to be desired and ever more to be desired becomes that fruit. Impossible, she cannot refrain--there, it is done! And angels hide their faces. And then comes Adam, type of Christ, who, realising what had happened and the implication of it, also ate, and identified himself with her in her sin, as the Second Adam identified Himself with all the race, and bore that sin away. If we analyse what happened within the mind of Eve we shall see that she listened to one who altered the Word of God to suit his purpose, and then mangled and garbled and added to that Word herself. She did not do as Paul exhorts us to do, to "have a form of sound words. Paul well knew the aim of the enemy would always be the same, for he says to the Corinthians: For to the Colossians again Paul utters a similar warning, "Beware," he says, " lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. The Adversary can appear brilliantly beautiful, and utterly plausible, and by no means wearing hoofs and horns; he changes his apparel more quickly than any snake can change its skin, and today he appears as an angel of light, his ministers preaching righteousness and claiming to be servants of God. His beautiful and enticing words were known to the Psalmist, who wrote: Cast thy burden upon the Lord. Let us beware of what, in any teaching, omits a part especially a gracious part of Gods Word, what encrusts it with tradition, what warps and twists it, changing a certainty to a contingency. What is missing is sure to be important truth, what is added is sure to be obscure, and what is twisted is sure to produce deformity, all stemming from the original tactics of negative, positive and substitutionary error. Our every need is met in Christ; all completeness is in Him. Therefore, says the Apostle: He is a master of the craft, with cunning and plausibility, and fair speech, and every device to get us away from the truth; our minds preoccupied, engrossed with the world, the flesh or the Devil himself, anything so that we might not give attention to the words of Him who said "Take heed what ye hear. Have we been given spiritual ears? Do we have understanding of these things? If any man have an ear, let him hear, listen, and take heed what he hears. We so often forget that we wrestle not against flesh and blood far too many of Gods people still engage upon this unedifying pursuit, even among themselves but against the rulers of the darkness of this world, against wicked celestial spirits. Their intention is to defeat us, and we can only prevail as we use the sword of the spirit, which is the Word of

God, and stand in His might, and resist in His strength. More than anything we need His protection and overshadowing love. And we might do well to repeat this prayer, written long ago: Lest the god of this world blind us, Lest he speak us fair, Lest he forge a chain to bind us, Lest he bait a snare. Turn not from us, call to mind us, Find, embrace us, bear; Be Thy love before, behind us, Round us, everywhere.

**Chapter 3 : He That Hath Ears To Hear Sermons Illustrations - Higher Praise**

*He who has an ear, let him hear what the Spirit says to the churches. Revelation He who has an ear, let him hear what the Spirit says to the churches.*

Parallel Translations The Amplified Bible He who has ears to hear, let him be listening and let him consider and perceive and comprehend by hearing. The Complete Jewish Bible If you have ears, then hear! American Standard Version He that hath ears to hear, let him hear. Bible in Basic English He who has ears, let him give ear. English Revised Version He that hath ears to hear, let him hear. Contemporary English Version If you have ears, pay attention! English Standard Version He who has ears to hear, let him hear. Easy-to-Read Version You people that hear me, listen! The Geneva Bible He that hath eares to heare, let him heare. George Lamsa Translation of the Peshitta He who has ears to hear, let him hear. Miles Coverdale Bible Who so hath eares to heare, let hi heare. New Revised Standard Let anyone with ears listen! Douay-Rheims Bible He that hath ears to hear, let him hear. James Murdock Translation of the Peshitta He that hath ears to hear, let him hear! Weymouth New Testament Listen, every one who has ears! Good News Translation Listen, then, if you have ears! New American Standard Version "He who has ears to hear, let him hear. Holman Christian Standard Anyone who has ears should listen! Mace New Testament he that hath ears to hear, let him hear. Green Literal Translation The one having ears to hear, let him hear. New King James He who has ears to hear, let him hear! New Living Translation Anyone who is willing to hear should listen and understand! New International Version Whoever has ears, let them hear. King James Version Hee that hath eares to heare, let him heare. New Century Version You people who can hear me, listen! New Life Version You have ears, then listen! Hebrew Names Version He who has ears to hear, let him hear. International Standard Version Let the person who has ears listen! John Etheridge Translation of the Peshitta Whoever hath ears to hear, he shall hear. The Emphasised Bible He that hath ears, let him hear! Revised Standard Version He who has ears to hear, let him hear. Tyndale Bible He yt hathe eares to heare let him heare. Updated Bible Version 1. The Webster Bible He that hath ears to hear, let him hear. World English Bible He who has ears to hear, let him hear. The Wycliffe Bible He that hath eris of heryng, here he. The Message "Are you listening to me? A reed shaken with the wind? A man clothed in soft raiment?"

**Chapter 4 : Ears and Eyeballs | OohRah to Amen!**

*He has "ears to hear" who diligently attends to the words of Christ, that he may ponder and obey them. Many heard him out of curiosity, that they might bear something new, or learned, or brilliant; not that they might lay to heart the things which they heard, and endeavor to practice them in their lives.*

Click For Plain Text You would imagine they were gathered for some kind of a boat race or a fishing competition. As far as the eye could see, there were people; people of all ages, from youngsters playing as their parents watched, to senior citizens who were seated on rocks, oblivious to the heat of the day and the press of the crowds. They represented all elements of society, from physicians to fishermen. They were standing along the edge of the shoreline, perhaps four or five deep, waiting for the event to begin. Then, out of a house just a few yards from the shore, He came. They expected some kind of an aged professor, perhaps, someone who for years had accumulated the kind of knowledge men would stand on a sandy beach in the Israeli sunshine to listen to. Or maybe they were expecting some kind of radical preacher, like John the Baptist, who would call them to repentance, and whose very countenance would decry the norm of their society. But it was not so. The look on His face was one of compassion and love. He walked, not as a government or religious superman with an entourage of secret service agents at His beck and call, but with a quiet confidence, His disciples at His side as students and friends, not as protectors and policemen. He must have stopped momentarily to look at the crowds. Crowds were not important to Him. How often He would turn from the multitudes that pressed upon Him and focus His eyes and His heart on the one; often on one the others had not even noticed. He did not cater to that which would attract them, in fact, He would soon lay down the boundaries of discipleship and many, no make that most of them, would scatter like leaves in the wind. He was as at home with hundreds as He was with one. But the crowds did present a problem. There were so many of them, and so scattered along the shoreline were they, that for Him to communicate truth to them, He must either move the crowd back from the waterfront, or He must somehow get out into the water far enough so that He could be seen and heard by as many as possible. He had no expensive sound system. So He did a wonderful thing. He borrowed a little fishing boat, and moving out from the seashore just far enough to be seen and heard, but not far enough to be removed from His audience, He began to speak to them. It was not a theological masterpiece. No seminary would have used it as a model. No one needed a concordance or even a scroll to read to follow along with Him. He talked to them the way you would address a 3rd grade Bible Class. But He did something special. This is how the passage begins: News had spread from one end of the country to the other about this incredible carpenter whose very words were stirring the people to either deep remorse and spiritual awakening or cries of anger and deep rejection. The ones you might expect to be the most joyful at His coming, the religious leaders of the day, were not only skeptical, but downright vicious. They were determined to get rid of Him, even if it took a criminal act to do so. Many of the educated, the intellectual elite, if you will, looked upon Him with more scorn than anger. After all, He had no degrees, no credentials, no credibility. Without the seal of the Pharisees and Scribes and certainly without any recommendations from the government, He was hardly worth the time it took from the busy schedules of professors, authors, or rabbis. It was the average man on the street: Jesus had finished telling His first story. Now, mind you, it was not the first time He had spoken to them this way. They had, once again, missed the point of it all. Why not be more direct? What were they saying? That is where we must begin. The word in the Greek is: The twelve understood what a parable was. A parable, as you can see from the concordance, is the laying of two things side by side; in this case a physical illustration of a spiritual principle. As we will see in the weeks to come, parables were not new to Jewish teaching, nor to the disciples themselves. Nor were these the last parables they would hear from the lips of the Savior. But on this one occasion, perhaps more than any other, Jesus decided to spend a day teaching truth in story form. All these things spake He in parables. Without a parable spake he not. Already He had done so much of it. In the Sermon on the Mount, as we mentioned, Jesus took simple physical illustrations and used them as a covering for intense kingdom issues. He told them about salt and light; Matt 5: They were the lights. They were the salt. He spoke of birds and lilies Matt 6: He

talked of the splinter and the beam Matt 7: He spoke of good and bad trees Matt 7: And this day would be a profound turning point in His ministry, for these parables were deep in nature, sometimes complex in their story line, and diverse in their subject matter. He spoke of farmers, of weeds, of mustard seed, of leaven, of hidden treasures, of precious pearls, and more. He spoke of truth after truth, using virtually every kind of illustration to make His point. The disciples were confused as to why He was using such simplistic stories to reach the multitudes. They all had ears. And He was not implying that some did not have good hearing. He was assuming that they all heard physically what He had to say, but only a certain group of those who heard had the capacity to understand. Jesus worded it this way:

**Chapter 5 : Matthew KJV - He that hath ears to hear, let him - Bible Gateway**

*"HE THAT HATH EARS TO HEAR, LET HIM HEAR". These words were never used by mortal man. They were heard only from the lips of Him Who spoke with Divine Authority (Matt. ); and on earth only on seven distinct occasions, in order to emphasize and call attention to the utterance He had just made.*

He that hath ears to hear, let him hear By on June 18, 7: He addressed four crucial issues facing the Church in Ireland: The Liturgical Crisis 2. The Call to Holiness 3. The Liturgical Crisis Until the liturgical crisis in Ireland and elsewhere is addressed, and concrete steps taken to remedy it, nothing of any lasting value will be accomplished at any level in the life of the Church. The underlying principle is simple: A people that worship rightly, that is: The Call to Holiness It is time to cast off, once and for all, the minimalistic and legal moralism by which the "practicing Catholic" has been identified for too long by too many. It is not enough to practice a lifeless and sullen adherence to the outward forms of the Catholic identity. It is time for every bishop, priest, religious, layman, laywoman, and child to look in the mirror and say, "Today, relying on the grace of Jesus Christ, I resolve to become a saint". A new Ireland, a Holy Ireland, a people of saints, can emerge today from the obscurity, confusion, and unrest of the past five decades, just as a Holy Ireland, a people of saints emerged from the obscurity, confusion, and unrest of paganism when Saint Patrick enkindled on this island the light of the Gospel and the fire of the Sacraments. Sin Sin must be unmasked and denounced for what it is: Sin, in all its tentacular forms, has never made anyone happy. Vice fomented misery; it brings in its wake emotional, psychological, and physical fragmentation. Virtue fosters happiness; it brings in its wake the inner healing that is the full meaning of salvation. The remedy for sin lies in: Routine and Renewal The "business as usual" approach to Catholic life, based on a sterile and lifeless compliance with minimalistic interpretations and applications of liturgical principles, doctrine, and morality, is nothing more than an attempt to inject a decaying corpse with embalming fluid. A naive satisfaction with things going according routine is -- with the occasional showy splash of bureaucratically engineered vitality itself, part of the routine -- is the indication that, beneath the surface, there is something very wrong. Renewal must not be equated with novelty. Nothing gets older more quickly than novelty. True renewal will rise out of a hard pruning of Church life in all its facets, beginning with the celebration of the Sacred Liturgy. Thus will the Church, the vine chosen and planted by the Father, begin to experience revitalization in Christ, a new vitality carried by the Holy Spirit into every branch and tendril. He that hath ears to hear, let him hear. Dear Brothers and Sisters, With great affection in the Lord, I greet all of you who have gathered in Dublin for the Fiftieth International Eucharistic Congress, especially Cardinal Brady, Archbishop Martin, the clergy, religious and faithful of Ireland, and all of you who have come from afar to support the Irish Church with your presence and prayers. Koinonia--Communion The theme of the Congress - Communion with Christ and with One Another - leads us to reflect upon the Church as a mystery of fellowship with the Lord and with all the members of his body. We also receive the pledge of eternal life to come. The Year of Faith The Congress also occurs at a time when the Church throughout the world is preparing to celebrate the Year of Faith to mark the fiftieth anniversary of the start of the Second Vatican Council, an event which launched the most extensive renewal of the Roman Rite ever known. Misunderstandings and Irregularities Based upon a deepening appreciation of the sources of the liturgy, the Council promoted the full and active participation of the faithful in the Eucharistic sacrifice. The Work of Real Liturgical Renewal The renewal of external forms, desired by the Council Fathers, was intended to make it easier to enter into the inner depth of the mystery. Yet not infrequently, the revision of liturgical forms has remained at an external level, and "active participation" has been confused with external activity. Hence much still remains to be done on the path of real liturgical renewal. In a changed world, increasingly fixated on material things, we must learn to recognize anew the mysterious presence of the Risen Lord, which alone can give breadth and depth to our life. A Mighty Force for Good in the World You are the heirs to a Church that has been a mighty force for good in the world, and which has given a profound and enduring love of Christ and his blessed Mother to many, many others. Your forebears in the Church in Ireland knew how to strive for holiness and constancy in their personal lives, how to preach the joy that comes from the Gospel, how to

promote the importance of belonging to the universal Church in communion with the See of Peter, and how to pass on a love of the faith and Christian virtue to other generations. Sin Thankfulness and joy at such a great history of faith and love have recently been shaken in an appalling way by the revelation of sins committed by priests and consecrated persons against people entrusted to their care. Merely a Matter of Habit It remains a mystery. Yet evidently, their Christianity was no longer nourished by joyful encounter with Jesus Christ: The work of the Council was really meant to overcome this form of Christianity and to rediscover the faith as a deep personal friendship with the goodness of Jesus Christ. The Eucharistic Congress has a similar aim. Here we wish to encounter the Risen Lord. We ask him to touch us deeply. May he who breathed on the Apostles at Easter, communicating his Spirit to them, likewise bestow upon us his breath, the power of the Holy Spirit, and so help us to become true witnesses to his love, witnesses to the truth. His truth is love. The Next International Eucharistic Congress My dear brothers and sisters, I pray that the Congress will be for each of you a spiritually fruitful experience of communion with Christ and his Church. To the people of the Philippines I send warm greetings and an assurance of my closeness in prayer during the period of preparation for this great ecclesial gathering. I am confident that it will bring lasting spiritual renewal not only to them but to all the participants from across the globe. In the meantime, I commend everyone taking part in the present Congress to the loving protection of Mary, Mother of God, and to Saint Patrick, the great patron of Ireland; and, as a token of joy and peace in the Lord, I willingly impart my Apostolic Blessing.

**Chapter 6 : Matthew He who has ears, let him hear.**

*15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

Most modern translations omit that one. Two are duplicates of Matt These words, only used by the Lord, seem to underscore something important. This part is not optional. The implications of their choice were staggering, requiring that Jesus is accepted as their Messiah as well since the mission of Elijah was to herald the coming Messiah. The opposition obviously includes Satan, but also some ordinary people who refuse to become knowledgeable about His word, being too preoccupied with various earthly circumstances. Having chosen to place their emphasis on the things of this world, He proclaimed, many will find the next one to be distinctively not to their liking. More Cause and Effect In Mark 4: Whoever has will be given more; whoever does not have, even what he has will be taken from him. The Lord declared all foods clean and the heart of man incurably unclean, and warned us again that spiritual cleanliness is a matter of the heart, not of behavior. That which is physical and external in the Old Testament becomes spiritual and internal in the New Testament. And Still More Luke Salt was a preservative; retarding the effect of spoilage in the age before refrigeration. It has no other purpose. If the church loses its preservative nature, no longer retarding the spoiling effect of sin in the world, it too becomes useless. As He predicted, becoming too immersed in the things of this world has rendered the latter-day church all but ineffective in retarding the spoilage of the world due to sin. Each follows an admonition to a group claiming to be part of the church. He accuses mainline denominations of being spiritually dead Rev. For each group, a clear choice is given and each group is admonished to comprehend it. Here the Lord commanded us to understand eschatology; the study of the end times. The sad fact that so-called theologians have made this a controversial issue is no excuse. Failure to do this, He implied, will result in us being mistaken about the purpose of those events, and woefully ignorant concerning the signs of His return. And so we are. Truth or Consequences In each case, those being addressed are offered a clear choice, consequences are foretold, and a commandment to understand is given. Ultimately the consequences of our choices can be a matter of life or death.

## Chapter 7 : Spiritual Meaning of Hear, Ear

*Having ears is one thing. Having ears to hear is another. Back in Moses' day he lamented the spiritual deafness of the people: "And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those.*

Not externally only, but internally; he that has ears given him to hear, so as to understand, let him make use of them, and seriously consider of, and diligently attend to the use and importance of this parable. It is a way of speaking used by Christ, when anything of moment was delivered, and not so easy to be understood, on purpose to quicken the attention of his auditors, and stir up in them a desire of understanding what was said; which effect this had upon his disciples; see Mark 4: It is a narrative of some fictitious or real event, in order to illustrate more clearly some truth that the speaker wished to communicate. In early ages it was much used. Pagan writers, as Aesop, often employed it. In the time of Christ it was in common use. The prophets had used it, and Christ employed it often in teaching his disciples. It is not necessary to suppose that the narratives were strictly true. Nor was there any dishonesty in this. It was well understood no person was deceived. To convey truth in a more interesting manner to the mind, adding to the truth conveyed the beauty of a lovely image or narrative. To convey some offensive truth, some pointed personal rebuke. Of this kind was the parable which Nathan delivered to David 2 Samuel Thus Christ often, by this means, delivered truths to his disciples in the presence of the Jews, which he well knew the Jews would not understand; truths pertaining to them particularly, and which he was under no obligations to explain to the Jews. They are taken mostly from the affairs of common life, and intelligible, therefore, to all people. In his parables, as in all his instructions, he excelled all people in the purity, importance, and sublimity of his doctrine. Nor can there be a more striking illustration of preaching the gospel than placing the seed in the ground, to spring up hereafter and bear fruit. Sower - One who sows or scatters seed - a farmer. It is not improbable that one was near the Saviour when he spoke this parable. When the sun became hot they of course withered away. They sprang up the sooner because there was little earth to cover them. Not that they sprouted and grew any quicker or faster than the others, but they were not so long in reaching the surface. Having little root, they soon withered away. They grew with the grain, crowded it, shaded it, exhausted the earth, and thus choked it. In sowing, by far the largest proportion of seed will fall into the good soil; but Christ did not intend to teach that these proportions would be exactly the same among those who heard the gospel. Some grains of wheat will produce twelve or fifteen hundred grains. The usual proportion on a field sown, however, is not more than twenty, fifty, or sixty bushels for one.

**Chapter 8 : He that hath ears to hear, let him hear - Vultus Christi**

*A variation, "he who has an ear" appears 7 times in Rev , and another version, "let the reader understand" appears in Matt These words, only used by the Lord, seem to underscore something important.*

Back to Body words index Hear, Ear That to hear is of the sense of hearing, it is needless to explain; but that in the interior sense to hear is obedience, and in the internal sense faith in the will, is evident from many passages in the Word; and also from the nature of hearing in respect to that of sight. That in the interior sense sight is understanding, and in the internal sense, faith in the understanding, may be seen above AC ; and this because the quality of things becomes apparent by the internal sight, and thereby they are apprehended by a kind of faith, but an intellectual kind. In like manner when the things which are heard penetrate to the interiors, they are also changed into something like sight, for what is heard is seen interiorly; and therefore by hearing there is also signified that which is signified by sight, namely, that which is of the understanding, and also that which is of faith; but the hearing at the same time persuades that the case is so, and affects not only the intellectual part of man, but also his will part, and causes him to will that which he sees. Hence it is that hearing signifies the understanding of a thing, and at the same time obedience; and in the spiritual sense, faith in the will. Moreover such is the circle of things in man, that whatever enters by the ear and eye, or by the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. And in like manner the truth of faith first becomes the truth of faith in memory-knowledge; afterwards the truth of faith in the will; and lastly the truth of faith in act, thus charity. Faith in memory-knowledge, or in the understanding, is Reuben, as already shown; faith in the will is Simeon; and when faith in the will becomes charity it is Levi. Marvel not at this; for the hour cometh in which all that are in the graves shall hear His voice John 5: They who have faith of the will, receive life; wherefore it is said, they that hear shall live. And other sheep I have which are not of this fold them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd. My sheep hear My voice, and I know them, and they follow Me John If they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead Luke But blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them Matthew Do ye not yet comprehend, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? In these passages mention is made of both seeing and hearing because the one follows the other; that is, faith in the understanding which is seeing, and faith in the will which is hearing; otherwise it would have been sufficient to mention one only; and from this it is also evident why one son of Jacob was named from seeing and another from hearing. That a piece of an ear denotes this can as before said be seen solely from the correspondences in the other life, and the derivative significatives, according to which is the internal sense of the Word, and also the rituals in the Israelitish and Jewish Church. By this ritual was represented the will of faith, into which also as priest he was to be initiated. That this ritual was holy, everyone may know, because it was enjoined upon Moses by Jehovah; and so also putting blood on the tip of the ear was holy. But what particular holy thing this signified can be known only from the internal sense of things in the Word, which sense here is that the holy of faith from the will must be preserved. It is known that Jehovah has not ears nor eyes like a man, but that it is some attribute predicable of the Divine that is signified by the ear and by the eye, namely, infinite will and infinite understanding. Infinite will is providence, and infinite understanding is foresight; these are what are understood by ear and eye in the supreme sense, when they are attributed to Jehovah. From all this it is now manifest what in every sense is signified by Jehovah hath heard, from which Simeon was named.

**Chapter 9 : The Top "He that hath ears to hear, let him hear."**

*9 Who hath ears to hear, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

Next Post James R. Each one will be like a shelter from the wind and a refuge from the storm, like streams of water in the desert and the shadow of a great rock in a thirsty land. Then the eyes of those who see will no longer be closed, and the ears of those who hear will listen. The fearful heart will know and understand, and the stammering tongue will be fluent and clear. Jesus used it on at least three occasions in the gospels and seven times in Revelation. Where did this phrase come from, why did Jesus use it, and what relevance does it have for us today? Well do I know how treacherous you are; you were called a rebel from birth. Who will listen to me? Their ears are closed so they cannot hear. The word of the Lord is offensive to them; they find no pleasure in it. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people. In these passages, we see God lamenting the hardness of a rebellious people, His chosen people, to His wisdom and advice, given to them through His prophets. They have ears, but their ears of hearing are not open, and so they do not hear comprehend, take to heart, heed what God has to say to them. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed. But to this day the Lord has not given you a mind that understands or eyes that see or ears that hear. I will close your ears myself, so that you will not be able to hear, to repent and to be healed until I restore your hearing to you when the time is right. In them is fulfilled the prophecy of Isaiah: Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. The Apostle Paul also made this connection when he was explaining why the Jews were not more receptive to the gospel: What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened, as it is written: Later, Jesus extended this insight to include gentiles when He used it in reference to the seven churches in present-day Turkey, in the book of Revelation Revelation 2: Do you still not see or understand? Are your hearts hardened? One of the best examples of this is found in John 6: And in Mark 8: It is written in the Prophets: Furthermore, I believe that the Apostle Paul had Isaiah We are all born with deaf ears, and God gave only one of them ears to hear. Knowing this, we can better understand it when our sharing of the Gospel seems to fall on deaf ears, and we can also be encouraged to share the Gospel anyway, for the sake of those who have been given ears to hear. And thirdly, I believe this teaching can motivate us to boldly proclaim biblical teachings especially those concerning some of the more controversial moral issues of our time where some amount of risk may be involved. We are not to let those who do not have ears to hear prevent those who do have ears to hear from hearing what God wants us to say. This means that, like Jesus, we should be willing to face opposition for the sake of our target audience. To do this will require us to have the courage of our convictions and to trust in God to protect us from the enemies we will make in the process. This is the example Jesus gave us, and I believe that if we are to be His followers, then we must follow this example when He calls on us to do so. Where would you and I be today if Jesus had been intimidated by those in His audiences who had deaf ears?