

~EAR (486)

.. Figurative Use

.. Did The Men With Saul Hear The Voice That Saul Heard

- The organ for hearing, designed and created by Yehowah God.
- The One planting the **ear**, can he not hear? Or the One forming the eye, can he not look? (**Psalms 94:9**)
- The hearing **ear** and the seeing eye, Yehowah himself has made even both of them. (**Proverbs 20:12**)
- The **ear** consists of three parts, **the outer ear**, **the middle ear**, and **the inner ear**. The middle **ear** is a small chamber that begins with the **eardrum** and leads to the maze of passageways that constitute the inner **ear**.
- Besides its function in connection with hearing, the inner **ear** also possesses organs having to do with balance and motion. The use of two **ears** greatly helps a person to locate the source and direction of sounds.
- The human **ear** detects sounds within the range of about 20 to 20,000 cycles per second. The **ears** of many animals are sensitive to tones of higher pitch that are inaudible to the human **ear**. The range of sound energy perceived by the human **ear** is remarkable.
- The loudest sound that the **ear** can tolerate without danger is two million million times as powerful as the least perceptible sound. The human **ear** has the maximum sensitivity that it is practical to possess, for if the **ears** were any keener they would respond to the unceasing molecular motions of the air particles themselves.
- Since the Maker of the **ear** can hear, the Bible speaks of him as possessing **ears**, symbolically.
- And to the people you should say; Sanctify yourselves for tomorrow, as you will certainly eat meat, because you have wept in the **ears** of Yehowah, saying; Who will give us meat to eat, for it was well with us in Egypt? And Yehowah will certainly give you meat, and you will indeed eat. (**Numbers 11:18**)

- I do love, because Yehowah hears my voice, my entreaties. (Psalms 116:1)
- For he has inclined his ear to me, and throughout my days I shall call. (Psalms 116:2)
- By this symbolism Yehowah pictures himself as having ears open to the prayers, petitions, and cries of the righteous.
- The desire of the meek ones you will certainly hear, O Yehowah. You will prepare their heart. You will pay attention with your ear. (Psalms 10:17)
- In my distress I kept calling upon Yehowah, and to my God I kept crying for help. Out of his temple he proceeded to hear my voice, and my own cry before him for help now came into his ears. (Psalms 18:6)
- The eyes of Yehowah are toward the righteous ones, and his ears are toward their cry for help. (Psalms 34:15)
- O Yehowah, do hear my voice. May your ears prove to be attentive to the voice of my entreaties. (Psalms 130:2)
- Look! The hand of Yehowah has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear. (Isaiah 59:1)
- For the eyes of Yehowah are upon the righteous ones, and his ears are toward their supplication, but the face of Yehowah is against those doing bad things. (1 Peter 3:12)
- While he hears the murmurings of complainers and the wicked speech of his enemies.
- Now the people became as men having something evil to complain about in the ears of Yehowah. When Yehowah got to hear it, then his anger grew hot, and a fire of Yehowah began to blaze against them and to consume some in the extremity of the camp. (Numbers 11:1)
- Because your exciting yourself against me and your roaring have come up into my ears. And I shall certainly put my hook in your nose and my bridle between your lips, and I shall indeed lead you

back by the way by which you have come. (2 Kings 19:28)

- He refuses to hear their distress calls when execution of judgment catches up with them.
- And I myself also shall act in rage. My eye will not feel sorry, neither shall I feel compassion. And they will certainly call out in my **ears** with a loud voice, but I shall not hear them. (Ezekiel 8:18)
- Although idol images may have **ears** carved or engraved on them, they, of course, cannot hear and are powerless to receive or answer the prayers of their worshipers.
- **Ears** they have, but they cannot hear. A nose they have, but they cannot smell. (Psalms 115:6)

•• Figurative Use

- In the Bible the word **ear** is used very forcefully in a figurative sense as representing the **complete process of hearing**. The term is used with respect to the faculty of hearing and then weighing the truthfulness and value of what is spoken.
- Does not the **ear** itself test out words as the palate tastes food? (Job 12:11)
- For the **ear** itself makes a test of words, just as the palate tastes when eating. (Job 34:3)
- The way the expression give **ear** or incline ones **ear** is used indicates that it means to **pay attention with a view to acting on that which is heard**.
- Do give **ear**, O my people, to my law. Incline your ear to the sayings of my mouth. (Psalms 78:1)
- Give **ear**, O Yehowah, to my prayer, and do pay attention to the voice of my entreaties. (Psalms 86:6)
- Pay attention to me, O my people, and you national group of mine, to me give **ear**. For from me a Law itself will go forth, and my judicial decision I shall cause to repose even as a light to the peoples. (Isaiah 51:4)

- To have the **ears** opened means that the individual receives understanding or enlightenment on a matter.
- The Sovereign Lord Yehowah himself has opened my **ear**, and I, for my part, was not rebellious. I did not turn in the opposite direction. (**Isaiah 50:5**)
- The expression uncover the **ear** may originate from the fact that, in Oriental lands, a person would partially remove the headdress in order to hear more clearly.
- This expression, as well as the phrase disclose to the **ear**, refers to the giving of information in private or the revealing of a secret or something not previously known.
- As for Yehowah, he had uncovered the **ear** of Samuel the day before Saul came, saying; (**1 Samuel 9:15**)
- At this he said to him; It is unthinkable! You will not die. Look! My father will not do a big thing or a little thing and not disclose it to my **ear**, and for what reason should my father conceal this matter from me? This does not happen. (**1 Samuel 20:2**)
- And Jonathan went on to say to David; Yehowah the God of Israel be a witness that I shall sound out my father about this time tomorrow, or the third day, and if he is well-disposed toward David, shall I not then send to you and certainly disclose it to your **ear**? (**1 Samuel 20:12**)
- So may Yehowah do to Jonathan and so may he add to it, if, in case it should seem good to my father to do evil against you, I do not indeed disclose it to your **ear** and send you away, and you do not certainly go in peace. And may Yehowah prove to be with you, just as he proved to be with my father. (**1 Samuel 20:13**)
- For you, Yehowah of armies the God of Israel, have made a revelation to your servants **ear**, saying; A house I shall build for you. That is why your servant has taken heart to pray to you with this prayer. (**2 Samuel 7:27**)
- An awakened **ear** is one that is made attentive.
- The Sovereign Lord Yehowah himself has given me the tongue of

the taught ones, that I may know how to answer the tired one with a word. He awakens morning by morning, he awakens my **ear** to hear like the taught ones. (**Isaiah 50:4**)

- Such an **ear** may belong to a person who has formerly been among the ones deaf spiritually though they have literal **ears**.
- Bring forth a people blind though eyes themselves exist, and the ones deaf though they have **ears**. (**Isaiah 43:8**)
- The righteous man is described in the Bible as listening to God but stopping up his **ear** to wickedness.
- There is one who is walking in continual righteousness and speaking what is upright, who is rejecting the unjust gain from frauds, who is shaking his hands clear from taking hold on a bribe, who is stopping up his ear from listening to bloodshed, and who is closing his eyes so as not to see what is bad. (**Isaiah 33:15**)
- Similarly, the Greek word for listen may have the sense of giving attention to, understanding, and acting upon, as when Jesus Christ said,
- My sheep listen to my voice, and I know them, and they follow me. (**John 10:27**)
- A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers. (**John 10:5**)
- On the other hand, the **ears** of the rebellious ones are said to be **heavy [KJ]** or **unresponsive**, and they **hear with annoyance**.
- Make the heart of this people unreceptive, and make their very **ears unresponsive**, and paste their very eyes together, that they may not see with their eyes and with their **ears they may not hear**, and that their own heart may not understand and that they may not actually turn back and get healing for themselves. (**Isaiah 6:10**)
- For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes, that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn

back, and I heal them. (**Matthew 13:15**)

- For the heart of this people has grown unreceptive, and with their **ears** they have heard without response, and they have shut their eyes, that they should never see with their eyes and hear with their **ears** and understand with their heart and turn back, and I should heal them. (**Acts of Apostles 28:27**)
- Such wicked ones are likened to the cobra that stops up its **ears**, refusing to listen to the voice of the charmer.
- The venom of theirs is like the venom of the serpent, deaf like the cobra that stops up its **ear**. (**Psalms 58:4**)
- Yehowah, through his servants, spoke of the stubborn, disobedient Israelites as having **uncircumcised ears**.
- To whom shall I speak and give warning, that they may **hear**? Look! Their **ear** is **uncircumcised**, so that they are unable to pay attention. Look! The very word of Yehowah has become to them a reproach, in which word they can take no delight. (**Jeremiah 6:10**)
- Obstinate men and uncircumcised in hearts and **ears**, you are always resisting the Holy Spirit, as your forefathers did, so you do. (**Acts of Apostles 7:51**)
- They are as though stopped up with something that impedes hearing. They are **ears** that have not been opened by Yehowah, who gives **ears** of **understanding and obedience** to those who seek him but allows the spiritual hearing of the disobedient ones to become dulled.
- And yet Yehowah has not given you a heart to know and eyes to see and **ears** to hear down to this day. (**Deuteronomy 29:4**)
- Just as it is written: God has given them a spirit of deep sleep, eyes so as not to see and **ears** so as not to hear, down to this very day. (**Romans 11:8**)
- The apostle Paul foretold a time when some professing to be Christians would apostatize from the true faith, not wanting to hear the truth of God's Word, but desiring to have their **ears** tickled by things pleasing to them, and would therefore listen to false teachers.

- For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their **ears** tickled. (**2 Timothy 4:3**)
- And they will turn their **ears** away from the truth, whereas they will be turned aside to false stories. (**2 Timothy 4:4**)
- However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons. (**1 Timothy 4:1**)
- Also, ones **ears** may tingle because of hearing startling news, especially news of calamity.
- And Yehowah went on to say to Samuel: Look! I am doing something in Israel which if anyone hears about, both his ears will tingle. (**1 Samuel 3:11**)
- That is why this is what Yehowah the God of Israel has said; Here I am bringing a calamity upon Jerusalem and Judah, of which if anyone hears both his **ears** will tingle. (**2 Kings 21:12**)
- And you must say; Hear the word of Yehowah, O you kings of Judah and you inhabitants of Jerusalem. This is what Yehowah of armies, the God of Israel, has said; Here I am bringing a calamity upon this place, of which when anyone hears, his **ears** will tingle. (**Jeremiah 19:3**)

•• Did The Men With Saul Hear The Voice That Saul Heard

- An example where literal hearing of a sound and hearing with understanding are contrasted is found in the account of the conversion of Saul of Tarsus and his own recounting of it later.
- Now as he was traveling he approached Damascus, when suddenly a light from heaven flashed around him. (**Acts of Apostles 9:3**)
- And he fell to the ground and heard a voice say to him; Saul, Saul, why are you persecuting me? (**Acts of Apostles 9:4**)
- He said; Who are you, Lord? He said; I am Jesus, whom you are

persecuting. (**Acts of Apostles 9:5**)

- Nevertheless, rise and enter into the city, and what you must do will be told you. (**Acts of Apostles 9:6**)
- Now the men that were journeying with him were standing speechless, hearing, indeed, the sound of a voice, but not beholding any man. (**Acts of Apostles 9:7**)
- But Saul got up from the ground, and though his eyes were opened he was seeing nothing. So they led him by the hand and conducted him into Damascus. (**Acts of Apostles 9:8**)
- But as I was journeying and drawing close to Damascus, about midday, suddenly out of heaven a great light flashed all around me. (**Acts of Apostles 22:6**)
- And I fell to the ground and heard a voice say to me; Saul, Saul, why are you persecuting me? (**Acts of Apostles 22:7**)
- I answered; Who are you, Lord? And he said to me; I am Jesus the Nazarene, whom you are persecuting. (**Acts of Apostles 22:8**)
- Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. (**Acts of Apostles 22:9**)
- At that I said; What shall I do, Lord? The Lord said to me; Rise, go your way into Damascus, and there you will be told about everything it is appointed for you to do. (**Acts of Apostles 22:10**)
- But as I could not see anything for the glory of that light, I arrived in Damascus, being led by the hand of those who were with me. (**Acts of Apostles 22:11**)
- The account at;
- Now the men that were journeying with him were standing speechless, hearing, indeed, the sound of a voice, but not beholding any man. (**Acts of Apostles 9:7**)
- Says that the men with Saul heard a voice **KJ** or the sound of a voice. **NW** Yet, as recorded at;

- Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. (**Acts of Apostles 22:9**)
- Paul or Saul says that the men with him did not **hear** the voice. When what was said in the two verses is properly understood, there is no contradiction. The **Greek** word for voice, *pho-ne'* at;
- Now the men that were journeying with him were standing speechless, hearing, indeed, the sound of a voice, but not beholding any man. (**Acts of Apostles 9:7**)
- Is in the genitive case *pho-nes'* and gives, in this verse, the sense of hearing of a voice hearing the sound but not understanding. At;
- Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. (**Acts of Apostles 22:9**)
- *Pho-ne'* is in the accusative case *pho-nen'* the men did not hear the voice, they heard the sound of a voice but did not get the words, the meaning, they did not understand what Jesus was saying to Saul, as Saul did.
- And he fell to the ground and heard a voice say to him: Saul, Saul, why are you persecuting me? (**Acts of Apostles 9:4**)
- This knowledge of the Bible's use of the idea of hearing in both senses helps to clear up what would otherwise seem to be discrepancies.
- At the installation of the priesthood in Israel, Moses was commanded to take some of the blood of the ram of the installation and put it on the lobe of the right **ear** of Aaron and of each of his sons, as well as on the right hand and right foot, indicating that what they listened to, the work they did, and the way they walked should be directly affected by what was there taking place.
- Then he brought the second ram, the ram of the installation, near, and Aaron and his sons laid their hands upon the rams head. (**Leviticus 8:22**)
- After that Moses slaughtered it and took some of its blood and put it upon the lobe of Aaron's right **ear** and upon the thumb of

his right hand and upon the big toe of his right foot. (**Leviticus 8:23**)

- Next Moses brought Aaron's sons near and put some of the blood upon the lobe of their right ear and upon the thumb of their right hand and upon the big toe of their right foot, but Moses sprinkled the rest of the blood round about upon the altar. (**Leviticus 8:24**)
- Similarly, in the case of the cleansed leper, the Law said that the priest was to put some of the blood of the ram offered as a guilt offering, as well as some of the oil offered, on the lobe of the lepers right **ear**.
- And the priest must take some of the blood of the guilt offering, and the priest must put it upon the lobe of the right **ear** of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot. (**Leviticus 14:14**)
- And of the rest of the oil that is upon his palm the priest will put some upon the lobe of the right **ear** of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot over the blood of the guilt offering. (**Leviticus 14:17**)
- And he must slaughter the young ram of the guilt offering, and the priest must take some of the blood of the guilt offering and put it upon the lobe of the right **ear** of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot. (**Leviticus 14:25**)
- And the priest must put some of the oil that is on his palm upon the lobe of the right **ear** of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot over the place of the blood of the guilt offering. (**Leviticus 14:28**)
- An arrangement of comparable nature was found in the provision made for the man who wished to continue in slavery to his master to time indefinite.
- In such case the slave was to be brought to the doorpost, and his master was to pierce his **ear** through with an awl. This prominent mark, being made on the organ for hearing, evidently represented the slaves desire to continue in obedient attention to his master.
- But if the slave should insistently say; I really love my master,

my wife and my sons. I do not want to go out as one set free.
(Exodus 21:5)

- Then his master must bring him near to the true God and must bring him up against the door or the doorpost, and his master must pierce his ear through with an awl, and he must be his slave to time indefinite. (Exodus 21:6)
- Regarding man's great need to hear God, in the sense of giving close attention and obedience to his words as the Bible directs, rather than to see God as some demand, R. C. Dentan remarks:
- In the Bible, the key word for man's response to God is hearing rather than seeing. For the mystery religions the highest religious experience was that of seeing the god, but for the Bible, where the basic religious attitude is obedience to the divine word, the emphasis is on hearing his voice.
- The most important formula of Israel's religion begins characteristically: Hear, O Israel. He who is of God is not the mystic who has seen a vision, but one who hears the words of God. [The Interpreter's Dictionary of the Bible, edited by G. Buttrick, 1962, Vol. 2, p. 1]
- He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God. (John 8:47)

See Also DEAFNESS