

## Hearing

*Hearing refers to what we hear, giving attention to what is being said or transmitted and how we respond, how we act to the message given.*

Luke 8:4~8 And when much people were gathered together, and were come to him out of every city, **he spake by a parable: A sower** went out to **sow his seed**: and as he sowed, some fell by the **way side**; and it was **trodden down**, and the **fowls of the air devoured it**. And some fell **upon a rock**; and as soon as it was sprung up, it withered away, **because it lacked moisture**. And some fell **among thorns**; and the thorns sprang up with it, and **choked it**. And other fell on **good ground**, and sprang up, and **bare fruit** an hundredfold. And when he had said these things, he cried, **He that hath ears to hear, let him hear.**

*Notice verse 4 states that Yahshua speaks by way of a parable. A parable is a simple story using symbolism within a fictitious narrative of common life to convey a moral principle. A parable's success rests on the physical picture instilling deep moral or spiritual meaning upon the hearer.*

*Yahshua speaks of a sower which would be one that's planting seed to grow and produce a crop. This referenced seed is a symbol of the word of Yah, the seed of life, the message of the Kingdom of Yah. He mentions 4 different areas in which the seed is thrown: (1) By the way side where it's trodden down and the fowls devour it (2) upon the rock where it withered because of lack of moisture (3) among thorns where it's choked out and (4) finally on good ground where it bears fruit. Yahshua completes this message by crying out, "He that hath ears to hear...let him hear."*

**Hear:** Greek #191. Akouo, a primary verb to hear in various senses; give in the audience of, come to the ears, shall recognize, be noticed, be reported, understand.

*The Greek's use of the word derives from a philosophical point of view. It's a matter of thought, of the mind and not of the hand. Hearing is limited to the working of the ears as one listens to the message. Yet the Hebrew definition has a far more expansive meaning.*

Isaiah 6:9~10 And he said, Go, and tell this people, **Hear ye indeed**, but understand not; and **see ye indeed**, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; **lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.**

**Hear:** Hebrew #08085. Shama is a primitive root to hear intelligently, often with implication of attention, obedience, to be obedient, obey, perceive, regard, understand, whosoever heard becomes a witness.

*The word "hear" in Hebrew means "to do." For instance, one tells someone to do a task and upon returning finds the task not completed. In that scenario, one would likely say, "did you not hear what I said?" Thus one was noting the fact there had not been a change: the task not completed, no action taken. This example shows a direct correlation with hearing and doing. The word "hear" is an action statement with work associated with it.*

| Upon realizing the correct definition of the words "to hear" found in Yahshua's response to His parable, we can see what He is referencing.

Luke 8:9~10 And his disciples asked him, saying, What might this **parable** be? And he said, Unto you **it is given to know** the mysteries of the kingdom of God: but to others in parables; that seeing they might **not see**, and hearing they might **not understand**.

*Funny how the above verses state they speak of a translation for us to understand yet almost leave one with the inference that the Word is hidden from those, other than His disciples, an impression that could well have been enforced, by traditional clerical teachings. Once again we see the hand of the false Church of Rome changing scripture to suit their cause. Yet when reading this verse from the Hebrew, Greek, English Interlinear Bible the meaning reads much differently.*

*Interlinear Bible:*

Luke 8:10 And he said, to you it is given **to know** the mysteries of the kingdom of God: but to the rest in parables that **seeing not**...they might see, and **hearing not**...they might know.

*The parables are given for the simple to understand. The principle, the lesson topic wanting to be taught becomes a story featuring a common day activity that all could relate to, hence abetting a correlation to the understanding of the moral principle that should be operant in each of our lives. As one continues to read in Luke 8:17: “For **nothing is secret** that shall not be made manifest; **neither anything hid**, that shall not be known and come abroad.” If we misinterpret what is being said and fail to check the original scripture as recorded in the Interlinear translation, we would be falsely presenting Yahshua contradicting Himself, thus making Him a hypocrite.*

Luke 8:11~12 Now the parable is this: **The seed is the word of God.** Those by the **way side** are they that **hear**; then cometh the devil, and taketh away the word out of their hearts, lest they should **believe and be saved**.

*These verses tell us that those by the wayside that symbolizes the road of life **hear** the word. But the devil takes away the word, the message of the Kingdom of Yah, and replaces it with ones that are fruitless, having no meaning, lest they should **believe**...which Biblically means “**to act upon**” and **be saved**. Compare this with the original statement from Luke 8:5: “and as he sowed, some fell by the **way side**; and it was **trodden down**, and the **fowls of the air devoured it**.” Notice the association with the **fowls of the air** and that of the **devil** and the word being trodden down being made of no use...fruitless.*

Luke 8:13 They (*the seed that fell*) on the **rock** are they, which, when they **hear**, receive the word with joy; and these **have no root**, which **for a while believe**, and in time of **temptation** fall away.

*Note carefully: Because of **temptation** there is a resulting **falling away**, the same event that is prophesied to occur at the time of the end by believers which is also exemplified here by those that hear having no root. Luke 8:6 continues: “And some seed fell **upon a rock**; and as soon as it was sprung up, it withered away, **because it lacked moisture**.” A rocky ground is a hard surface to grow anything on, void of soil to nurture and the ability to retain moisture which feeds the plant. In the Bible, the Holy Spirit is frequently referred to as **living water** that washes, feeds and leads the believer into all truth. Thus the seed that attempts to grow upon rocky soil achieves limited success being exposed to scorching heat, drying up any achievement. The word “**temptation**” is translated in the Interlinear Bible as “in time of trials draw back,” as one falling away from a past realization. The joy is short-lived due to lack of substance produced on their part.*

Luke 8:14 And that which fell among **thorns** are they, which, when they have **heard**, go forth, and are **choked with cares and riches and pleasures of this life**, and bring **no fruit to perfection**.

*Previously stated in Luke 8:7, these seeds are choked out with the cares, riches and pleasures of this life, the substance of worldly gratification. Seeds that grow where the soil does produce plants, but must be shared with weeds and thorns that overtake all that are around them. Simply stated, if one is unwilling to forgo their former life by continually grasping onto what the world offers in one hand, they will invariably loosen their hold of truth in their other hand. They will then become surrounded by their former life of lust and desire, and in that state peace becomes impossible for them to find. This seed is fighting not only the world’s*

belief system, but worse, it is once again fighting against the other gods in its life: **“Me, Myself and I,”** living for self, holding truth in contempt. This seed hears the word as a philosophical Greek would, failing to put the words into action. He is similar to the man in the parable in Matthew 25:14~30 that hid his master’s talent and was declared an **unprofitable servant**.

Luke 8:15 But that on the **good ground** are they, which in an **honest and good heart**, having heard the word, **keep it**, and **bring forth fruit with patience**.

*This dutiful seed is planted in good soil, “**separating self from the masses**” where the constant craving for the desires of this world are not overtaking the greater purpose of growing good fruit. This seed has “**an honest and good heart**, having heard the word, **fighting self** as the first priority, then secondly to **overcome the world**” producing a life that is in the image of Christ.*

*This action of their belief, their commitment is walking as Christ did as our example to “**bring forth fruit with patience**.” Patience is made from trials as the process of pruning a plant requires cutting off adventitious, often healthy appearing rapidly growing suckers that are high energy consuming, non fruit producing growth, sapping the plant’s remaining energy to produce fruitful growth, as stated in Luke 8:8 as one **bearing fruit** an hundredfold.*

Romans 5:1~5 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation **worketh patience**; And **patience**, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

Luke 8:16~18 No man (*referring to Yahshua*), when he hath lighted a candle, (*meaning us*) covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. **For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.** Take heed therefore how ye **hear**: for whosoever hath, **to him shall be given**; and whosoever hath not, **from him shall be taken** even that which he **seemeth to have**.

*These parables as well as others are talking directly to those that claim to “**hear**”...called believers. The distinctive test showing whether one is a true believer or one is merely declaring to be one is proved by the fruit each person produces.*

*The seed, referring to Yah’s words, are given to all freely to heed. It is how you respond to its instruction, the value you place on it, which determines its worth. Once hearing the Word correctly, a true believer will count it as the most valued essence, a personal gift from Yah worn with dignity!*

*For to have something and not use it;  
Is not to have had it at all*

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