

Yielded Bodies

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CHAPTER THREE

THE EARS OF THE HUMAN BODY

"He that planted the ear, shall he not hear?" (Psalm 94:9)

"The hearing ear . . . the Lord hath made" (Proverbs 20:12)

"Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth" (Jeremiah 9:20)

"So that thou incline thine ear unto wisdom" (Proverbs 2:2)

"He that hath ears to hear, let him hear" (Matthew 11:15)

In his letter to the church at Corinth, Paul, knowing that the body is the essential instrument by which the soul lives its life here below, refers to the body as the temple of the HOLY GHOST.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Corinthians 6:19)

Then he shows that the Christian's business is to glorify GOD.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20).

On one of the walls in the Library of Congress is this inscription: "There is but one temple in the universe, and that is the body of man." Carlyle said: "Whoso layeth his hand on a human body, toucheth Heaven."

The Bible eulogizes the body; and CHRIST, teaching the superior value of the soul, warning men against the danger of placing more honor on the body than the soul, did, by His incarnation, by His being "**made flesh**," show the dignity of the human body; did thus rebuke the spurious

philosophies and speculations of the early Gnostics who taught that "our spirits become polluted and miserable only in consequence of their habitations in flesh," who taught that "the fall of man was only the inevitable result of the union of the spirit with the body," who taught that "the body was the pure badge of the spirit's dishonor." Against this, the Apostle John mightily protests when he says of JESUS, "**The Word was made flesh.**" How diametrically opposite, moreover, is Plato's estimate of the human body - "Whoso layeth his hand on a human body toucheth necessary evil" - and the estimate of the writer of the Hebrews who, speaking of CHRIST, said:

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me" (Hebrews 10:5).

How in antithesis, too, the teaching of him who avoided all mention of the date or locality of his birth, Plotinus, a disciple of Plato, who refused to permit his picture to be taken, or painted, because it would "unduly perpetuate the image of a body he abominated," and the teaching of Paul who said that the body was the temple of the HOLY GHOST. How came two geniuses, almost contemporaries, to make such different statements about the dignity of the human body? Paul believed in the incarnation. Plotinus did not. "**The Word was made flesh.**" Then the body, consecrated by the personal habitation of the Godhead, is something honorable in the universe of GOD.

David said: "**I am fearfully and wonderfully made.**" And Shakespeare, amazed at the grandeur of man's nervous system, thinking of the construction of our eyes, pondering the adjustment of our ears, marveling at the manifestation of our fingers, giving thought to the pendulation of our limbs and the beating of the human body's heart, amazed at the wonders of the human ear, said:

What a piece of work is man!
How noble in reason. How infinite
in faculty!
In form and moving how express
and admirable;
In action how like an angel!
In apprehension how like a god!

Since the believer's body is a member of CHRIST, that body must not be used for an unholy purpose. It must be used to manifest the holiness of CHRIST. It must be used in devotion to Him.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

No one can accept the fact that GOD really wants to use our bodies through which His own life and love is manifest to the world without that acceptance having a tremendous influence on his manner of living. I know, however, that there are those who formally accept these statements that the Scriptures make about the body and still live on as thoughtlessly as a dog in his kennel, a pig in his sty, or a fattening steer in his feeding stall. As the body, so the soul, says Shakespeare:

There's nothing ill can dwell in such a temple:

If the ill spirit has so fair a house,
Good things will strive to dwell with it.

As the soul, so the body, says Spenser:

So every spirit, as it is more pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly might,
With cheerful grace and amiable sight.
For, of the soul, the body form doth take,
For the soul is form, and doth the body make.

And Everson confirms the thrust of both utterances:

"A broken complexion, a swinish look, ungenerous acts, and the want of due knowledge - all blab. Can a cook, a Chiffinch, an Iachimo be mistaken for Zeno or Paul? Confucius exclaimed, 'How can a man be concealed! How can a man be concealed!'"

Thinking of the body, Paul says: "**Let not sin reign in your mortal body**" (Romans 6:12). Sin, making life incoherent, plunging man into a gloom that ever deepens, into a restlessness that ever increases, into a remorse that will not be hushed, is full of heavy liabilities. As to the body, sin - the curse of all curses, the quintessence of all horrors, the causative element of all world suffering - is ever a seed big with future pain and grief.

As saith the poet:

For beauty's gesture and her loom of light,
For starry reason and for manly might,
Sin gives the skulking step, the furtive eye,
The curse, the groan, the death that can not die.

Sad, full of warning, wise words for us to heed, are these words which Thomas Watson wrote in the fifteenth Century:

I think the immortal servants of mankind,
Who, from their graves watch by how slow degrees,
The World-soul greatens with the centuries,
Mourn most man's barren levity of mind,
The ear to no grave harmonies inclined,
The witless thirst for false wits worthless leer,
The laugh mistimed in tragic presences,
The eye to all majestic meanings blind.

Thinking upon these things we see how necessary it is that we yield our ears to GOD as instruments of righteousness - so that our ears to GOD as instruments of righteousness will, as the Bible says,

- be "**opened to discipline,**"
- will "**bow down to GOD's understanding,**"
- will "**hear the reproof of life,**"
- will "**bow down to the words of the wise,**"
- will not be "**heavy that they can not hear,**"
- will not be as the poet says, "like a mildewed ear, blasting its wholesome brother."

In "Paradise Lost," Milton pictures an angel called Uriel being sent down from Heaven to look in the garden of Eden for the Devil.

He represents this angel with a wand in his hand, moving about the garden, but he can see Satan nowhere. At length he sees a toad lying in the ear of Eve. He touches the toad with the tip of his hand - and out springs Satan. The thought is that the Devil has captured the ear of the race and expects to hold it. And he will do it until some day the sinner hears the voice of the Son of GOD, and is made alive in Him.

The two senses - seeing and hearing - are prominent everywhere.

Two of the principle areas - music and painting - are developed by them. Music is useless if there be no ears to hear it; and paintings are worthless if there be no eyes to see them.

Seeing and hearing form a large part of our railroad systems, the signals for the sight, and the whistle and the bell for the ear. And at every crossing the traveler is halted by a sign board calling upon him to look and listen.

The major portion of our intelligence we get through seeing and hearing. And if the Gospel would win its way to the uttermost parts of the earth, it must accommodate itself to these two senses - the printed page for the eye and the voice of testimony for the ear.

But of the ears we speak now. Thing of the

WONDERS OF THE EARS

- Could any other but GOD conceive it?
- Could any other but GOD plan it?
- Could any other but GOD build it?
- Could any other but GOD fully understand it?

- Washington's monument, with its many stair steps, have men and women climbed.
- Stone gables of mountain heights have been with daring and careful feet scaled.
- The gloomy recesses of Mammoth Cave and other caves of earth into which no ray of sunlight or starlight enters, have men explored.
- The depths of the coral parlors of the ocean have men sounded.
- The finest marble mausoleums of earth have men admired.
- The dim aisles of glorious cathedrals have men reverently walked.
- The solemn grandeur of pyramidalic grotto have men invaded..

- The dusty bandages of mummies sleeping in the dust of centuries have men disturbed.
- Some tombs, like the tomb of King Tut, have men ransacked.
- Underground passage ways adorned with stalactite and stalagmite, have men wandered through.

But like no palace stairway man ever ascended,
 like no labyrinth of intricate passage ways every explored,
 like no fairyland of wonder,
 is the human ear.

- More wonderful than any arch man ever lifted,
 - More wonderful than any transept window man ever illuminated,
 - More wonderful than any musical instrument with which man builds rhythmic palaces of melody,
 - More wonderful than any Corinthian column man ever "adorned with lily work,"
 - More wonderful than any Gothic cloister man ever elaborated,
 - More glorious than primeval forest ever pierced by pioneer,
 - More interesting than "dislocated writing that looks like a profile drawing of the Sierra Nevadas,"
- is the human ear.

Yes, more mystifying the ear than any circular stairway ever created,
 More majestic the ear than any stone gable ever placed,
 More mysterious the ear than any shell home of sea fish,
 More interesting the ear than any petaled rose --
 And as romantic the ear "as any Bouguereau canvas."

Yes, again I say, more intricate the human ear than the embroidery on a kings' mantle,
 More surpassing in beauty than the skilled workmanship of the sculptor who "raises children unto God from the sterile womb of stone,"
 More enticing for study than the Urim and Thummin of the breastplate, or the gold ephod bound to the shoulders of the priest with wreathen chains.

Now 256 vibrations per second produce what musicians call the middle C note on the piano. Up to 9,000 vibrations per second - or 24,000 at the most - the ear still registers sound. And Mr. Huxley said that if our ears were keen enough we could hear the flowers grow. And George Elliot thought we should then die of the roar on the other side of silence.

What is the human ear - "Mysterious home of reverberation and echo?"

Talmadge called it a Grand Central Depot of Sound - headquarters, to which quick dispatches come, part of the way by bond, part of the way by cartilage, part of the way by nerve, the slowest dispatch plunging into the ear at the rate of 1,090 feet per second.

What is the human ear - with its grotesque contrivances?

It has been called "a small musical instrument on which is played all the music you ever hear" - "from the grandeurs of the August thunderstorm to the softest breathing of a flute." And the

delicacy of this instrument of music - only one quarter of an inch of surface and the thinness of one two hundred and fiftieth of an inch, and that thinness divided into three layers - has GOD's signature written all over it.

What is the human ear?

A wise man said it is a bridge leading from the outside natural world to the inside spiritual world - we being able to see the abutment at this end but the fog of an uplifted mystery hiding the abutment at the rate of 1,090 feet per second.

What is the human ear?

We agree with him who called it the whispering gallery of the soul. Dr. Allen says: "The average piano has a keyboard with eighty-eight keys. But you have a keyboard with fifteen hundred keys in each ear. The ear is so sensitive that, in a completely sound-proof room, you can actually hear the blood flowing through your vessels."

The marvel of the external ear! Capable of catching 73,700 vibrations per second, this external ear takes in all kinds of sounds - from the solemn groan of dying thunder on the distant wind to the irritating buzz of a fly, or the soft whispers of a sleeping baby's breathing.

Marvel at the external ear, adorned in all ages by precious stones, which is a precisely dressed porter ushering in thousands of sounds and sound waves in a day, some sound waves coming with noisy clamor and some coming gently like the glistening dew or falling light.

Marvel, as you imagine you can step inside the ear as a dwarf steps inside a palace, at the wonders of what goes on in the middle ear. After entering the outer ear, sound waves pass inward, reaching the middle ear, which is a little cavity in the temporal bone of the skull. The cavity is shaped like a drum, and is often called the tympanum, or ear drum. At the inner end of the auditory canal is the tympanic membrane. This stretches like a piece of thin skin across the bottom of the canal, and separates the external ear from the tympanum. The cavity of the tympanum is filled with air. Sound smites this drum and it trembles!

The message is taken from the drum by those mysterious little bones called, because of their grotesque shapes, the hammer, the anvil, the stirrup. then the stirrup, agitated by this news from the outer court of things, knocks at a little window and is hospitably received. But the sound is in a hurry to reach the brain. And so it is taken from this mysterious window by a tiny pool of water, just beyond it. And then waves from that microscopic pool of water are the elf-like fingers that play that many stringed instrument. At this point the nerves - wondrous nerves, marvelous nerves - quivering with news from time and eternity, take up the message and pass it on to the brain.

Now let us think of the

ENJOYMENT THE EARS AFFORD AND OF THE DEPRIVATION OF DEAFNESS

Talmadge said that the human voice - capable of producing 17,592,186,044,415 sounds, and all

that variety made, not for the regalement of beast and bird, but for the human ear - was GOD's eulogy to the human ear. He speaks, saying:

"For the ear everything mellifluous, from the birth hour when our earth was wrapped in swaddling clothes of light and serenaded by other worlds, from the time when Jubal thrummed the first harp and pressed a key of the first organ down to the music of this Sabbath morning. Yea, for the ear the coming overtures of Heaven, for whatever other part of the body may be left in the dust, the ear, we know, is to come to celestial life; otherwise, why the 'harpers harping with their harps'?"

Then Talmadge tells of how men have attempted to master the human ear, and "gain supremacy over this gate of the immortal soul," He says:

"Great battles were fought by Mozart, Gluck, and Weber, and by Beethoven and Meyerbeer, by Rossini and by all the roll of German and Italian and French composers, some of them in the battle leaving their blood on the keynotes and the musical scores. Great battle fought for the ear-fought with baton, with organ pipe, with trumpet, with cornet-a-piston, with all ivory and brazen and silver and golden weapons of the orchestra; royal theatre and cathedral and academy of music the fortresses of the contest for the ear. England and Egypt fought for the supremacy of the Suez Canal, and the Spartans and the Persians fought for the defile at Thermopylae, but the musicians of all ages have fought for the mastery of the auditory canal and the defile of the immortal soul and the Thermopylae of struggling cadences.

"For the conquest of the ear, Haydn struggled on up from the garret where he had neither fire nor food, on and on until under the too great nervous strain of hearing his own oratorio of the *Creation* performed, he was carried out to die, but leaving as his legacy to the world 118 symphonies, 163 pieces for the baritone, 15 masses, 5 oratorios, 42 German and Italian songs, 39 canons, 365 English and Scotch songs with accompaniment, and 1536 pages of libretti. All that to capture the gate of the body that swings in from the tympanum to the "snail shell" lying on the beach of the ocean of the immortal soul.

"To conquer the ear, Handel struggled on from the time when his father would not let him go to school lest he learn the gamut and become a musician, and from the time, when he was allowed in the organ loft just to play, after the audience had left, one voluntary, to the time when he left to all nations his unparalleled oratorios of *Esther*, *Deborah*, *Samson*, *Jephthah*, *Judas Maccabeus*, *Israel in Egypt*, and *The MESSIAH*, the soul of the great German composer still weeping in the Dead March of our great obsequies and triumphing in the rapture of every Easter morn.

"To conquer the ear and take this gate of the immortal soul, Schubert composed his great *Serenade*, writing the staves of the music on the bill of fare in a restaurant, and went on until he could leave as a legacy to the world over a thousand magnificent compositions in music. To conquer the ear and take this gate of the soul's castle Mozart struggled on through poverty until he came to a pauper's grave, and one chilly, wet afternoon the body of him who gave to the world the *Requiem* and the *G-minor Symphony* was brunched in on the top of two other paupers into a grave which to this day is epitaphless."

Thinking upon this we learn something of how great is the deprivation of deafness. How terrible

to be deaf. Since for the ear all musical instruments were made;

What a deprivation never to hear a mocking bird, the Beethoven of the boughs;

- Never to hear a quail whistle his bob-white call;
- Never to hear the dash of rain on a rood;
- Never to hear the roar of ocean's waves;
- Never to hear the doxology of worshipful assembly;
- Never to hear the a flute or organ or clarinet or bell or bassoon or choir or soloist or laughter.
- Never to hear music or chimes or an orchestra! What deprivation!

No wonder some one called the ear "the great Giant's Causeway for the monarchs of music to pass over"!

But a worse tragedy than to be deaf it is have two good ears keenly sensitized to every sound and voice and yet have ears such as the Psalmist mentions: "**Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear**" (Psalm 58:4).

How tragic the deprivations of deafness found among people! But more tragic for people to be found guilty under the indictment found in the Proverbs: "**A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue**" (Proverbs 17:4).

How terrible to be deaf - deaf as the ears of the Sphinx! But more terrible to have ears that are disobedient and rebellious, rebellious to the voice of rebuke and truth, disobedient to GOD's voice of love and wisdom and invitation, deaf to the cry of the poor and needy. Men dishonor GOD not through physically deaf and dead ears but through ears normal - ears pleased with vulgarity and tickled with the tale bearer's talk, which joy in the gossip's hurtful gossip. How Satan, the infernal enemy of our souls, is pleased when people yield their ears to be willing receptacles for dirty language, blasphemy, profanity, lying, deceitful declarations! That makes us to add Thackeray's words: "Let him that hath ears stuff them with cotton."

Wise it is to have our ears cut off, as Peter cut off the ear of Malchus, than to give ear to Satan. How we need to remember these words:

"The ear that heareth the reproof of life abideth among the wise" (Proverbs 15:31).

"As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear" (Proverbs 25:12).

How we need to have ears that are yielded to GOD as instruments of righteousness -

- ears opened by the LORD (Psalm 40:6),
- ears that incline themselves to the words of GOD's mouth (Psalm 78:1),
- ears that bow themselves to the understanding of wisdom,
- ears that are the ears of the wise that seek knowledge,
- ears that turn not away from hearing GOD's law,
- ears that, when Gospel sermons are preached, find not these sermons "as tedious as a twice told

tale, vexing the ears of a drowsy man,"

- ears that "listen to the voice of GOD, no matter how or when or where it comes."

Dr. Gordon asks, speaking of hearing: "Are your ears keen - the ears of your mind, your heart, your spirit? Do you not know that our actions and lives take on the quality of our hearing? GOD has five voices with which He speaks to us --

- The outer voice of nature,
- The inner voice of conscience,
- The intimate voice of circumstances,
- The tender voice of the babe when you are in its presence,
- The plain and unmistakable voice in the Bible.

How keen and responsive is our hearing?

"They have ears to hear, and hear not" (Ezekiel 12:2).

"Bring forth . . . the deaf that have not" (Ezekiel 43:8).

"Hear, O Israel, the statutes and judgments which I speak in your ears" (Deuteronomy 5:1).

"Hear . . . my declaration with your ears" (Job 13:17).

"Blessed are . . . your ears for they hear" (Matthew 13:16).

Listen to the voice of GOD's Word.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Do you have ears to hear when the Bible speaks and when saved men speak and when people who love GOD speak of what the grace of GOD can do for the lost? Not what environment, not what psychology, not what philosophy, not what political schemes, not what sociology, not what science can do, but what the grace of GOD can do. How GOD is glorified through our ears and how the Devil is shamed through our ears when we incline our ears to listen to GOD and turn deaf ears to Satan.

O for men with ears deaf to the voice of the Devil.

O for men with ears open to the voice of GOD.

Let him that hath ears,

- hear what GOD saith.
- And do what GOD commandeth.
- And go the direction that GOD pointeth.
- And hate the things GOD hates.
- And love the things GOD loves.

What an evil thing it is to have, when spiritual matters are in the balance, what the Bible calls "**dull ears**" or "**itching ears**" or "**uncircumcised ears**" or "**rebellious ears**" - and to be found among those of whom Paul speaks who "**turn away their ears from the truth**" (II Timothy 4:4).

Now I would take time to warn you against the usage or unusage of your ears that will prove your kinship to the wicked.

I-HEAR FAMILY

Members of this family turn away their ears from the truth.

Beware of the I-Hear folks. These are they who, their ears open to gossip, hear all that is going and keep going all that is heard. Know them?

- They hear what is talked and talk what they hear.
- They hear here, there, everywhere.
- They hear what was, what is, what shall be.
- They hear what cannot be, what ought not to be, and what should be.
- They hear the possible and the impossible, the visionary and the real, the utopian and the practical.
- They hear the result of all events, the beginning and the end of all happenings.
- They hear often.
- They hear much.
- They hear by day;
- They hear by night.
- They hear everything, all the time.
- Each of them hears.
- All of them hear.

The I-Hear folks never use ear trumpets, but they trumpet all the gossip they hear. In telling what they hear, they can take a square acre of silence and speak their voices all over it. They have ears for the voices of slanderers - wicked slanderers who, in their gossip about others, would slander the sun, murder the moon, accuse the stars, and throw ink on the rainbow.

The I-Hear people hear all the hearsay that is abroad - and keep abroad all the hearsay, uniting naughty tongues with evil ears. What is spoken in the closet they hear and repeat from the housetop. What is spoken once in private they hear and tell twice in public. What is made known behind closed doors, they make public property. What is painted in the dark with few eyes to see they picture in the light for all eyes to behold. The likelihood is that they will never become deaf. A pity, some think.

- Hearers of rumors, they spread rumors.
- Hearers of reports, they manufacture evil reports.

Rather perverse themselves, they twist things out of shape. Frequently they hear things altogether as things are not. Hearing, they make the numerator greater than it ought to be and the denominator smaller than it should be. Happenings that take place in the cellar, they hear occurred in the parlor. Understand?

If so, you understand that this family does not hear aright. And so understanding, you understand

right.

- Straight things these I-Hears make crooked and crooked things crooked.
- White they make black and black blacker.
- Sweet they make bitter and the bitter bitterer.
- Good they make bad and bad worse.

Herein is the iniquity of their hearing discovered.

- Hearing wild rumors they, delighting in the sensational, make the rumors wilder.
- Hearing of ant hills of transgression, they, pleased with exaggeration, make these ant hills mountains of unpardonable iniquity.
- Hearing uncertain and shadowy reports, they, wickedly definite, establish these in the ears of others.
- Hearing of trivial affairs, they declare boldly that upon these trivial affairs "the whole law hangeth and the prophets."

They hear all that happened, happens, and shall happen - and a little more. Hearing evil reports, they use the plus sign. Hearing good reports concerning those who merit praise and deserve honor, they put the minus sign into operation. Thus to their tongues and ears work in unison - diabolically.

And now let us think of

GOD'S EARS

"He that planted the ear, shall he not hear?"

GOD who gave us the ear hears all voices - in earth, in sea, in sky - all voices everywhere, all sounds of the universe. GOD hears all voices - man's voice in song or prayer or profanity. GOD hears the voices of all beasts and birds - the lion roaring in the jungle and the eagle screaming in flight toward its prey. Our laughter GOD hears. Our whispers GOD hears. The cry of the prisoner in the dungeon at midnight GOD hears. GOD who created man's ears, has ears. He hears - hears all we say.

We are told that Jupiter of Crete was always represented in statuary and painting as without ears - suggesting that he did not want to be bothered with the affairs of the world. But not so our GOD. His ears are open to the cry of the needy.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psalm 34:15).

His ears hear the words of oppression.

"Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God" (II Kings 19:16).

- What encouragement to know GOD hears the cry of the penitent, that GOD hears our prayers.
- What a terror for us to know that GOD hears all our evil words.
- What a comfort to know that GOD hears the soft flowing of our tears and the sobs of our grief.

- He hears the prisoner's sigh.
- He hears the dying syllables of wounded soldiers and shipwrecked sailors.
- He hears the child's "Now I lay me down to sleep."
- He hears "the fortissimo of brazen bands" in the Mardi Gras parade as well as the salvo of artillery on all battlefields.
- He hears what is whispered in the closeth.
- He hears what is shouted from the housetop!

He that planted the ear can hear.

Pray to GOD these words:

GOD, touch my ears that I may hear
Above earth's din, Thy voice ring clear.

By the ears of JESUS, ever attentive to a publican's prayer, ever keenly sensitized to a child's cry, ever sympathetic with a demoniac's wail, ever open to a leper's appeal for cleansing, ever attentive to a sinner's cry for forgiveness, I pray you, I beg you, to let your ears be yielded to GOD as instruments of righteousness.

Have the ear of the wise which seeketh knowledge:

"The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge" (Proverbs 18:15).

Remember these words:

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21:13).

Let this be said of you:

"Blessed are . . . your ears, for they hear" (Matthew 13:16).

Not this:

"But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear" (Zechariah 7:11).

Nor this:

"And they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 4:4).

Comfort your hearts with these words:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18).

And give ear to these words:

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 7:7).

~ end of chapter 3 ~
