

# Hearers and Doers of the Word

*Spiritual Maturity*

By Rev. Erik Guichelaar

sermonaudio.com

**Bible Text:** James 1:22-25  
**Preached on:** Sunday, November 5, 2023

## Grace Protestant Reformed Church

O-11225 8th Ave NW  
Grand Rapids, MI 49534

**Website:** [www.graceprc.org](http://www.graceprc.org)  
**Online Sermons:** [www.sermonaudio.com/graceprc](http://www.sermonaudio.com/graceprc)

We turn in sacred scripture to Ezekiel chapter 33 and we read this in connection with James chapter 1, verses 22 through 25. That's the text. James 1, we continue our series through the book of James but we first read Ezekiel 33 starting at verse 21. Ezekiel is the prophet who ministers to God's people in Babylon he was taken to Babylon in the second attack of Nebuchadnezzar upon Jerusalem, and in verse 21 he receives news that the city of Jerusalem has fallen in the third attack. So he is laboring in Babylon and he receives news of the fall of Jerusalem. Our focus is going to be especially on the last part of this passage. Ezekiel 33, starting at verse 21,

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. 22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. 23 Then the word of the LORD came unto me, saying, 24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. 25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? 26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? 27 Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. 28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. 29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed. 30 Also, thou son of man, the children of thy people still are talking against thee [or perhaps better, talking of thee] by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I

pray you, and hear what is the word that cometh forth from the LORD. 31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. 32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. 33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

So far we read from Ezekiel. We're going to look at that passage in the preaching a little bit. The text is James 1 verses 22 through 25. We're familiar with this first chapter. I'll just read the text. James 1 verses 22 through 25,

22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass [in a mirror]: 24 For he beholdeth himself, and goeth his way, and straightway [immediately] forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Beloved congregation of our Lord Jesus Christ, the passage we come across this evening in our series on James is a very appropriate passage for the occasion for a preparatory sermon. The question that comes before us this evening and the question that comes before us as we prepare for the Lord's Supper next week is this: are we actually doers of the word or are we hearers only? The word of God calls us to repent of our sins, to abhor ourselves and humble ourselves before God, to weep over our sins, hate our sins, and flee from them. Are you doing this? The word of God calls us to fly to the cross of Jesus, to call upon the name of Jesus and rely upon Jesus as the one who did and the only one who could bear the punishment for our sins. Are you doing this? The word of God calls you to live out of Jesus Christ a life of true thankfulness, laying aside all hatred, enmity, and bitterness against your neighbor, and walk in true love with your neighbor, particularly your brother and sister in Christ. Are we doing this? Or are we content in sitting under the preaching, being entertained by the minister, and then getting up and walking out of church and continuing along our merry way doing our own will and not doing the will of our Father in heaven? Maybe we go to Bible study. Maybe we memorize scripture. Maybe we make sure our children know their catechism well. Maybe to go further to use the language that Jesus uses, maybe we prophesy in Jesus' name. Maybe we cast out devils in Jesus' name. Maybe we do many wonderful works in Jesus' name but the question is, what are you actually doing? Are you doing the will of God? Or are you still working iniquity?

That's the concern of a preparatory sermon and that's the concern also of James in the text this evening. Here with verses 22 through 25, we're getting closer to the heart of the letter of James and the main theme of the letter. We'll get to that especially in chapter 2, but it's

already here. Faith without works is dead. You say you have faith, you say you're a Christian, you come to church, you sit under the preaching. Maybe it's even boring preaching that you put up with. Maybe it's unattractive preaching, but I do it. The question is, but are you doing it? Are you a doer of the word? Or are you a hearer only? This may seem obvious, but I'll say it anyway, if you are a hearer only, and not a doer, you're not welcome at the Lord's Supper and if you do come to the Lord's Supper, you will be eating and drinking judgment to yourself. We take as our theme, "Hearers and Doers of the Word," and we look at that theme under three points. First, the one who is a hearer only; second, the one who is a doer; and third, the blessedness that comes in doing.

The first point of the sermon has to do with the one who is the hearer only. That's covered in verses 22 through 24. But before we look at who that person is, let's first treat a few of the concepts that James brings up in this passage. First, in verse 23, when James writes of the word, and he writes in verse 23, "be ye doers of the word and not hearers only," what he is talking about there is the preaching. That's what we covered last week and in previous weeks. We saw that. When James writes back in verse 19, "be swift to hear, slow to speak, slow to wrath," he's actually talking about our response to the preaching. We must be listeners. When he writes in verse 21, "but lay apart all filthiness and superfluity of naughtiness, superabundance of evil, and receive with meekness the engrafted word which is able to save your souls," he's talking about the preaching. We must receive that preaching with meekness. It is able to save our souls. And so here in verse 23 when he writes, "be doers of the word and not hearers only," he's talking still about the preaching. We must not only hear the preaching, diligently frequenting the house of the Lord, but we then must also do. I am included in this, obviously.

We must do what the preaching calls us to do, first of all, second, down in verse 25, James introduces that idea of the perfect law of liberty. He's going to refer to it later on in this letter as well. That perfect law of liberty is not just a reference to the Ten Commandments, but it's a reference to the whole of scripture. The whole scripture, in a sense, can be referred to as the law of God. The whole scripture reveals to us what God's will is for us and our lives. To go further, the perfect law of liberty is a reference to the whole of scripture as these scriptures now come to us as God's people, as we are those who are the redeemed people of God, who have been begotten with the word of truth and who have been set free from the bondage and tyranny of the devil. For us who are in Christ, the scriptures not only show us our misery outside of Christ that we see it, but the scriptures also show us the freedom that is ours in Christ to walk in God's ways. That's really how the law even comes to God's people on Mount Sinai. In Exodus chapter 20, God says to his people, "I've delivered you from the land of Egypt. I've delivered you from bondage. You're set free. You're no longer servants of sin. You're no longer under the tyranny of your taskmaster. And now this is my law for you. This is the perfect law of liberty." In the way of walking, according to this law, you will experience the freedom that you truly have in Jesus Christ. Freedom to do the good. Freedom to live unto God in all good works. Freedom to work works of righteousness and not works of evil. In Christ you have the freedom to love God and to love your neighbor. That's freedom and the law shows you how to live in that life of freedom. It's the perfect law of liberty and that word "perfect," just like it was used earlier in this chapter, we can understand that word

"perfect" to refer to mature. It's the law of liberty that makes you perfect and complete and spiritually mature and that's what we want. We want the strict preaching of the law in part because that strict preaching of the law will press us forward towards spiritual maturity. These are the things James has in mind as he writes this passage.

Now with those concepts explained a little bit, I want to go back to verses 22 through 24 and now talk about this one, this person who is a hearer only and not a doer. Who is this man? Who is this woman? Who is this young person? Well, he or she is one who sits under the preaching, sits under the scriptures as they're opened up and applied to God's word and to God's people, and they do listen, they do hear what's being brought across the pulpit but they don't do. He or she doesn't do what he or she is instructed to do. In verses 22 and 23, James uses the figure to explain, uses a figure to explain who this kind of person is, "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass," in a mirror, "For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." So think of a person who looks in a mirror. We all know the idea. We all look in a mirror to one degree or another. Maybe after we get out of the shower or when we are shaving or putting on some makeup, we look in the mirror. Now evidently in James's day, mirrors were not the same as what we have today. In James's day, all they really had was polished metal so that in order to really get a good look at yourself, you really had to look into that metal and look at yourself from different angles in order to get a good idea of what you looked like. But the point James is making is this, imagine a person who looks into the mirror, looks at himself, but he doesn't actually care what he looks like. He looks into the mirror, maybe simply out of a sense of duty or a sense of habit, and he looks, and he shrugs his shoulders, doesn't do anything to fix his appearance, doesn't really look into the mirror, and then he simply moves on with his day. It sounds odd. Why would you even look in the mirror to begin with? But that's how it is. He looks at himself, doesn't actually care what he looks like, and goes his way and immediately forgets what he looks like and he forgets so quickly because, well, he doesn't really care. His looks aren't that important to him. James says, that's like the man who hears God's word and doesn't do it. He hears the preaching. He sits under the preaching. He hears the duties and the directives of God's word. "Repent of your sins. Flee to Jesus Christ. Walk in a new and holy life." But that person gets up from his seat, he walks out of church, and he immediately, she immediately forgets what he has heard. He goes to church maybe out of a sense of duty or a sense of habit. He opens the scriptures, he listens to the preaching, and then he shrugs his shoulders and doesn't do anything in response to the preaching. He gets up and moves on with his day living exactly the same way he was living before he sat under that preaching. And the idea can even be this, he knows sound doctrine and he's so very sharp in picking out heresy but he doesn't actually apply that word to himself. He gets up, leaves church fundamentally unchanged. And why does he forget so quickly? Just like that man looking in the mirror, because he doesn't really care what he looks like, because what God's word says isn't all that important to him.

And what does verse 22 say? Verse 22 says, such a man is deceiving his own self and that's a scary thought. That's something I think is a little unnerving. Here's a person. He goes to church. She goes to church every Sunday since under the word. He or she knows

his or her doctrine. He or she thinks that he is a Christian, that she is a Christian. He thinks what he's doing is right and acceptable. She thinks she's going to heaven when she dies. But they are deceiving themselves because they are not true Christians and when they die, they are going to hell. That's scary and some here might hear that and say, "Well, what about me," right? "How about if that's me? I think I'm a Christian. Could I actually still be going to hell when I die?" And the issue is simply this: are you actually doing what God commands of you? It's very simple, really. Are you repenting of your sins? I mean, honestly. Honestly are you repenting? In your personal life, are you really flying to the cross of Jesus Christ for forgiveness? Are you really? Are you honestly striving to live an upright and new life, striving to live unto God according to all his commandments? Are you doing things merely outwardly, merely for appearance, merely maybe because you have to, to please others, maybe to please yourself?

This reality of self-deception is something addressed in scripture. In Matthew 7, Jesus says at the very end of his Sermon on the Mount, he gives all these instructions and then at the very end he says that there will be many, there will be many who appear before Jesus at his second coming and they will say, "Jesus, we were your disciples. We prophesied in your name. We cast out devils in your name. We did great things in your name." And Jesus will respond to them and say, "I never knew you. Depart from me, ye that work iniquity." Jesus says there will be many who hear the word. Maybe they live their whole lives in the church. They impress others, but they don't actually do the will of their Father in heaven and Jesus says, "I have not been deceived by you. Depart from me. Now is the time for honesty. Depart from me."

Think of the Pharisees, right, who followed their own laws because they didn't want to hear God's laws. Think of the Sadducees who indulged themselves in sinful, filthy living. Think, for example, of someone like the rich young ruler who hadn't committed adultery, hadn't stolen, hadn't killed, honored all in authority over him, but his heart was set on the things of the earth and Jesus says, "How hardly, how difficult, shall they that have riches enter into the kingdom of God." And then you remember what he says, "With man it's impossible, with God all things are possible." That's a real word of warning.

Or think of what was going on in the days of Ezekiel. That's why we read Ezekiel this evening, because it was exactly that phenomenon that was going on in the days of Ezekiel. The people were avid, enthusiastic hearers of the word of God but they were not doers. It almost sounds like a strange phenomenon happening in Ezekiel's day. Ezekiel was a prophet of the Lord. He was a preacher preaching God's word to the people and we read that the people would flock and come and listen to Ezekiel preach. In fact, not only would they come and hear Ezekiel preach, but they would talk to each other throughout the week about the sermon by the door and by the wall. They would even invite their neighbors to come with them to church to hear the prophet declare the word of the Lord. They were enthusiastic about the preaching. This is far different than what you might think would have been the case. It wasn't the case in the days of Jeremiah. In verse 30, we read explicitly that the people in Ezekiel's day wanted to hear the word of God. You can imagine the people loved the sharp preaching of the word. The people loved to hear new things from the Lord, have their intellect exercised. But in verses 31 and 32, God

enlightens Ezekiel on how things really were going with the people. God says, "Ezekiel, they are treating you merely as an entertainer. They come to church, they sit down. They act like they care. They're acting like my people. They come in their church clothes. They hear the preaching. But Ezekiel, all that you are to them is like a lovely singer or a lovely song of someone who can sing well, or you're playing an instrument beautifully. They like your voice. They like your eloquence." They like how he's exercising their minds. They like how he could preach so powerfully exactly what God's word was saying but all that Ezekiel was to them was an entertainer and at the end of verse 31, God says, "They hear you preach, they shake your hand at the end of the service, they say, well done, preacher, and then they go home and they continue to live their covetous, lustful, envious lives."

He preached powerfully to the people. Ezekiel preached to the people and he said, Love the Lord. Turn from your sins." And the people said, "Wow, what preaching Ezekiel? Good sermon." But no. "We like your preaching. Oh, you preach election. You preach God's sovereign grace. You preach repentance. You preach it just like how it should be preached." And they said, "But now we will go home and we will forget what you actually said. We will continue to sleep with our neighbor's wives We will continue to live unchastely in our single lives and in our dating relationships. We will continue to look at porn. We will continue to dishonor our parents. We will continue to cheat the one with whom we have business dealings. We will continue to abuse our neighbor with our words. We will continue to feed this inner bitterness and this desire for revenge. We will continue to get drunk. We will continue to be friends with the world. We will continue to turn our eyes towards our idols. And oh yes, Ezekiel, we will continue to eat the meat with the blood in it. After all, Ezekiel, it tastes better with the blood in it. Never mind what God's law says."

That's what was happening in Ezekiel's day, "They come unto thee as the people cometh and they sit before thee as my people and they hear thy words but they will not do them. They hear thy words but they do them not. With their mouth they show much love but their heart goeth after their covetousness." Isaiah puts it this way, Isaiah 29, "This people draw near me with their mouth and with their lips do they honor me, but have removed their heart far from me." Well, there's nothing new under the sun, is there? James has this exact same concern as he's writing to the saints in the early New Testament church, perhaps the earliest letter in the New Testament, and he's got the same concern. I think this is also a real concern today, individuals sitting under the preaching, while openly or privately indulging in perverse and sinful lifestyles. Superficial Christianity. And the thing is, we can fool many people, but the worst is when we're deceiving ourselves, and the worst is when we're not honestly bringing ourselves before God. Before God. We care only about what the people think, about our image in front of others. We care only about ourselves, our earthly comforts and desires, rather than God's honor and glory.

And then under that kind of pressure, the preaching will change too. Then the preaching is no longer the preaching of the law of God, that perfect law of liberty. Then the preaching is no longer, or the desire for the preaching is no longer, "Show me my desperate need for Jesus, and drive me to Jesus, and then teach me to bring forth the fruits

of righteousness," but then the preaching becomes this, "Entertain us, Pastor. Give us nice stories. Give us some light humor sprinkled into the sermon. Give us the warm fuzzies. Don't call out my sin because then, you see, the preaching puts me in a bind because it leaves me with no choice but to change my ways and turn from my sin, or it leaves me more hardened in my sin. Don't let the preaching be that mirror in which I see myself because yes, I'll listen to the preaching, I'll look in the mirror, but then I'm going to straightway forget what it showed me and go my merry way."

Beloved, that's the one who hears the word but doesn't do it and this is a week of self-examination. How are we doing? Are we guilty of living this way lately? That's what this week is for. Have I been deceiving myself lately? Have I been compromising God's holy law in my life? Have you? Repent of your sins. Put away your sins. Do what needs to be done to make things right in the sight of God. Rest in Jesus Christ. Call on God through the name of Jesus Christ, asking for forgiveness in his blood and then come next week as those who truly are not just hearers, but also doers of the word, who are also looking to be fed and refreshed, strengthened to walk this holy life that I've been called unto.

Well, this leads us to the second point of the sermon. We've looked at the one who is the hearer only but now who is the one who's also a doer of the word? Well, that's verse 25, "But whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." There's a few things to point out here. First, that word "looketh" in verse 25 has the idea of stooping down in order to take a close look. It's actually the same word that's used in John 20 verse 5 and John 20 verse 11 where you read of 1 John or 1 Peter and then Mary peering into the sepulcher at the time of Jesus' resurrection, and they stoop down and they look. That's the word here, to stoop down to take a close look. It's a look that takes something in.

So the picture here is of a man who's bent over a mirror on the table and he looks into that mirror with a penetrating, careful look. Then second, there's the language in verse 25, "and continueth therein," and that word has the idea either that a person keeps looking into that mirror and he really gets a good look at himself, what the mirror is showing him, or probably more likely, he remembers what he saw when he looked in the mirror, and now he continues to remember what he has seen. And now we need to remember that James is not talking here about an actual mirror, but he's talking about the perfect law of liberty. He's talking about looking, peering in, stooping down, and taking a close look into scripture, because scripture is the mirror that shows us who we are.

So the idea is this, this man is different than the man who forgets because this man is careful when he looks into God's word. This man is attentive when he sits under the preaching. She's concerned about what God's word has to say about her. And then when the preaching is done, and the man gets up, he remembers what the preaching has told him, and he lives accordingly. And the preaching not only tells him who he is, the preaching also tells him who God is, and the preaching tells him who he is as a sinner with a sinful nature, and the preaching also tells him who God is as one who searches the heart, as the one who will not be mocked. But then the preaching also tells him that God

is a God of mercy, who delights in showing mercy. The preaching tells him that God, our Maker, is such a gracious God that he himself, the Maker of heaven and earth, came into our flesh and he himself walked on this earth 2,000 years ago and he fulfilled his promises through the suffering and death and resurrection of Jesus Christ, who is God come in the flesh. And the preaching tells that man who's looking into the perfect law of liberty, the preaching tells that man that all who fly to Jesus Christ will be received. And the preaching tells him that Jesus is the only mediator there is between God and man. And the preaching then showcases who Jesus is as the perfect one, the righteous one, the one alone who has kept God's law perfectly, and the one who atoned for the sins of God's people, and he's the one alone in whom we find forgiveness of sins, and he's the one also who strengthens us to walk in a new and holy life. And the preaching tells that man and that woman and that young person that Jesus today is a merciful and faithful high priest. He understands our brokenness. He understands our weakness and he is one who has compassion and love. And then the preaching also sets before the child of God the calling he has and she has to live out of Jesus Christ to live in true thankfulness. And that man looks into these realities, he knows them from scripture and he remembers them as he gets up and he walks his way and he lives his life in harmony with these things so that he is the man who becomes truly poor in spirit because he knows who he is of himself.

And he never outgrows that but as he looks into God's word, his self-knowledge grows deeper and deeper. He becomes one then who's not only poor in spirit, but who hungers and thirsts after righteousness, and he looks to Jesus alone as the one in whom forgiveness and salvation is to be found and he tastes and he experiences that forgiving grace and he exalts in it. And he thus becomes one who also responds to that mercy with a life of holiness. He's one who shows mercy. He's a peacemaker. And he expresses his gratitude every day for the salvation he has freely received because the fact is, the fact is, one cannot know his sins are forgiven without becoming thankful and happy in his life. And when the word gives him the exhortations to be holy, to walk in love and peace, to live righteously, he does that.

A small beginning, but that's what he's pursuing and what you get then is this constant process in which he grows in knowledge, which brings about greater obedience, which also brings about greater knowledge, which brings about greater obedience, and he grows and she grows. He keeps looking into the law. He keeps sitting under the preaching and he keeps doing it. Looking and doing. Looking and doing. And he grows. He grows in spiritual maturity. His faith becomes manifest in a life of good works. Again, he's not perfect. There too, he remembers God is gracious, God is good and merciful, and he once again goes to God, he confesses his sin, and he seeks for the grace that comes only through the cross of Jesus Christ and what happens? What happens is this, that man, that woman experiences the law of God to be exactly how James describes it. It is the perfect law of liberty. He experiences that walking in the way of God's word, living out of the power of the cross of Jesus Christ there is freedom, freedom from sin, freedom from shame, misery, a guilty conscience, from envy and bitterness and hate and drunkenness and porn and wrath and a guilty conscience, and he experiences the truth of what Jesus says in John 8, "If you continue in my word, then are you my disciples indeed, and you shall know the truth, and the truth shall make you free."



And he rejoices in it. That's the man of God, who hears God's word, and who does it. The question again for us is this: who are we? Who am I? Well, I may say I have faith. I may say, "Lord, Lord," but the question is, am I doing his will? I'm not saying suddenly that we're saved by our works. That's not the truth being communicated here. But the reality is, if I love God, if I know Jesus as my Lord and Savior, and that I am saved by grace alone, and I am the object of God's unconditional love, if I do know who I am outside of Jesus Christ, and I know now also who I am as one who belongs to Christ, and I know the joy of forgiveness, and I know the good news of salvation, then this is what I do. Jesus says, we heard it this morning, "If ye love me, keep my commandments." And what that, of course, means is also this, that we place a premium on being in God's word, right? I'm looking into that perfect law of liberty. Day and night it is my meditation and we struggle with that, but we still want that. That's my hard attitude.

Well, what does James go on to say at the end of the text? He says, this man, the doer of the word, shall be blessed in his deed. There is a blessing, there is blessedness and happiness that comes in the way of walking in the perfect law of liberty, in the way of obedience. The child of God enjoys God's smile. Walking by faith, he enjoys the freedom that he has in Jesus Christ. Now you look over there and you see the one who's a hearer, but he's not a doer. He's not doing it. You think he's happy? Honestly? Maybe from an earthly point of view, he puts on that show of happiness. Maybe he doesn't even do that. But he knows he's not blessed of the Lord. The way of sin is the way of misery and destruction. The way of sin is the way of constant bitterness, discontentment, and anger and that won't be the experience he or she has only in this life, that will be the experience also in the life to come. But the man, the woman, and the child who is a hearer of God's word and a doer, he is blessed in his deed. The deed itself is a blessing. The deed itself is a privilege, a gift of God's grace and further blessings flow forth out of the deed being done. Look there that verse? "He who has much, to him will be given even much more. And to him who doesn't," I'm not quoting it right now, "but he who doesn't even have any, to him will be taken away even that which he has." Further blessings flow forth out of deeds being done.

Congregation, this is what I want for you as your pastor. This is what James, as an elder in the church at Jerusalem, wanted for the saints to whom he was writing. This is what the consistory wants for us. This is what we want for each other, isn't it? So a sermon like this is not some legalistic, do this, do that. The sermon is this: there is joy in the way of obedience and there is misery in the way of sin. It's how God deals with us. And our next sermon is going to really put before us what that true religion is, that pure religion, walk in love, be compassionate, and keep yourself unspotted from the sin that is in the world.

Well, this week is a week of self-examination. Let us consider ourselves this week and ask whether we are walking in the faith. Am I a doer of the word? Or am I a hearer only? I can say for myself, this past week as I was meditating on this, I had a situation where it was this word that prompted me to do what in my own family and in my own home what I knew needed to be done, what I should do, and what I was neglecting to do. And the word came to me and said, "Yeah, you're a hearer. You're even a preacher, but are you a

doer?" So God's word has its effect. Am I a doer? Are you a hearer only or are you also a doer? And just remember, part of being a doer involves this, that I also flee to the cross. I look to the Lord for forgiveness. I confess that my only salvation is found in him alone. I do abhor myself and I do hide myself in the bosom of my Savior Jesus Christ, and then also, I live out of him. Amen.