

25-0119a - Detailed Summary

25-0119a - *The Double Minded, Part 1*, Jim Lokenbauer

Bible Readers: Mike Mathis and Roger Raines

This detailed summary by Grok, xAI

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

(Transcription by TurboScribe.ai)

The Double Minded, Part 1

Summary of Transcript (0:04 - 29:58)

Scripture Readings

1st Scripture Reading (0:04 - 0:47), Mike Mathis

Psalm 12:2,

The speaker begins by introducing two scriptural passages for the sermon. The first reading is from Psalms, specifically Psalm 12:2, which discusses the deceitful nature of human speech with flattery and double-heartedness.

Psalm 119:113,

The second Psalm reading from 119:113 expresses a dislike for the double-minded while affirming love for God's law.

2nd Scripture Reading (0:52 - 1:45), Roger Raines

James 1:5-8,

The second scripture is from James 1:5-8, which advises those lacking wisdom to ask God for it in faith, without doubt, warning that doubt leads to instability and lack of reception from the Lord.

Summary

Preacher: Jim Lokenbauer

(1:50 - 2:18) Personal Health and Reflections on Illness

The speaker greets the congregation, humorously noting his relief to be standing before them rather than being ill. He shares his recent experience with a persistent virus within his family, leading him to ponder whether the illness was natural or potentially man-made, drawing a parallel to the known origins of COVID-19.

(2:18 - 3:08) Conspiracy and Gratitude

He expresses skepticism about the virus, suggesting it might have been engineered in a lab for nefarious purposes like pharmaceutical profit or population control. He then quickly apologizes for his "rant" and extends gratitude to those who covered for him during his absence, acknowledging the burden this placed on others.

(3:11 - 5:57) Introduction to the Theme: Double-Mindedness

The speaker introduces the sermon's theme, double-mindedness, noting its rarity in church discussions despite its relevance in Christian life. He explains the term using its Greek origin, 'disukos,' meaning double-souled or double-hearted, and highlights how this concept is addressed in both the Old and New Testaments, particularly in the book of James.

(5:58 - 8:48) Further Exploration of James and Faith Testing

He delves deeper into the book of James, mentioning previous sermons on the topic of "Tests" from James chapter 1, which dealt with how trials test and prove one's faith. He contrasts trials permitted by God with temptations instigated by Satan, emphasizing that while trials aim to strengthen faith, temptations aim to lead one astray. The speaker warns about the dangers of weak faith leading to no faith, setting the stage for discussing different types of faith warned against in scripture.

(8:49 - 14:32) Reiteration of Scripture and Types of Double-Mindedness

The speaker revisits the scripture readings, focusing on the theme of double-mindedness as expressed in Psalms and James. He categorizes double-mindedness into three types: the hypocrite, those who only assent to the belief in God intellectually, and those who are divided between serving God and another master. He elaborates on the nature of hypocrisy, citing Webster's definition and Jesus' condemnation of the Pharisees in Matthew 23 as examples.

(14:33 - 21:20) Hypocrisy in Early Church and the Example of Peter

The speaker discusses how hypocrisy affected the early church, using the example of Peter, who, despite his pivotal role in early Christianity, fell into hypocritical behavior. He recounts the episode from Galatians where Paul publicly opposed Peter for withdrawing from eating with Gentiles due to fear of Jewish Christians, illustrating how even leaders can succumb to double-mindedness. Peter's example serves as both a warning and an encouragement for repentance and restoration in faith.

(21:21 - 24:28) Further Discussion on Peter's Double-Mindedness

The speaker continues to discuss Peter's lapse into hypocrisy when he ceased eating with Gentiles due to fear of Jewish Christians from Jerusalem. This behavior was rooted in doubt, which James addresses as leading to instability. Peter's actions demonstrated a division between adhering to the Old Testament law and the new law of liberty under Christ, essentially serving two masters. This double-mindedness influenced others, including Barnabas, showing how one's actions can have a cascading effect on the community. Paul's public correction of Peter was necessary to address this

public sin openly, though Paul suggests in Galatians 6 that correction should be done gently to fulfill Christ's law. Peter's acceptance of the rebuke indicates his repentance, showcasing a model for handling public sins within the church.

(24:29 - 24:54) Assent-Only Faith as a Form of Double-Mindedness

The speaker introduces another category of double-mindedness: those who only assent to the idea of God intellectually but show no change in behavior or life. This form of faith is described as the weakest, arguably amounting to no faith at all.

(24:55 - 25:38) The Lack of Genuine Change in Assent-Only Faith

Here, the speaker elaborates on how individuals might claim to believe in God or Jesus but do not exhibit transformation in their lives. This kind of belief is compared to mere awareness of God's existence without forming a personal relationship or altering one's lifestyle accordingly. Such people continue living as they always have, with no real impact from their professed beliefs.

(25:40 - 27:11) Repentance and Genuine Faith

The speaker defines genuine faith through the lens of repentance, using the Greek term "metanoia," which means to think differently after hearing the gospel. True belief leads to a change in behavior, evidenced by the production of good fruit or actions. Repentance is not just acknowledgment but transformation, leading from one state of behavior to another, like ceasing harmful actions and making amends.

(27:12 - 29:58) The Consequences of Assent-Only Faith

The speaker criticizes assent-only faith by contrasting it with God's actions in Genesis, where divine repentance led to the flood, showing that true repentance involves action. Those who claim faith without this transformation are not pleasing to God, as they do not exhibit the fruits of repentance. Such individuals might face judgment with the words "apart from me, I never knew you," since their faith lacks the necessary action to validate it. The sermon concludes with an invitation for assistance or prayers from the church, signaling the end of the discussion on double-mindedness.