

25-0119p Transcript

25-0119p - *The Double Minded, Part 2, Jim Lokenbauer*

Bible Reader: John Nousek

This transcript transcribed by TurboScribe.ai

See a detailed summary: [Detailed Summary HTML](#) - [Detailed Summary PDF](#)

(Detailed Summary by Grok, xAI)

The Double Minded, Part 2

Transcript (0:04 - 33:10)

Scripture Reading

Bible Reader: John Nousek

James 4:7-10,

(0:04) Good evening. So this evening's scripture reading, the mouth of God, comes to us in (0:13) the form of the book of James, James 4, verses 7 through 10, which reads as follows.

(0:23) Therefore, submit to God, resist the devil, and he will flee from you. Draw near to God, (0:31) and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, (0:40) you double-minded. Lament and mourn and weep. Let your laughter be turned to mourning (0:47) and your joy to gloom. Humble yourselves in the sight of the Lord, and he will lift you up. (0:56) Amen. (0:57)

Transcript

Preacher: Jim Lokenbauer

(1:02) Good evening, everybody. Nice to see Helen here. Welcome.

Good to see everybody. (1:11) Today we were discussing double-mindedness and what that is. The teaching comes from the book (1:18) of James, known as the New Testament book of wisdom, and James has a couple of themes in (1:28) the letter that he wrote.

He talks about faith and he talks about trials, (1:35) and in regard to faith, he mentions the double-minded, and he really doesn't have (1:49) good things to say about those who are double-minded. What is double-mindedness? What (1:57) is it to be double-minded? James is the only New Testament writer to actually use the Greek word (2:06) for double-minded, and it's only found in James 1.8 and 4.8. The word is *disukos*, (2:15) as mentioned this morning, and that means somebody who has two souls, two hearts, two minds. (2:28) Some credit James with the coining of this Greek word in the same way that the apostle John was (2:34) credited for coining the term the Lord's Day, and in Greek that's *kouriaki hermera*, which is Sunday.

(2:45) That was John's unique Greek word that he made, and people attribute *disukos* uniquely with James. (2:55) Other New Testament writers allude to this condition of being double-minded (2:59) without actually using the word itself, and it is mentioned in the Old Testament by word. (3:07) I estimated this morning that there were perhaps three main conditions of the soul (3:14) that can be called double-mindedness.

We looked at the first two this morning. The first was (3:21) hypocrisy. The second were those who assent to the idea of a God but never commit to it.

(3:32) Then our third example of double-mindedness that we'll explore tonight are Christians who (3:39) genuinely believe in God but are divided between two masters. Sadly, it is a fairly common (3:50) condition because many Christians, even faithful Christians, may find themselves affected by this (3:59) condition on occasion. I know I have.

I've wrestled with it on occasion. It is important (4:09) to frequently do an assessment of yourself by looking into God's mirror, James calls it, (4:18) or as he refers to it as the perfect law of liberty, and there we'll get a real (4:27) picture of ourselves. The Spirit, working on our own conscience, will prick our heart to see (4:36) ourselves the way that God sees us.

If you don't like what you see, it's time to repent (4:45) and go on a course correction in your life to get right with God. (4:52) Serving a second master can come in many different forms. It can be the pursuit of (4:59) material things such as cars, motorcycles, houses, properties, clothing, music, gadgets, electronics, (5:08) stuff, money, or a collection of something, etc., or perhaps advancing up in social circles, (5:19) clubs, or job positions, or your place on a sports team, or interest in a particular hobby.

(5:28) You get the idea. Any of those things in and of themselves are not evil, (5:36) but when you place more time and value on those things instead of the things of God, (5:43) it's time for a change. Our Lord Jesus was very clear about this condition of soul.

(5:51) He said in Matthew 6, 24, no one can serve two masters, for either he will hate the one and (6:00) love the other, or else he will be devoted to one and despise the other. You can't serve both God (6:07) and mammon. Many people feel that mammon simply means money, but it's much more than that.

It's (6:20) much more of a deeper issue within the soul. Many think that it means money, wealth, or riches, (6:34) as is translated in many of the versions of Bibles. Strong's Greek dictionary says it comes from the (6:43) word *mammonos*, which means figuratively wealth personified, or avarice deified, (6:53) and avarice is covetousness.

You make it your God. What that definition means is that your desire for (7:04) wealth becomes so consuming. You are wealth.

It personifies in yourself. You become greed. (7:14) Likewise, your desire for wealth is so consuming that your avarice, or covetousness, becomes (7:22) your God.

The object of your desire is your idol. You've become an idol worshiper. (7:36) So there is a sickness of the mind going on in the individual who is pursuing this other master (7:43) in their life, and the object of their attention is an idol.

John warned the church children, (7:55) his parting words in his letter, children, keep yourselves from idols. (8:03) Money itself is just an object. It can be neither good nor bad.

But when you love that object, (8:13) or the pursuit, loving the pursuit of that object, personifying or deifying it, making it your God, (8:21) it is an idol. Remember Paul's instruction to Timothy in 1 Timothy 6.10, (8:29) for the love of money is a root of all evil, by which some, because they desire it, have (8:37) gone astray from the faith and have pierced themselves with many pains. Paul is speaking about (8:46) the double-minded Christian.

The Hebrew writer gives us the solution to this dilemma in Hebrews (8:55) 13.5. It says your lifestyle must be free from the love of money, being content with what you have. (9:09) For he himself has said, I will never desert you. I will never abandon you.

(9:17) We must get it in our heads to be content with what we have and to trust God that he will always (9:25) be there for us. Doesn't Jesus also say, for where your treasure is, there your heart will be also? (9:35) So we must focus on making it to heaven and reject the worldly thing, the worldly saying, (9:43) he who dies with the most wins. That's worldly wisdom.

You're going to find out where that comes (9:51) from in a minute. Paul gets our focus on where it needs to be with these words. (9:58) 2 Corinthians 4.18. So we fix our eyes not on what is seen, but on what is unseen.

For what is seen (10:07) is temporary, but what is unseen is eternal. So our focus isn't on this life or stuff. (10:19) It's on heaven.

Yes, we have to live this life. Yes, we've got to make money to make ends meet, (10:27) and God will help you there. He's not going to turn his back on you.

He knows before you even (10:34) ask what you need. We just have to trust him, put our lives in his hands, and depend on him. (10:45) 3 James.

James's letter was so impactful on the subject of double-mindedness that the church, (10:54) after the generation of apostles, started using this term in their teachings to describe the soul (11:03) who has this condition of double-mindedness. We know this because several of the students (11:10) of the apostles and their students have been recorded as using this term. (11:18) Yes, those students of the apostles went on to write their own letters to the various churches, (11:25) and many of their works have been preserved.

From those holy fathers of the first century, (11:33) many of you may have heard of an elder from Antioch Church by the name of Ignatius. (11:42) I think the Catholic church even turned him into a saint, even though he was already a saint. (11:51) As a matter of fact, right on Lorraine Road at West Boulevard is St. Ignatius Church.

(11:57) But this Ignatius in his real life, not what the Catholics imagined about him, (12:04) anyhow, Ignatius wrote letters to different churches, which I think is wonderful that they (12:13) carried on this tradition of communication to get the gospel out, to teach others, (12:20) and it was important for that method of teaching for the church to grow. So these letters have (12:28) great value because these are Christians, godly men. Anyhow, Ignatius wrote a letter, (12:38) and he wrote it to a student of his named Hero, and this particular letter circulated (12:45) through the churches, and he wrote, (12:47) God, keep God in remembrance, and you shall never sin.

Be not double-minded in your prayers, (12:57) for blessed is he who doubts not. For I believe in the Father of the Lord Jesus Christ, (13:04) and in his only begotten Son, that God will show me, Hero, upon my throne, and speed, (13:11) therefore, to your course. I charge you before the God of the universe and before Christ, (13:18) and in the presence of the Holy Spirit, they believed the Trinity Doctrine, (13:25) and of the ministering ranks of angels, keep in safety that deposit which I in Christ have (13:32) committed to you, and do not judge yourself unworthy of those things which have been shown by (13:39) God to me concerning you.

I hand over to you the church of Antioch. I have commended you to (13:49) polycarp in the Lord Jesus Christ. So he was installing this young, not young man, but this (13:59) man named Hero, probably to become an elder of the church of Antioch, where he was, and perhaps (14:07) he was close to passing on at this point in his life.

But the name polycarp also may be familiar (14:17) to you. I know Wally is familiar with the word, or the name polycarp. We kind of joked about it a (14:24) little bit.

The man of many fish, I don't know, what does polycarp mean? Anyhow, so that name might (14:33) be familiar to you. He was a student of the Apostle John, and a contemporary of Ignatius. (14:43) Another student who was familiar with James's letter and teachings was Clement, (14:50) and he was a student and fellow laborer with the Apostle Paul, and was mentioned in the Philippian (14:58) letter by name, and as being written in the book of life.

Wow, that is a pretty good credential (15:10) by Paul, speaking of his fellow laborer Clement. And Clement wrote letters to various churches, (15:20) and in this one he wrote a letter to the church of Corinth, where he says, (15:25) the all-merciful and beneficent father has bowels of compassion toward those that fear him, (15:33) and kindly and lovingly bestows his favors upon those who come to him with simple mind. (15:41) Wherefore, let us not be double-minded, neither let our soul be lifted up on account of his (15:49) exceeding great and glorious gifts.

Far from us be that which is written, wretched are they (15:56) who are of a double mind and of a doubting heart, who say, these things we have heard even in the (16:04) times of our fathers, but behold, we have grown old and none of them has happened to us. Does (16:11) that sound familiar to those who know Peter's second letter? Ye foolish ones, compare yourselves (16:19) to a tree. Take, for instance, the vine.

First of all, it sheds its leaves, then it buds, then it (16:26) puts forth leaves, then it flowers, after that comes the sour grape, then it follows with ripened (16:32) fruit. You perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and (16:39) suddenly shall his be accomplished, as the scripture also bears witness, saying, speedily he (16:47) will come and will not tarry, and the Lord shall suddenly come to his temple, even the Holy One (16:54) of whom you look to.

He was quoting there from Habakkuk 2-3, the Hebrew letter 1037, and Malachi (17:04) 3-1. So Clement was familiar with Paul's teaching, the Old Testament, other writings that have (17:13) accumulated into our now New Testament Bible, and he himself has written letters to the church. (17:22) They never made it into our canon, so to speak, our Bible, but you can see by his writings he was (17:31) influenced by James on the subject of double-mindedness.

Another student of the apostle's (17:42) teaching was a man named Barabbas. He mentions the double-hearted and hypocrisy, which both is a form (17:50) of double-mindedness, and he says that

condition destroys the soul. So listen, he says, but the way (18:01) of darkness is crooked and full of cursing, for it is the way of eternal death with punishment, (18:08) in which way are the things that destroy the soul, idolatry, overconfidence, the arrogance of power, (18:18) hypocrisy, double-mindedness, adultery, murder, rapine, raven, haughtiness, transgression, (18:30) deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God.

All of those (18:39) things destroy the soul. And rapine, which looks like rapine, that is when somebody seizes somebody (18:49) else's property by force. So you can see he was aware of the teaching of double-mindedness.

(19:01) And James's writing, and in particular the idea of double-mindedness, certainly was taught in (19:08) the first century church. So let's look at some of the Old Testament teachings for instruction (19:15) to guard against it. In Deuteronomy 6-5, Moses wrote, you shall love Yahweh your God with all (19:24) your heart and with all your soul and with all your might.

And Jesus echoed those very words (19:33) in the Gospels. In Matthew 22-37, he said, you shall love the Lord your God with all your heart (19:40) and with all your soul and with all your mind. And when you do that, that is a heart that is a (19:48) single focus.

You're not divided. A divided heart is two hearts. Double-hearted, double-minded, (19:58) double-souled.

So we must love God with our whole heart, mind, and soul. And listen to (20:08) King David's advice in Psalm 86-11. He says, teach me your way, Yahweh.

I will walk in your truth. (20:17) Make my heart undivided to fear your name. A divided heart would be two hearts, double-mindedness.

(20:27) And here is how to avoid that. Learn God's Word. Live according to what you have learned (20:35) by putting it into practice and fear God and ask him to keep your heart from duplicity.

(20:44) When Israel sinned and demanded a king to rule over them, to be like the nations round about them, (20:55) because they had King Samuel the prophet and the last of the judges addressed the state of their (21:02) souls and wanting to be like the nations around them. Their loyalty was divided. They, as a nation (21:14) were double-minded.

And Samuel tells them in 1 Samuel 12, 20-25, don't be afraid. You have indeed (21:25) done all this evil, yet don't turn away from following Yahweh, but serve Yahweh with all (21:33) your heart. Don't turn away to go after vain things which can't profit or deliver, (21:40) for they are vain.

For Yahweh will not forsake his people for his great namesake, (21:46) because it is pleased Yahweh to make you a people for himself. Moreover, as for me, (21:54) far be it for me that I should sin against Yahweh in ceasing to pray for you, but I will instruct (22:00) you in the good and right way. Only fear Yahweh and serve him in truth with all your heart.

(22:08) For consider what great things he has done for you. But if you keep doing evil, (22:14) you will be consumed, both you and your king. So Samuel, ages ago, was warning a double-hearted (22:26) Israel about the dangers of having divided attention.

It should have been solely on (22:34) pleasing God, and not wanting to be like the other nations,

serving their kings, (22:40) or serving their foreign gods. God wanted men who could focus on the task of warfare also, (22:49) and not be conflicted by worrying about other things that would take their attention away (22:54) from the battle. In 1 Chronicles 12:33 it says, of Zebulun, such were as were able to go out in (23:05) the army, who could set the battle in array with all kinds of instruments of war, fifty thousand, (23:12) and who could command, and were not of a double heart.

A few verses down in verse 38, (23:22) all these were men of war who could order the battle array, and came with a perfect heart (23:28) to Hebron, to make David king over Israel. And all the rest also of Israel were of one heart (23:37) to make David king. So as a nation being of one heart, there's unity there.

There's not division. (23:47) In Hosea 10:2 it says, their heart is divided. Now they will be found guilty.

He will demolish (23:56) their altars. He will destroy their sacred stones. This was said to the Israelites who were divided (24:05) between serving their two masters, God and Baal.

Joel 2:12 says, that even now, says Yahweh, (24:18) turn to me with all your heart, and with fasting, and with weeping, and with mourning. (24:26) This implies they were double hearted, and He gave the cure. God, through Isaiah 2, gives a (24:35) cure for the double heartedness.

And in Isaiah 66:2, God says, this is the one I esteem, (24:44) he who is humble, and contrite in spirit, and trembles at my word. So people who are devoted (24:55) to God, they don't follow after astrology or horoscopes in the newspaper. They don't look to (25:04) fortune tellers, have their palms read.

What are some of the other things you'll see in storefront (25:11) windows as you drive down the road today? There's lots of evil that captures people's attention, (25:21) and takes them away from God. God wants us to humble ourselves, and come to Him, (25:30) and have a contrite spirit, and fear Him. When we are double minded, our hearts become polluted, (25:42) and the symptoms of a corrupt heart, and the symptoms are observable.

In Matthew 15, (25:50) 18-20, Jesus says, but the things which proceed out of the mouth, come out of the heart, and they (25:58) defile a man. For out of the heart come evil thoughts, murders, adulteries, sexual sins, theft, (26:06) false testimony, and blasphemies. This list of bad things are the struggles of the double-minded soul.

(26:17) In 645, the good man brings good things out of the goods stored up in his heart, (26:23) and the evil man brings evil things out of the evil stored up in his heart. For out of the (26:30) overflow of his heart, his mouth speaks. So whatever is consuming you, your desires, (26:40) you're going to be talking all about that.

Many of us in the workplace have probably run into (26:48) the employee who can only talk about certain subjects, inappropriate subjects, and you just (26:58) look at them and you think, oh my goodness, how can I get away from you? Out of the overflow of (27:05) the heart, the mouth speaks. During the New Testament times, the early church as a whole (27:14) was focused on the task of growing the church and giving glory to God. Acts 2-46 says, (27:21) day by day, continuing steadfastly with one accord in the temple and breaking bread at home, (27:29) they took their food with gladness and singleness of heart.

They were united. (27:37) There was no duplicity in them. They were all focused on being together and loving each other (27:45) in Christian love, growing the church and giving glory to God.

Acts 4:32, the multitude of those (27:53) who believed were of one heart and soul. Not one of them claimed that anything was their own, (28:01) which he possessed. He gave away, but they all had things in common.

So again, (28:11) they were all singular, even though there were many of them. They had unity, oneness. (28:20) And so for a whole body to enjoy oneness, each individual had to be devoted to singularity, (28:31) to God, and not be divided.

By the time the Corinthian church was evangelized, (28:38) the church became divided because of their divided parts. So Paul issued this advice to the people (28:47) to correct their thinking. Remember, early on in Paul's first letter to the Corinthians, (28:55) they were totally divided.

I'm of Paul. I'm of Apollos. I have this gift.

And they were trying (29:04) to position themselves as if they were better than the other person. They didn't have Christlike (29:12) thinking. And so Paul had to correct that.

And in 2 Corinthians 10:5, this advice will help (29:23) anyone who's struggling with double-mindedness. He says, we demolish arguments and every pretension (29:32) that sets itself up against the knowledge of God, and we take captive every thought (29:39) to make it obedient to Jesus Christ. So there's part of the key you've got to have.

(29:47) When you have certain thoughts pop in your head, grab that thought, compare it to what you know (29:54) the Bible says about something. If it's good, accept it. If it's bad, reject it.

Take captive (30:02) every thought and make it obedient to Christ. By doing that, you become single-minded (30:13) and focused for God. Being of two hearts or two minds is an abomination to God.

He demands fidelity. (30:24) James 3, 13-15 says, who is wise in understanding among you? Let him show by his good behavior, (30:33) his works, and with the humility of wisdom. But if you have bitter jealousy and selfish (30:40) ambition in your hearts, a divided heart, do not boast and tell lies against the truth, (30:49) hypocrisy.

This is not the wisdom that comes down from above, but is earthly, unspiritual, (30:59) and demonic. If you're influenced by worldliness and are divided in your dedication to God, (31:08) you are double-minded, and your faith has become a demonic faith. (31:17) James 4, 7-10 says, submit yourselves then to God.

Resist the devil, and he will flee from you. (31:25) Come near to God, and he will come near to you. Wash your hands, you sinners, and purify your (31:32) hearts, you double-minded.

Grieve, mourn, and wail. Change your laughter to mourning, (31:39) and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.

(31:48) If you are in a state of two souls, you need to repent. Listen to our Savior's warning (31:57) to the churches, to the letters, the seven letters in the book of Revelation. Jesus said in Revelation (32:06) 3-16, so because you are lukewarm, neither hot nor cold, I will vomit you out of my mouth.

(32:23) As Elijah said on Mount Carmel, as he was defeating the prophets of Baal, he said to Israel, (32:32) this day, decide whom you're going to serve. If Yahweh is your God, serve him. (32:40) If Baal is your God, serve him.

Don't be lukewarm. That's a terrible state to be in. (32:52) That's noncommittal.

You've got to be focused and serve God. But if you haven't been serving God, (33:02) you have a chance to be restored to him right now. (33:06) Come, and we'll pray for you and restore you back to Christ.