

25-1026a - Detailed Summary

25-1026a - *Go Speak*, Jim Lokenbauer

Bible Readers: Mike Mathis and Roger Raines

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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

Go Speak

Scripture Readings

1st Reading (0:04 - 1:05): Mike Mathis

Genesis 6:11-13: Mike begins the service by reading from Genesis chapter 6, verses 11 through 13. He recites the passage describing how the earth had become corrupt in God's sight and was filled with violence. God observes that all flesh has corrupted its way on the earth. God then speaks to Noah, declaring that the end of all flesh is near because of the violence that fills the earth. God announces His intention to destroy them along with the earth. Mike concludes the reading.

2nd Reading (1:10 - 2:21): Roger Raines

2 Peter 3:3-7: Roger greets the congregation before introducing the next reading. He reads from the second book of Peter, chapter 3, verses 3 through 7, using the New American Standard Bible. The passage warns that in the last days, mockers will come, following their own lusts and questioning the promise of Christ's coming. They claim that everything continues as it has since creation, ignoring that by God's word, the heavens existed long ago, and the earth was formed out of water and by water. The reading notes that the ancient world was destroyed by flood through those waters. Currently, by the same word, the heavens and earth are reserved for fire on the day of judgment and destruction of ungodly men.

Summary of Transcript (0:04 - 41:43), Preacher: Jim Lokenbauer

(2:27 - 9:43) Sermon Introduction

Jim thanks Roger for the lengthy but purposeful reading and references Mark chapter 13, where Christ says all men will hate believers, but those who stand firm will be saved. Jim expresses belief that we are in the end times and emphasizes the need to encourage faithfulness among believers. He notes that since COVID, congregations worldwide have suffered, with many losing faith. He observes a ramp-up in violence and hatred, attributing it to Satan stirring division through lies, a tactic used since the beginning.

Mankind's sin problem stems from Satan, and the scripture readings highlight themes of global punishment. From creation to Noah's time, humanity's godly character devolved into animal-like behavior due to improper reasoning and bad moral choices, starting with Adam and Eve's failure to question the serpent.

Jim discusses Cain's improper worship, leading to jealousy and the murder of Abel, marking early violence influenced by Satan. God warns Cain that sin crouches at the door and must be mastered, labeling the devil as a murderer from the beginning who creates chaos and division in families, congregations, and countries.

God punishes Cain by banishing him as a wanderer, creating two camps: those who disobey God (Cain's line, sons of men) and those who faithfully follow (Seth's line, sons of God). Jim cites Genesis 4:25-26, where Eve bears Seth as a replacement for Abel, and men begin calling on God's name, reflecting the seed promise of the Messiah crushing the serpent's head.

(9:44 - 11:00) Confirmation of Two Camps

In Genesis chapter 5, Adam's bloodline is detailed without mentioning Cain, confirming the opposition between godly and ungodly camps, representing the kingdom of God versus Satan's. Over time, intermarrying between Seth's sons of God and Cain's daughters of men leads to moral decay, corrupting good behavior.

God sees the great wickedness on earth, with every thought of man's heart continually evil, resulting in corruption and violence filling the earth. All flesh corrupts its way, showing humanity's devolving character.

(11:03 - 12:22) Devolving Human Nature

Jim reflects on unpleasant experiences with people whose thoughts are continually evil, drawing from personal encounters. He reiterates the scripture's description of the earth's corruption and violence, with all flesh having corrupted its way.

Humans, unlike animals acting on instinct, are given intelligence and moral character by God. Living according to fleshly impulses makes people more animalistic than image-bearers of God. God follows through on His word regarding this corruption.

(12:22 - 13:34) Global Flood Punishment

God reaches a point where humanity is beyond redemption due to pervasive evil. He destroys the world with a global flood, killing all mankind and land life, and likely much ocean life due to the violent upheaval.

The water that purges wickedness also saves Noah and his family. Peter connects this typologically to water baptism, which saves from wickedness.

(13:35 - 21:16) Typology and Urgency

In 1 Peter 3:20-21, Peter describes Christ preaching to disobedient spirits from Noah's time, where eight souls were saved through water in the ark. This antitype is baptism, not physical cleansing but providing a good conscience toward God.

Baptism washes sins from the soul, enabling confident service to Jesus. Jim senses Christ's imminent return, likening current times to Noah's, with earth filled with violence. He rereads Peter's warning about mockers forgetting the flood and the future fiery judgment of ungodly men.

Believers must urgently warn others of impending doom, as God delivers on His promises, evidenced by the flood. Everyone faces hell without Christ; death leads immediately to paradise or hellfire while awaiting judgment, regardless of belief.

After the flood, Noah's family repopulates, but two camps reform quickly due to Satan's division.

Noah curses Ham and Canaan for evil, restarting the path of disobedience. Shem and Japheth's line remains faithful, while others become unbelievers.

These camps persist today, with the broad way leading to destruction and the narrow path to life. The disobedient camp becomes Canaanites, polluting the land with sins like child sacrifice to Molech, ultimately Satan.

The faithful line through Shem leads to Abraham, blessed to bless all nations via the Messiah. Through Abraham, Isaac, Jacob (renamed Israel), and his sons, Israel forms. They go to Egypt to avoid famine, multiply, and are enslaved by a new pharaoh fearing their numbers.

God raises Moses as a type of Christ to lead them from bondage, paralleling deliverance from sin. This begins God calling men to speak as His mouthpiece to the world.

(21:18 - 23:39) Moses' Call and Excuses

Jim discusses one of the first instances where God sends someone to speak on His behalf, sending Moses to Pharaoh to release the Israelites from slavery. During the conversation at the burning bush in Midian, Moses makes excuses for not undertaking the task, claiming he is not eloquent and is slow of speech and tongue, as recorded in Exodus 4:10-17.

God responds by questioning who made man's mouth and assures Moses that He will be with his mouth and teach him what to say. Despite this, Moses pleads for God to send someone else, angering God. God then appoints Aaron, Moses' brother, as his spokesman, noting that Aaron speaks well and is coming to meet him. God instructs Moses to speak to Aaron, who will relay the words to the people, and mentions the rod for performing signs. Jim reflects that there is a bit of Moses' reluctance in everyone when asked to speak for God.

(23:42 - 32:07) Overcoming Reluctance

Moses continues with excuses about his speech, but Jim points out these are invalid, as Stephen later reveals in Acts that Moses was educated in Egyptian wisdom and mighty in words and deeds. As Pharaoh's adopted son, Moses received elite education in sciences, military, and religion.

God sarcastically reminds Moses who created his mouth, leading Moses to honestly admit he wants someone else sent. After negotiation, God arranges for Aaron to meet Moses in the wilderness through divine providence, despite the distance and Aaron's enslavement. This shows God's foreknowledge of Moses' excuses and His plan to provide help.

Human nature often leads to apprehension about public speaking, even for great prophets like Moses. God offers Moses the choice to accept alone but provides Aaron as a companion when he refuses. Together, they successfully confront Pharaoh and deliver Israel from bondage.

This sets a precedent for sending people out in pairs for wisdom, comfort, and mutual support, similar to husband-wife relationships. Jesus adopts this method, sending apostles and the seventy two by two, granting them power and preparing places He would visit. Unlike Moses, Jesus' followers show no reluctance, eagerly sharing about the Messiah.

(32:07 - 34:39) Great Commission

Jesus' apostles are excited to serve, as seen when Andrew eagerly tells Peter about finding the Messiah, prompting immediate action. Before ascending, Jesus gives the Great Commission in Matthew 28:18-20, granting authority to make disciples of all nations, baptize them, and teach obedience to His commands, promising His presence to the end.

The disciples are to start with Israel's lost sheep and extend worldwide, creating generational disciples. This responsibility falls on current believers to make disciples in their own way.

In 1988, Ivan Stewart's book "Go Ye Means Go Me" emphasizes personal evangelism. Though not apostles or evangelists, all must use their mouths to share within their sphere of influence—family, friends, coworkers, neighbors—by planting seeds without needing public preaching.

(34:39 - 36:04) Sharing Personal Testimony

When Jesus heals the man possessed by Legion, the man wants to follow Him, but Jesus instructs him to return to the Decapolis and tell what the Lord has done. This shows that one should speak from personal experience, regardless of knowledge depth.

Even with limited understanding, share what is known; if more knowledgeable, share abundantly. The command to go applies to all, making everyone responsible for teaching others.

(36:04 - 36:30) Speaking from Knowledge

Jim emphasizes speaking at one's current level of understanding. Legion didn't know the full salvation plan or history but was to share his personal deliverance.

If knowledge is minimal, discuss that; if extensive, share fully with others.

(36:33 - 37:13) Handling Rejection

To teach others, there are no excuses; the "go ye" command means "go we." If people reject the message or shut it down, don't worry—they rejected Jesus first.

Don't take rejection personally; move to the next opportunity.

(37:14 - 38:06) Winning Souls

One might save a soul from impending doom. People often deny horrible realities like Judgment Day, where most will face eternal burning.

Physical fire hurts, and soul burning in eternity is imaginable as horrible. The soul eternally goes to one of two places.

(38:08 - 41:11) Urgency in Preaching

Paul urges Timothy in 2 Timothy 4:1-2 to preach the word urgently, in season and out, reproving, rebuking, and exhorting with patience. In Romans 10:13-17, Paul explains salvation requires calling on the Lord, which needs belief, hearing, preaching, and sending, leading to faith from the message.

Be like a watchman warning of doom; share the good news of Jesus' love and sacrifice for sins, ensuring heaven on Judgment Day. Emulate Isaiah's eagerness when commissioned, saying "Here am I, send me" after purification.

(41:12 - 41:43) Invitation and Closing Call

Jim extends an invitation for prayers or needs from the congregation. Those desiring baptism for sin removal, as Jesus commanded, can come forward.

Come for any need during the invitation song.