

25-1026p - Detailed Summary

25-1026p - *Jesus Sets a Pattern*, Jim Lokenbauer

Bible Reader: Mike Mathis This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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Jesus Sets a Pattern

Scripture Reading

Bible Reader (0:04 - 0:34): John Nousek Revelation 19:6 John begins the service by reading from Matthew chapter 7, verses 7 and 8. The passage encourages persistent prayer and seeking God, stating that those who ask will receive, those who seek will find, and those who knock will have the door opened to them. It emphasizes that everyone who engages in these actions will be rewarded	<i>continued</i> accordingly. This reading sets a foundational tone for the evening's message, highlighting themes of faith and divine response. The scripture underscores the assurance that God responds to genuine pursuit, which ties into the broader sermon topic.
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Summary of Transcript (0:04 - 42:32), Preacher: Jim Lokenbauer

(0:38 - 0:43) Greeting Congregation

Jim greets the congregation warmly, wishing everyone a nice day. This brief interaction fosters a sense of community and transitions into the main lesson.

(0:44 - 2:16) Introducing Lesson

Jim introduces the evening's lesson as an adaptation from a previous class he taught, titled "Jesus Sets a Pattern to Follow." He explains that Jesus employed various teaching methods, including object lessons like using a child to illustrate receiving the kingdom of heaven innocently.

Additionally, Jim notes Jesus used the Socratic method and taught silently through actions for disciples to observe. He highlights Jesus' focus on ministering to the Jews first, the lost sheep of Israel, before expanding to Judea, Samaria, and Gentiles, as per the Great Commission.

(2:17 - 3:39) Uniting Jews and Gentiles

Jim discusses how Jesus aimed to unite Jews and Gentiles into one flock. He references Paul's writings in Romans, emphasizing the gospel's power for salvation, first to the Jew then to the Gentile, reflecting a divine order.

He explains that Jews, as God's chosen people, receive priority, but Gentiles are included through Abraham's promise, adopted or grafted in. Jim mentions Jesus teaching this silently, showing flexibility for hungry souls beyond strict order, even if primarily focused on Jews.

(3:43 - 5:26) Personal Study Insights

Jim shares that his study on the Canaanite woman's faith, a touching story of her demon-possessed daughter, led to this insight. Despite trying everything, she hears of Jesus, and the Holy Spirit illuminated connections for him after repeated readings.

He describes himself as a dot connector, linking elements like in his past job fixing copy machines. Focusing on Matthew 14 and 15, he noticed a pattern in Jesus' subtle, unspoken preparations for disciples' global preaching.

(5:26 - 10:42) Pattern in Great Commission

Jim elaborates on the pattern Jesus set by example, subtly teaching disciples without explicit words, as seen in feedings of multitudes where they failed to grasp lessons immediately. After resurrection, Jesus clarifies in Acts 1:6-8, instructing witnesses starting in Jerusalem (Jews), then Judea, Samaria, and remotest earth.

He traces "lost sheep of Israel" to Jeremiah 50:6, indicting leaders for leading astray into idolatry. Disciples were to avoid Gentiles and Samaritans initially, per Matthew 10:5-6, focusing on Jews. Paul followed this, going to synagogues first, then Gentiles when rejected, as in Acts 13:46.

(10:42 - 13:46) Early Ministry Example

Jim identifies the first teaching of this pattern in John's Gospel, post-Cana wedding miracle. Jesus goes to Jerusalem for Passover, cleanses temple, teaches Jews, heals, debates leaders, meets Nicodemus, baptizes in Judea.

En route to Galilee, they stop in Samaria at Sychar by Jacob's well. Jesus converses with a Samaritan woman about worship, reveals her past, leading her to recognize him as prophet. Disciples buy food, leaving Jesus alone initially.

(13:47 - 14:22) Revealing Messiah Identity

The Samaritan woman mentions the Messiah explaining all, and Jesus directly states "I am he" to her, a unique revelation not plainly given to Jews. She knows enough law to anticipate this.

This privilege highlights Jesus' outreach beyond Jews, contrasting with Jewish disdain for Samaritans.

(14:23 - 15:57) Disciples' Astonishment

Disciples return, astonished at Jesus talking alone to a Samaritan woman, violating cultural norms, but they remain silent. The woman leaves to tell the town about the man knowing her life.

Jesus tells disciples his food is doing God's will, urging them to see ripe harvest fields, referring to approaching Samaritans in white tunics, like mature wheat ready for gathering.

(15:58 - 16:32) Samaritans Believe

Jesus explains the harvest metaphor to disciples, who question his food source, missing the connection. He stays days teaching Samaritans, many believing.

This experience benefits non-Jews, planting seeds for preaching beyond Jews.

(16:32 - 18:40) Establishing Preaching Pattern

Jim summarizes Jesus planting the idea that even mixed-race Samaritans deserve the gospel, despite the pattern, when hungry for it. He links to the wedding feast parable: invitations to Jews rejected, then extended to streets (Samaritans, Gentiles).

Jesus teaches silently through example and parable, without direct commands, expecting disciples to connect dots. He transitions to events leading to the Canaanite woman.

(18:40 - 22:00) Compassion on Jewish Crowd

Jim recounts from Matthew 14:13 how Jesus showed compassion to a crowd of Jews who followed him across the lake, likening them to sheep without a shepherd due to neglectful leaders teaching erroneous man-made laws over God's Torah. Jesus, as the good shepherd, taught, healed, and fed 5,000 of them, but perceiving their intent to force him as king, he departed to Gennesaret.

There, he continued teaching and healing sick Jews while arguing with Pharisees over traditions like handwashing, emphasizing that true uncleanness comes from the heart's overflow through speech, not external dirt. After dealing with hardened hearts, Jesus ventured into Gentile territory between Tyre and Sidon, a sizable area along the Mediterranean. Jim introduces the story of the Canaanite woman's faith from Matthew 15 and Mark 7, where Jesus seeks secrecy in a house but is found by a Greek woman from Syrian Phoenicia whose daughter is demon-possessed, and she falls at his feet crying for mercy as Lord, Son of David.

(22:00 - 23:21) Canaanite Woman's Plea

The woman pleads for mercy because her daughter is severely demon-possessed, but Jesus initially ignores her, prompting disciples to urge sending her away due to her persistent cries. Jesus states he was sent only to the lost sheep of Israel and uses a metaphor about not taking children's bread to toss to dogs.

Undeterred, she replies that even little dogs eat crumbs from the master's table, impressing Jesus with her great faith, leading him to heal her daughter immediately. Upon returning home, she finds her child healed and at peace. Jim connects this to the earlier reading from Matthew 7 about asking, seeking, and knocking receiving responses.

(23:21 - 24:25) Testing Gentile Faith

Jim explains Jesus tested the Gentile woman's faith after contending with unbelieving Jewish leaders, similar to his fruitful encounter with Samaritans in John 4 where many believed due to the woman at the well. Here, after heated discussions with hardened-hearted Jews, he goes to Gentiles along the coast.

As Jesus travels with disciples, the woman, having heard of him, seeks him out promptly, mirroring rapid divine encounters like this morning's reference to Aaron finding Moses.

(24:26 - 25:48) Divine Guidance Encounter

Jim questions how the woman located Jesus so quickly, comparing it to Aaron finding Moses in Midian despite being enslaved in Egypt, attributing it to God's invisible call drawing her. Jesus intended to help, drawing her through the Spirit, as finding him otherwise would be like a needle in a haystack, taking perhaps a year of door-to-door searching.

This defies probability, indicating God's intervention and providence out of love for the woman and child, preventing further suffering.

(25:50 - 29:43) Persistence and Teaching

Once again, Jesus travels with disciples, and the woman petitions for her daughter's healing, crying out persistently enough to annoy disciples, who ask Jesus to dismiss her, similar to when they shooed away mothers with children seeking blessings, showing their hard hearts and lack of compassion, for which Jesus rebuked them.

Jim notes disciples should connect dots but fail, lacking love for future gospel recipients. Jesus seizes a teaching moment for both woman and disciples; his primary mission is to Israel's lost sheep, but God's love for all allows grace beyond rigid patterns, as seen in Jonah preaching to enemy Nineveh in Syria, who would later conquer northern tribes, yet God pitied and sought their repentance. Jonah resisted like Moses, reflecting human stubbornness, though Jim admits digressing enjoyably.

(29:48 - 31:09) Initial Silence Response

Due to God's love, Jesus helps but initially remains silent to her plea of mercy as Lord, Son of David, as she lacks true knowledge of him or Jewish history, merely parroting heard phrases without claim to the title.

Jesus tests her faith by stating aloud for her to hear that he was sent only to Israel's lost sheep, likely causing her panic.

(31:09 - 32:21) Humility and Metaphor

In humility, she bows and simply asks for help, leading Jesus to use a harsh-sounding metaphor about not taking children's bread for dogs, which might offend some to leave, but she persists.

The bread represents God's word first for Israel, not yet Gentiles' turn for the gospel.

(32:23 - 33:24) Metaphor Explanation Details

Referring to Gentiles as dogs illustrates the gospel dissemination order: first Jew, then Gentile, not an insult but a priority show. Jim compares to dogs at dinner waiting quietly for floor scraps, knowing no table place.

Her reply likely hurt, but her great maternal love drove persistence.

(33:26 - 34:57) Quick-Witted Reply

The woman's quick wit shines as she affirms the metaphor, perhaps owning dogs herself, noting even little dogs eat children's crumbs under the master's table, powerfully understanding Jesus' point despite limited knowledge of Jewish teachings or gospel.

She acknowledges Jesus as master and herself as unworthy little dog, given gender hierarchies even among Gentiles.

(34:58 - 38:27) Acknowledgment and Healing

By calling herself a little dog under the table, she shows knowing her place, believing even tiny crumbs suffice to heal her daughter. Her honest, humble attitude refreshes Jesus, akin to the tax collector in the temple humbly seeking mercy versus the self-praising Pharisee, with the humble one justified.

Amazed at her faith, Jesus grants healing immediately, fulfilling ask, seek, knock. Upon home return, she finds her daughter peaceful, surely praising God, solidifying her faith. Jim suggests this great faith prompted Jesus' immediate move to Decapolis for teaching and healing.

(38:28 - 39:10) Decapolis Ministry Feeding

In Decapolis, mostly Gentile area on Galilee's Syrian side, after days, Jesus compassionately feeds 4,000 in manner like the 5,000, blessing them.

Silently, Jesus sets the pattern for disciples to follow in preaching order.

(39:14 - 42:18) Breaking Prejudices Pattern

Jesus establishes taking gospel first to Jews, then Samaritans, then worldwide Gentiles, breaking disciples' millennia-old prejudices against unclean Gentiles and worse Samaritans, ingrained from upbringing though God never commanded treating them as lepers, only no intermarriage.

Jesus demonstrates silently with love that even unclean are worthy of good news and salvation. In Acts, disciples follow: empowered by Holy Spirit, they start in Jerusalem with Jews, then Samaria, then earth, thanks to overcoming prejudices via divine providence. Jim urges congregation not to view outsiders as unclean, avoiding disciples' early mindset after long church time.

(42:21 - 42:32) Extending Invitation Now

Jim concludes by extending the invitation for anyone with needs to come forward and make them known.