

23-0820a - Detailed Summary

23-0820a - *I AM The Way, Part 1, Jim Lokenbauer*

Bible Readers: 1st reading not recorded and Tom Freed

This detailed summary by Grok, xAI

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

(Transcription by TurboScribe.ai)

I AM The Way, Part 1

Summary of Transcript (0:03 - 42:31)

Scripture Readings:

1st Scripture Reading,

1st reading not recorded.

2nd Scripture Reading (0:03 - 0:53), Tom Freed

John 14:1-6,

The speaker begins by announcing they will read from John 14:1-6, focusing on:

- **Jesus comforting his disciples**
Jesus urges them not to let their hearts be troubled and to believe in God and in him.
- **Jesus Speaks of His Father's House**
Jesus speaks about the many dwelling places in his Father's house, explaining that he is going to prepare a place for them, promising to return to take them with him so they can be where he is.
- **Jesus as the Way, Truth, and Life**
Jesus tells his disciples they know the way to where he is going. Thomas, one of the disciples, expresses confusion about the destination and the way to it. Jesus responds by identifying himself as "the way, the truth, and the life."
- **The Only Way to the Father**
Jesus further clarifies that no one can come to the Father except through him, concluding the reading.

Summary

Preacher: Jim Lokenbauer

(0:58 - 1:38) Introduction to the Great I Am Lessons

The speaker greets the audience and introduces the 24th lesson in a series on the "Great I Am" statements from the Gospel of John, specifically discussing Jesus' statement from John 14 as a three-part declaration.

(1:39 - 2:08) Events Leading to Jesus' Statement

Before the statement, significant events occurred including Lazarus' resurrection, which led to the high priests issuing a death sentence on both Lazarus and Jesus, escalating the tension leading to Jesus' crucifixion.

(2:11 - 2:34) The Anointing at Bethany

Martha honored Jesus with a dinner following Lazarus' resurrection, during which Mary anointed Jesus with expensive ointment, symbolically preparing him for burial, setting the stage for Jesus' last days.

(2:35 - 2:54) The Triumphal Entry

The narrative shifts to Jesus' triumphal entry into Jerusalem, known as Palm Sunday, marking the beginning of the final week of his life on earth.

(2:55 - 3:06) Cleansing the Temple

Jesus then cleansed the temple, symbolically and literally, by driving out those who were selling within it, an act of purification.

(3:07 - 3:25) The Temple as a Symbol

This act of cleansing is likened to the believers' need to purify themselves, as individuals are now considered the temple of God.

(3:26 - 3:56) Jesus' Teaching in the Temple

Jesus taught in the temple for four days, from Sunday to Wednesday, paralleling the biblical account of the Passover lamb being displayed for four days before its sacrifice.

(3:56 - 4:19) Jesus as the Perfect Lamb

This period was crucial as it showcased Jesus as the perfect, sinless lamb, in line with the Passover narrative in Exodus.

(4:20 - 5:05) Parallels to the Passover

The speaker draws a parallel between the Passover lamb in Exodus and Jesus, emphasizing the significance of his public display before his crucifixion for the redemption of mankind.

(5:06 - 5:28) Jesus, the Firstborn of God

The speaker reflects on the Passover's historical context and Jesus' role as the firstborn of God, destined to be sacrificed for humanity's salvation.

(5:32 - 5:56) Divine Confirmation

On Wednesday, during his teachings, Jesus received public divine confirmation of his identity and mission from God the Father, witnessed by many including visiting Greeks.

(5:57 - 6:30) The Voice from Heaven

A voice from heaven confirmed Jesus' glorification, providing the third public testimony of his divine sonship and mission.

(6:31 - 6:45) The Last Supper

The scene shifts to the Last Supper in the upper room where Jesus and his disciples are gathered, the night Judas would betray him.

(6:45 - 7:00) Jesus Reveals the Betrayal

Jesus, moved emotionally, reveals that one among them would betray him, causing confusion and shock among the disciples.

(7:02 - 7:26) The Betrayer Identified

Peter signals to John, who is close to Jesus, to find out who the betrayer is. The seating arrangement at the Last Supper is described, highlighting cultural dining practices of the time.

(7:27 - 7:55) Judas Identified

Jesus identifies Judas as the betrayer by giving him a piece of bread, simultaneously speaking to Satan, urging him to act quickly.

(7:55 - 8:26) Satan's Opportunity

This moment is seen as Satan's opportunity to tempt Jesus into sin, recalling earlier temptations in the desert.

(8:27 - 8:55) Judas' Departure

Judas leaves the supper, marking that this was not the night of Passover but the night before, as leaving one's home was prohibited during Passover.

(8:55 - 9:22) Judas Betrays Jesus

Judas goes to the high priests, agreeing to betray Jesus for thirty pieces of silver, setting the events of the Passion in motion.

(9:22 - 10:07) Intimate Teachings

With Judas gone, Jesus shares intimate teachings with his disciples, focusing particularly on John 14:1-6 for comfort and assurance.

(10:08 - 14:22) Jesus' Farewell Discourse

Jesus continues teaching, reassuring his disciples about his departure to prepare a place for them, and the coming of the Holy Spirit, emphasizing peace and obedience to his commandments.

(14:23 - 15:10) The Prince of This World

Jesus warns of his imminent departure and the arrival of the Prince of this world (Satan), yet asserts his authority and love for the Father.

(15:12 - 16:32) Disciples' Distress

The speaker reflects on the emotional state of the disciples, interpreting Jesus' words as comfort amidst their distress over predictions of betrayal, denial, and abandonment. The teachings challenge their expectations of a worldly kingdom, focusing instead on spiritual realities and Jesus' divine mission.

(16:32 - 16:49) Comforting Words from Jesus

Jesus begins by offering comfort to his disciples and all who would hear his words, emphasizing not to let their hearts be troubled and to trust in God.

(16:49 - 17:40) The Divine Plan for Salvation

The speaker explains that from before creation, God had planned a solution to humanity's sin problem through Jesus, who would serve as an atoning sacrifice to reconcile humanity with God.

(17:40 - 17:57) Assurance of Eternal Reunion

Jesus reassures that through belief in him, people can look forward to an eternal reunion with God in heaven, not in the Garden of Eden but in a heavenly home, urging them not to worry or be anxious.

(17:57 - 18:37) The Climax of Redemption

In a few hours, Jesus would fulfill his role as the perfect sin offering on the cross, bringing the plan of redemption to its peak. His words are meant to soothe and give hope, emphasizing trust, belief, and faith, which all stem from the Greek word "pisisou."

(18:38 - 19:33) Trust in Jesus as in God

The speaker elaborates on the concept of trust in God, which also applies to Jesus, highlighting that Jesus would soon affirm his unity with the Father. This trust extends to belief in God's love,

concern, and provision for us, echoing Peter's later reflections in his second letter about God providing all necessary for life and godliness.

(19:34 - 20:58) Jesus Prepares a Place

Jesus speaks of going to his Father's house to prepare a place for his followers, not explicitly naming it heaven but implying it. This statement directs the disciples' focus towards their eternal home, countering various false teachings about heaven's nature as a physical place prepared by Jesus.

(20:58 - 22:58) The True Nature of Heaven

The speaker refutes the notion that heaven is merely a state of mind or metaphor, emphasizing Jesus's words that he is preparing an actual place for believers, underlining the importance of this eternal dwelling over the temporary earthly life.

(22:59 - 24:37) Focus on the Eternal

Drawing from Paul's teachings in 2 Corinthians, the speaker urges believers to focus on the unseen, eternal aspects rather than the temporary, seen world, likening current life to a cocoon stage before eternal life.

(24:37 - 26:29) Living the Christian Life

The importance of living according to Christian teachings is stressed, not just hearing or reading them but actively practicing them to prepare for heaven. This involves self-examination and purging oneself of sins that could prevent entry into heaven.

(26:30 - 28:39) God's Word as a Mirror

Scriptures from James and Hebrews illustrate how God's word acts like a mirror for the soul, revealing one's true self and prompting repentance for sins, which are seen as disobedience to God.

(28:40 - 29:51) The Consequences of Hearing Without Doing

The speaker discusses the dangers of merely listening to God's word without applying it, likening it to self-deception and slavery to sin, with James emphasizing that true freedom comes from obedience to the word.

(29:52 - 31:25) Obedience and Rebellion

The narrative shifts to the importance of obedience versus the rebelliousness exemplified by King Saul, where disobedience is equated with serious sins like sorcery and idolatry, highlighting the necessity of yielding to God's will to avoid spiritual rebellion.

(31:27 - 34:11) The Seriousness of Disobedience

Further exploration of the biblical critique of disobedience through the story of Saul, stressing that refusal to follow God's commands is akin to idolatry or witchcraft. The speaker calls for repentance

and self-examination using the Word of God as a guide to discern and correct one's inner thoughts and actions to align with divine expectations for eternal life.

(34:11 - 34:41) Warning Against Double-Mindedness

The speaker warns against living a dual life or being double-minded, a state of hypocrisy which Jesus criticized in the scribes and Pharisees. Such a lifestyle, where one does not genuinely resist sin, could prevent entry into heaven.

(34:42 - 35:54) Modern-Day Hypocrites

Drawing parallels to the Pharisees, the speaker suggests that religious leaders today should be cautious not to fall into similar traps of hypocrisy, as outlined in Jesus's condemnation in Matthew 23. Genuine repentance and change are necessary for those stirred by God's Word, unlike the self-righteous Pharisees who believed they were nearly perfect.

(35:54 - 36:34) Jesus' Promise to Return

Jesus promises to return after preparing a place in His Father's house, providing insight into the sequence of events post-death and before His second coming. This includes what happens to believers and non-believers immediately after death.

(36:35 - 38:21) The Afterlife in Hades

Upon death, souls go to Hades, where believers rest in Abraham's bosom or paradise, awaiting the resurrection. Unbelievers, however, are in torment, separated by a great chasm from the righteous, as described in the parable of Lazarus and the rich man.

(38:22 - 39:51) The Rich Man's Plea

The narrative continues with the rich man's desperate plea for relief and warning to his brothers, highlighting the finality and permanence of one's state after death. The only warning available to the living is through God's Word - the Law and the Prophets.

(39:52 - 40:43) The Resurrection and Final Judgment

At Jesus' second coming, there will be a resurrection for both the righteous and the wicked. The righteous will experience the resurrection of life, while the wicked face the second death, eternal damnation in the lake of fire with Satan.

(40:47 - 41:30) Clarifying the Resurrection

The speaker refutes false teachings about a two-part resurrection or an earthly kingdom before the final resurrection, emphasizing that upon Christ's return, judgment is immediate, and there's no intermediate kingdom on earth.

(41:31 - 42:31) Jesus' Desire for Our Salvation

Jesus's clear intention is to bring believers to heaven with Him, as reiterated in John 14. The invitation is open to all to keep faith until the end, whether it be the end of one's life or the end of time, to partake in the resurrection of life and have a home in heaven. The speaker concludes by urging the audience to accept Jesus and make things right with God.