

24-0901a - Detailed Summary

24-0901a - *Jesus: The Son of Man, Part 1, Jim Lokenbauer*

Bible Readers: Kevin Woosley and Roger Raines

This detailed summary by ChatGPT

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(Transcription by TurboScribe.ai)

Jesus: The Son of Man, Part 1

Summary of Transcript (0:04 - 30:30)

Scripture Readings:

1st Scripture Reading (0:04 - 0:29), Kevin Woosley

First scripture reading: Psalm 8:4 "What is man, that you are mindful of him? And the son of man, that you visit him?" Opening greeting.

2nd Scripture Reading (0:32 - 1:04), Roger Raines

- Second scripture reading: Acts 7:55-56
- Describes a person filled with the Holy Spirit seeing the glory of God and Jesus standing at God's right hand.

Summary

Preacher: Jim Lokenbauer

(1:04 - 1:17) Introduction

- Speaker sets a goal to deepen love, faith, and appreciation for Jesus by increasing knowledge of Him.

(1:18 - 2:32) Jesus' Interaction with Humanity

- Focus on Jesus: Jesus, the second person of the Godhead, consistently interacted directly with humanity throughout biblical history.
- Examples: walking with Adam and Eve, speaking to Moses, and appearing to Balaam and Joshua.
- Jesus' many forms are referred to as His "faces" (Hebrew: plural for "face").

(2:32 - 3:52) The Different Forms of Jesus

- Jesus appeared in various forms to Moses, as the Angel of the Lord, as Yahweh, and as the rock providing water in the desert.
- Apostle Paul confirms that the rock in the desert was Jesus in 1 Corinthians 10.

(3:52 - 4:25) Jesus as the "Son of Man"

- Term "Son of Man":
- Most common self-designation of Jesus in the Gospels, emphasizing His humanity.
- Used 30 times in Matthew, 25 in Luke, 15 in Mark, and 12 in John.

(4:26 - 5:00) Old Testament Usage of "Son of Man"

- Ezekiel's Usage: The phrase "Son of Man" is used 93 times in the Book of Ezekiel when God addresses Ezekiel, emphasizing his humanity.

(5:00 - 6:26) Hebrew Words for "Son" and "Man"

- Translating Hebrew into English can lose the original meaning, leading to less impactful translations.
- Transliteration: Some translations (like the NIV) use transliteration, making the text easier to understand but less suited for deep study.
- Recommended more accurate translations: ASV (1901) and English Revised Version (1895).

(6:26 - 7:04) Hebrew Words for "Man"

- Common Hebrew words for "man":
- "Adam" (generic term for man or humanity).
- "Gibber" (noble, valiant man).
- "Enosh" (man in a fallen, miserable state).

(7:04 - 9:03) Example from Job's Story

- Job's Friends: In Job 16, Job defends himself as an honorable man (gibber) while his friends accuse him.
- Job's advocate: Job appeals to an advocate in heaven, foreshadowing Jesus as the advocate for humanity.

(9:03 - 9:37) Use of "Son of Man" in Job 16

- First use of "man" in Job 16 refers to "gibber" (honorable man), and the second use refers to "ben adam" (son of Adam, son of man).

(9:37 - 10:52) Bildad's Rebuttal in Job 25

- Bildad's accusations: He describes man as "enosh" (fallen man) and compares him to a worm (using different Hebrew words for "worm").

- Translation issues: English translations miss the distinction between different degrees of degradation (maggot vs. common worm) in Bildad's insults.

(10:52 - 12:53) Further Hebrew Translation Examples

- Different degrees of worms and men are not captured in English translations.
- Job's state: Bildad accuses Job, calling him both an "enosh" (miserable man) and a maggot, despite Job's claim of being an honorable man.

(12:53 - 14:51) Isaiah's Prophecy and Job's Defense

- Isaiah's prophecy: Messiah would come in human form (Adam), born as an infant, confirmed by Matthew 1:18-23.
- Job's defense: Bildad's insulting remarks were meant to counter Job's claim of being a good and honorable man (gibber) while in a fallen state (enosh).

(14:52 - 15:33) Conclusion on Hebrew Words for Man and Worm

- Bildad's insult: Job, despite being an honorable man, is compared to both a maggot and a common worm.
- The distinction between the different degrees of repulsiveness is lost in English translation.

(15:33 - 16:07) Foreshadowing Jesus' Human Nature

- Isaiah and Matthew confirm the Messiah's human nature, starting as an infant and fulfilling the prophecy that God would be with us (Emmanuel).

(16:07 - 17:24) Anecdote and Reading from Matthew

- Humorous aside about different pronunciations (Tennessee anecdote).
- Continuation of reading from Matthew about the birth of Jesus.

(17:25 - 18:16) Jesus' Humble Birth and Divine Nature

- Jesus was born in a manger, a humble setting.
- He was both the Son of God (Emmanuel) and the Son of Man, being of the flesh through Mary.
- The apostle John emphasized that Jesus was both fully man and fully God (Yahweh, "I Am").

(18:16 - 19:26) Jesus as the Word and Tabernacle

- John 1:1 and 1:14 explain that Jesus, as the Word, was with God and was God.
- Jesus "tabernacled" (dwelt) among humanity, showing His glory.
- John highlights that Jesus existed from the beginning, even before creation.

(19:26 - 20:12) Jesus' Life and John's Testimony

- John's testimony asserts that Jesus is the eternal life sent from the Father.
- He emphasizes the fellowship believers can have with the Father and Son through Jesus.

- John's letters stress the importance of understanding Jesus as both the Son of Man and Yahweh God.

(20:13 - 21:28) Jesus' Humanity and Godship

- The apostles and early Jews witnessed both the humanity and divinity of Jesus.
- Jesus, who lived, died, and resurrected, is the Savior sent by God.
- Jesus asks for obedience, including repentance and baptism.

(21:28 - 22:31) Jesus' Mission and Authority

- Jesus called Himself the "Son of Man" and aimed to save people, destroy the devil's work, and reveal God's true nature.
- In Matthew 9:6, Jesus demonstrated His authority to forgive sins, affirming His divinity.
- Jesus' ability to forgive sins proved He was God, as breaking the law is always against God.

(22:32 - 24:45) Miracles and Authority Over the Sabbath

- Jesus' miracles, especially on the Sabbath, were meant to show His unity with the Father.
- Religious leaders accused Jesus of breaking Sabbath laws, but Jesus declared Himself "Lord of the Sabbath" (Matthew 12:8).
- Jesus' miracles and actions demonstrated His authority as God over divine institutions, including the Sabbath.

(24:46 - 27:32) Confrontations with Religious Leaders

- Jesus defended His disciples' actions on the Sabbath, showing the importance of mercy over strict Sabbath observance.
- He healed on the Sabbath, demonstrating His divine authority, but religious leaders plotted against Him.
- The leaders' desire to kill Jesus displayed their arrogance and ignorance of His true nature as God.

(27:32 - 28:31) Jesus as Lawgiver and New Covenant Maker

- Jesus, as the giver of the Law to Moses, had the authority to remove the Sabbath regulations.
- Upon His death, the old law was abolished, and a new covenant was instituted.
- Jesus was the testator of the new law, which came into effect after His death on the cross.

(28:33 - 30:26) The New Worship and Institution

- Jesus established a new day of worship, "the Lord's Day," replacing the Sabbath.
- This day is marked by worship and participation in the Lord's Supper, symbolizing fellowship with the Father, Son, and Spirit.
- The old law was replaced by the new covenant in Christ, with the Lord's Church practicing new rites.

(30:27 - 30:30) Closing Invitation

- The speaker offers an invitation for prayer, repentance, or baptism, encouraging attendees to respond during the closing hymn.