

26-0118p - Detailed Summary

26-0118p - *The "I" in Sin and Pride, Part 2, Jim Lokenbauer*

Bible Reader: Mike Mathis

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

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

The "I" in Sin and Pride, Part 2

Scripture Reading

Bible Reader (0:04 - 1:05): Mike Mathis

Mark 11:12-14: Mike delivers the Scripture reading for the evening, taking the text from Isaiah chapter 14, verses 12 through 14. He reads the powerful passage that describes the dramatic fall of Lucifer from heaven: "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weaken the nations! For you

continued

have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north. I will ascend above the heights of the clouds, I will be like the Most High.'"

Summary of Transcript (0:04 - 31:46), Preacher: Jim Lokenbauer

(1:10 - 7:08) Sermon Introduction

Jim warmly thanks everyone for returning for the evening service and announces that this message is part two of the sermon series titled "The 'I' in Sin and Pride." He explains that during the morning worship, he laid the foundational groundwork by focusing on God's supreme preeminence—His unique character and divine attributes that set Him apart as the one and only true God, distinct from all other beings. The title of the sermon itself was inspired by a sermon Jim heard approximately thirty years earlier, delivered by Dan Collier, one of the church's former ministers. That earlier message centered on how pride ultimately caused Lucifer's catastrophic fall from heaven, and what stood out most vividly to Jim was the creative and memorable way Dan used a double entendre involving the letter "I" to illustrate the point.

Jim introduces the concept he calls the "I factor" and explains that it will be the central theme for the evening's discussion. The biblical foundation for this idea comes directly from the passage Mike just read in Isaiah 14, with additional depth provided by a parallel account found in Ezekiel chapter 28. Returning to Isaiah 14, Jim highlights verses 13 and 14, where Lucifer declares five proud "I will" statements in his heart: "I will ascend into heaven," "I will exalt my throne above the stars of God," "I will also sit on the mount of the congregation," "I will ascend above the heights of the clouds," and "I will be like the Most High." These boastful declarations reveal the self-centered pride at the root of his downfall.

Jim then reveals the clever double entendre: the letter "I" sits at the very center of the words "Lucifer," "pride," and "sin." In each of these three words, there are an equal number of letters on either side of the central "I," symbolically placing "I" (self) at the heart of both pride and sin. He

connects this to the well-known proverb in Scripture: “Pride goes before destruction, and a haughty spirit before a fall.” Turning back to Isaiah 14:12, Jim notes that the text explicitly identifies the fallen being as “Lucifer, son of the morning,” also translated in some versions as “morning star” or “son of the dawn.” The original Hebrew word carries the meaning of brightness or shining one. He clarifies that this reference is not to literal celestial bodies (such as the planets Venus or Jupiter, which appear as bright morning stars in different seasons), but to the spiritual being who once held a position of great splendor.

Jim briefly mentions the biblical use of “morning stars” in plural form, pointing to Job 38:4 and 7, where God asks Job, “Where were you when the morning stars sang together, and all the sons of God shouted for joy?” during the creation of the world. Jim shares his personal understanding that these “morning stars” may refer to the pre-incarnate Jesus Christ and Lucifer, though he emphasizes he is not dogmatic on this point. He notes that Jesus Himself later declares in Revelation 22:16, “I am the root and the offspring of David, the bright and morning star,” reinforcing the title’s significance.

(7:09 - 13:23) Prophecies, Double Meaning, and Biblical Typology

Jim explains that the prophecies in Isaiah 14 and Ezekiel 28 have a dual layer of meaning. On the surface level, they foretell the downfall of two wicked earthly kings—the king of Babylon in Isaiah 14 and the king of Tyre in Ezekiel 28—who both oppressed Israel and led the people into idolatry. However, beneath this historical judgment, the passages also describe the original fall of Lucifer from heaven. Jim believes this double reference is intentional because events in the physical world often mirror and reflect realities in the spiritual realm. He points out that evil spiritual forces exert strong negative influence on humanity, more aggressively than positive ones, because they know their time is short and they dread the coming abyss, as frequently demonstrated in the Gospels when demons acknowledge Jesus’ authority to cast them into torment.

This pattern of rebellion repeats itself throughout human history. Jim cites the classic example of Adam and Eve’s fall in the Garden of Eden, where Satan tempted them to become independent from God, leading them to exchange true freedom, peace, and security under God’s rule for enslavement and misery under Satan’s dominion. Similarly, the stories of the two pagan kings serve as “types” (foreshadows or symbolic representations) of Lucifer’s own rebellion and fall, with Satan himself as the ultimate “antitype” (the real fulfillment of the pattern). Whenever humans choose sin, they become living types of Satan, repeating his original sin in their own lives.

Jim briefly mentions that recent sermons have covered the details of Eve’s temptation, so he does not revisit them here. He then explains the biblical concept of typology, noting that both Paul and Peter teach about types and antitypes—persons, events, or objects that foreshadow greater future realities. Positive examples include Moses as a type of Christ, leading God’s people out of Egyptian bondage just as Jesus leads humanity out of sin’s bondage, and the Passover lamb as a type, whose blood protected Israelite households from death, prefiguring Jesus as the true Passover Lamb whose blood saves believers. On Judgment Day, those who believe and obey Christ are marked by His blood, and judgment passes over them.

(13:23 - 17:39) Satan as the Antitype and Description of Cherubim

Building on this, Jim reasons that if good figures can serve as types of Christ, then wicked figures can serve as types of Satan, with Satan as their antitype. He suggests that God included the stories

of the kings of Babylon and Tyre so that readers could connect the dots and recognize the deeper account of Satan's original fall, which mirrors the rebellion described in those prophecies. Certain details in the prophetic texts—such as access to heaven and the spiritual realm—are impossible for any human king to experience, but perfectly fit a high-ranking spiritual being like Satan.

Jim describes Satan as a created being, specifically one of the cherubim, and likely occupying a very exalted position among the heavenly host, which is why he was called a “morning star.” He connects this to the morning lesson by Steve, which mentioned how Moses’ face glowed brightly after being in God’s presence and required a veil. Jim suggests that cherubim, who dwell continually in God’s glorious presence, would naturally reflect that divine radiance and brightness, explaining the “morning star” designation.

He then reads from Ezekiel 28:14–17, which directly addresses this being: “You were the anointed cherub who covers; I established you; you were on the holy mountain of God; you walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, till iniquity was found in you... Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor; I cast you to the ground.” Jim emphasizes that no human could make these claims, confirming the passage’s ultimate reference to Satan.

To help the congregation visualize cherubim, Jim turns to Ezekiel 1:4–10, describing these majestic creatures as four living beings emerging from a fiery whirlwind. Each had the likeness of a man, yet possessed four faces (man, lion, ox, and eagle), four wings, straight legs ending in calves’ feet that sparkled like burnished bronze, and human hands beneath their wings. The creatures moved straight forward without turning, their wings touching one another.

(17:39 - 19:07) Impressions of Cherubim’s Grandeur and Size

Jim elaborates that these cherubim are enormous beings. He mentions reading elsewhere that their wingspan could reach approximately twenty feet, which would be necessary to support heads bearing four distinct faces. To human eyes, such creatures would appear absolutely terrifying in their majesty and power. He humorously observes that on earth, people often argue over trivial differences like skin color, yet in heaven, believers will encounter these awe-inspiring, multi-faced beings surrounding God’s throne.

(19:08 - 20:01) Roles and Duties of Cherubim

Jim underscores the important responsibilities entrusted to the cherubim. He notes that the first biblical mention of cherubim occurs in Genesis 3:24, immediately after Adam and Eve’s expulsion from the Garden of Eden. There, God placed cherubim at the east side of the garden, along with a flaming sword that turned every direction, to guard the way to the tree of life and prevent humanity from returning.

(20:02 - 20:36) Connection to the Tabernacle and Heavenly Sanctuary

Jim concludes this portion by explaining that the earthly tabernacle constructed by Moses was designed as an exact copy of the true heavenly sanctuary. God gave Moses precise instructions to follow. Within the tabernacle, two golden cherubim were positioned on either side of the mercy seat, which formed the lid of the ark of the covenant. Above the mercy seat, God’s presence dwelled, signifying that these cherubim surround and serve the very throne of God in heaven itself.

(20:37 - 22:38) Cherubim in the Heavenly Throne Room

Jim continues describing the role of cherubim in the heavenly sanctuary, referencing Exodus 37:9, which states that the cherubim spread out their wings above the mercy seat, covering it with their wings while facing each other, with their faces directed toward the mercy seat. He explains that this earthly depiction in the tabernacle was a precise copy of what actually exists in heaven, where two cherubim stand directly beside the true mercy seat and the Ark of the Covenant, above which God Almighty Himself is enthroned. To reinforce this point, Jim cites 2 Kings 19:15, where King Hezekiah prays, “O Lord God of Israel, the One who dwells between the cherubim, You are God, You alone.” This verse confirms that God is surrounded by cherubim in His heavenly dwelling. Jim adds that while God is encircled by cherubim in His presence, He also commands additional cherubim for specific duties, such as dispatching them to guard the Garden of Eden after the fall. Furthermore, God is accompanied by other exalted heavenly beings, including the seraphim, which are distinct from cherubim.

Jim then turns to Isaiah chapter 6, verses 1 through 3, to describe the seraphim. In the vision Isaiah received in the year King Uzziah died, he saw the Lord seated on a high and exalted throne, with the train of His robe filling the temple. Above the throne stood seraphim, each having six wings: with two they covered their faces, with two they covered their feet, and with two they flew. These seraphim continually cried out to one another, proclaiming, “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory,” with such power that the doorposts of the temple shook at the sound of their voices.

(22:38 - 24:06) Lucifer's Corruption and Prideful Ambition

Jim observes that these heavenly beings, constantly dwelling in the radiant presence of God, must have possessed extraordinary brilliance and luminance, just as Lucifer once did. He suggests that the immense importance and exalted position Lucifer held among the heavenly host eventually corrupted his thinking. Lucifer began to believe he was superior to the other angels and developed a haughty pride that led him to desire worship from others. Jim points to Luke 4:7 as evidence, where Satan, during the temptation of Jesus in the wilderness, boldly offered Jesus all the kingdoms of the world if Jesus would only bow down and worship him. Jim rhetorically asks whether it is surprising that such an arrogant attitude resulted in Lucifer being cast out of heaven. He notes that Jesus Himself provided insight into this heavenly history when speaking to His apostles.

(24:07 - 27:00) Scriptural Accounts of Satan's Fall and the Danger of Pride

Jim quotes Luke 10:18, where Jesus declares, “I saw Satan fall like lightning from heaven.” He then reads from Revelation 12:7–9, describing a war in heaven: Michael and his angels fought against the dragon and his angels, but the dragon did not prevail. As a result, no place was found for them in heaven any longer. The great dragon—that ancient serpent called the devil and Satan, who deceives the whole world—was cast out to the earth along with his angels. Jim emphasizes that pride was the root cause of this catastrophic fall from heaven.

He clarifies that not all forms of pride are sinful. It is appropriate to feel pleased with legitimate accomplishments, to take pride in the good deeds of family members or friends, or to express, “I’m proud of you; well done.” The danger arises when pride becomes arrogant, causing a person to elevate themselves above others, look down on them with contempt, and foster a sense of

superiority. Jim warns that indulging in this “I-factor”—self-centeredness—can initiate a dangerous downward spiral of sin, where wrongdoing grows progressively worse. He stresses that even our loving God can be provoked to hatred by such pride, and he directs attention to Proverbs 6:16–19, which lists six things the Lord hates, and seven that are detestable to Him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift to run to evil, a false witness who pours out lies, and one who sows discord among brethren. Jim notes that Satan is guilty of every one of these abominations, but the very first item on God’s list—haughty eyes—represents the arrogant pride that stands at the top of what God despises.

(27:01 - 28:40) Pride as a Perversion and Source of Evil Traits

Jim describes arrogant pride as a perversion and a sickness of the soul that makes a person extremely difficult to reason with, as they dismiss others and believe no one has anything worthwhile to offer them. He references Paul’s description of agape love in 1 Corinthians 13, which states that love is not boastful, proud, or envious, and is not self-seeking. All of these destructive traits—boastfulness, pride, envy, and selfishness—stem directly from the “I-factor.” Jim then turns to James 3:14–16, which warns that if bitter jealousy and selfish ambition exist in the heart, one should not boast or deny the truth. Such “wisdom” is not from above but is earthly, sensual, and demonic. Wherever jealousy and selfish ambition are present, there is confusion and every kind of evil practice, illustrating the progressive deterioration caused by sin.

(28:41 - 30:12) Overcoming the I-Factor Through Fear of God

Jim asks how believers can rid themselves of the destructive “I-factor.” The first essential step, he says, is to fear the Lord. He explains that Satan must have lost his reverence and love for God, developing contempt and believing he himself deserved worship. Jim encourages the congregation to memorize Proverbs 8:13: “The fear of the Lord is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate.” He points out that this verse perfectly describes Satan’s character flaws. Believers must not only avoid these traits but actively learn to hate pride, arrogance, evil behavior, and perverse speech. Jim reminds the audience that every time a person chooses to sin—regardless of the specific sin—the “I” (self-will) is at the center of that decision. By turning away from God’s way and yielding to the sin of “I, me, mine,” individuals commit the very same original sin that Satan committed first.

(30:13 - 31:46) Conclusion and Invitation

Jim shares his final thought, referencing Paul’s instructions in 1 Timothy 3 regarding the qualifications for elders. Paul warns that a novice should not be appointed as an elder, lest being puffed up with pride he fall into the same condemnation as the devil. This underscores that pride was Satan’s downfall and can likewise puff up believers, disqualifying them from faithful service to God.

In conclusion, Jim answers the questions posed in the morning service about Satan’s identity and origin: Satan was a created being, a cherub named Lucifer, who originally lived in heaven among the heavenly host. He began as good but became corrupt when unrighteousness was found in him, with pride as the root of his sin. Jim solemnly warns the congregation to beware of pride, as it can cause anyone to fall from grace. Jim closes the sermon by extending the invitation: if anyone needs to respond, come forward, and the church will take care of it.