

26-0118p Transcript

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

Bible Reader: Mike Mathis

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The "I" in Sin and Pride, Part 2

Scripture Reading

<p>Bible Reader (0:04 - 1:05): Mike Mathis</p> <p>Mark 11:12-14: (0:04) The scripture reading tonight is taken from Isaiah chapter 14 verses 12 through 14, (0:13) which reads, How you are fallen from heaven, O Lucifer, son of the morning! (0:23) How you are cut down to the ground, you who weaken the nations! For you have said in your heart,</p>	<p><i>continued</i></p> <p>(0:33) I will ascend into heaven. I will exalt my throne above the stars of God. I will also sit on the (0:46) mount of the congregation on the farthest sides of the north. I will ascend above the heights of (0:57) the clouds. And I will be like the most high." That completes the reading. (1:05)</p>
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Transcript (0:04 - 31:46), Preacher: Jim Lokenbauer

(1:10) Hey, thanks for coming (1:11) back. Well, this is going to be part two of "The 'I' in Sin and Pride." This morning I set the table, (1:22) so to speak, for this evening's discussion on my sermon titled, The I in Sin and Pride. (1:29) It's about Lucifer's fall from heaven and how his original sin is at the heart (1:35) of all our sin.

First, we examine God's preeminence this morning, God's character (1:43) and his godly attributes that sets him apart from all other beings, making him exclusively (1:52) God. The idea for this lesson's title is built upon some fragments of memories I had from a (2:00) sermon I heard, perhaps about 30 years ago, given by Dan Collier, who is one of our past ministers. (2:10) The lesson was about how pride led to Lucifer's fall.

And what I mainly remember was the unique (2:18) and clever way in which he chose to illustrate this fall by using double entendre, a double (2:25) meaning for the letter I. And we're going to call that the I factor this evening. And the story (2:35) of that fall is from today's text that was just read by Mike. That's from Isaiah 14.

And a parallel (2:43) account that gives us a lot more information is from Ezekiel chapter 28. Let's look at Isaiah 14 (2:53) again. He said of Lucifer in verses 13 and 14, for you have said in your heart, I will ascend (3:02) into heaven.

I will exalt my throne above the stars of God. I will also sit on the mount of (3:12) the congregation on the farthest sides of the north. I will ascend above the heights of the (3:20) clouds.

I will be like the most high. So here's the gist of the double entendre. Then I can get (3:29) back to my portion of the lesson.

The words Lucifer, pride, and sin all have equal number (3:38) of letters on either side of the letter I in those words. So I is at the center or the heart (3:47) of those three words. And Isaiah recorded for us in those verses that his pride, his self-centeredness, (3:57) his five I wills, those boastful eyes are the reason for his fall.

And then it said in Proverbs, (4:11) pride goes before destruction and an arrogant spirit before a fall. (4:20) The New King James Version Bible assures us who the I is. Verse 12 of Isaiah 14 reads, (4:29) how you are fallen from heaven.

Oh, Lucifer, son of the morning, (4:35) how you are cut down to the ground. You who weakened the nations. Other versions call him (4:43) the morning star rather than Lucifer.

The NIV has it. How you have fallen from heaven. Oh, (4:50) morning star, son of the dawn, you have been cast down to earth.

You who once laid low (4:57) the nations. The word Lucifer is from the Hebrew word, (5:04) which means brightness, Lucifer, and morning star. So both renderings of verse 12 are correct in (5:14) those translations.

The text is not referring to the celestial bodies known as the morning stars. (5:22) We have two planets in our solar system that become our morning star, whose brilliance is (5:30) strong enough to be seen when morning's first light is coming through that washes away all the (5:37) other stars of the night. And depending on their orbit around the sun or what season it is, (5:44) we have the planet Venus in the summer and the planet Jupiter in the winter, who are our morning (5:51) stars in the physical realm.

But here's an interesting point in the Bible about the morning (5:58) star, or should I say morning stars, plural. In the book of Job, when God speaks to Job (6:06) and his know-it-all friends from out of the whirlwind, God questions them about their (6:14) knowledge of the creation and asks in Job 38, verse 4 and 7, I picked and choose just to make (6:24) my point, where were you while the morning stars sang together and all the angels shouted for joy? (6:34) And that was during creation. The Godhead was involved in the creation process, (6:42) but it was the second person of the Godhead, Yahweh Jesus, who spoke everything into existence, (6:53) John 1, 3. It has always been my understanding that the morning stars referred to here are the (7:01) pre-incarnate Jesus Christ and Lucifer, though I'm not going to be dogmatic about the point.

(7:09) I'm always open for suggestions, more like Charlie Kirk, change my mind. (7:19) Listen to how Jesus refers to himself in the book of Revelation. In chapter 22, verse 16, (7:29) I, Jesus, have sent my angel to give you this testimony for the churches.

I am the root (7:37) and offspring of David and the bright and morning star. Since God created the heavenly host, (7:47) all the angels and all of those celestial beings up there, he had an audience to watch the final (7:56) few days of creation with them. Did you ever know that? Did you ever consider that? (8:02) I believe it to be totally possible that as everyone was rejoicing and singing, as it's (8:11) written in Job, that the one doing the creating, who also calls himself the morning star, would (8:18) be singing with his children, the beings he created as he worked.

Now, in both Isaiah 14 (8:29) and Ezekiel 28, they prophesy and speak about the fall of two earthly monarchs, (8:38) one being the king of Tyre, however you want to pronounce that, and the other being the king of (8:45) Babylon, who in those days treated Israel very badly and led them into

idolatry. (8:54) The prophecies have a double meaning. On the surface, it depicts the punishment God had in (9:01) store for these two kings for their crimes, while also alluding to the story of the fall of (9:10) Lucifer.

The main reason I believe the texts refer to Satan is that life on earth can reflect and (9:20) even imitate what is happening in the spirit world, because we know that the spirit world (9:28) influences the physical world both positively and negatively. And I would even be willing to say (9:38) more so on the negative influence, since the evil realm is more aggressive in their effort to get (9:46) mankind to fail, because they know that their time is nearly up, and we know they fear the abyss. (9:57) Just to read through the Gospels, and you'll see how often they spoke of Jesus being the son of God, (10:06) the one who has authority to throw them into the abyss.

And so what goes on in the physical realm (10:16) is a repeat of what went on in the spiritual world, because we see the story of the fall of (10:22) Lucifer in one degree or another at play over and over again. We also see it in the fall of Adam and (10:32) Eve, where mankind is influenced by the evil one and chooses to be autonomous from God, (10:41) not realizing that they are giving up their freedom, peace, and safety under God to become a (10:49) slave and be miserable to Satan until they come to their senses. And the story of the two pagan (10:58) kings mentioned in Isaiah 14 and Ezekiel 28 are a sort of type of Lucifer's story, how he became (11:08) Satan.

The anti-type in this drama is Satan himself, being the main object. And the sin of (11:19) his story is being impressed into the lives of humans on a daily basis, who become types of Satan (11:29) when they sin. Let that sink in.

The temptation of Eve in the garden is the classic example of (11:39) how the evil one works. We've had many lessons on this from the pulpit recently, and I won't (11:48) rehash the details of the fall of Adam and Eve, because they went over it quite well. (11:54) But types and anti-types are taught in the Bible.

Paul reveals them to us, (12:03) and Peter reveals them to us. And they are foreshadows of a future person or event. (12:12) They can be applied to people, both good and bad, and to objects and things in regard to people.

We (12:20) know that Moses was a type of Christ, who led Israel out of bondage in Egypt. And Jesus, being (12:30) the anti-type, the actual person that the type is an image of, leads humanity out of the bondage of (12:39) sin. Likewise, the Passover lamb was a type of Christ.

It was to be slaughtered at twilight (12:48) on Passover, whose blood was painted on the doorposts and lentils of their home, and when (12:54) the angel of death would see that blood covering the door, he would pass over that house, sparing (13:04) the people inside that may have been firstborns. So they were saved by the blood of the lamb. (13:12) Jesus, being the anti-type of that event and that animal, he was God's true Passover lamb.

(13:23) All of mankind is saved by the blood and life of Jesus when they believe and obey Jesus, (13:31) the Son of God. On Judgment Day, we will see that those who believe are marked with the blood of (13:39) Jesus Christ, and judgment is passed over them who believe. And these are just a couple of (13:48) examples of typology.

So why couldn't mankind's arch-villain, Satan, be the anti-type of those (13:59) who were under his influence, who are types of Satan? So isn't it possible that God wanted us (14:06) to connect those

dots and figure out the fall of Satan through the story of those two kings, (14:13) Isaiah and Ezekiel, a fall that mirrors that of the evil one and learn from them? (14:20) And some of what's recorded in those two prophets about those kings would be impossible (14:27) for a human to be able to do since that man doesn't have access to heaven and the spiritual realm. (14:38) But not for a spiritual being. Satan, the story of those two kings have a double meaning.

Their (14:48) story, I believe, alludes to Satan's story. Satan, being a created being, he's one of the (14:56) cherubim and was most likely in a very high position among the ranks of the heavenly host. (15:06) That's why he was called a morning star.

And didn't Steve's lesson this morning talk about (15:15) Moses when he was in the presence of God made him glow brightly to where he had to wear a veil? (15:24) Well, isn't it possible being a cherub and in the presence of God continually, that would have made (15:35) all the cherubim very bright in appearance, reflecting the creator's image and luminance. (15:52) Maybe that's why he was called one of the morning stars. In Ezekiel 28, 14 through 17, it says, (16:00) You were the anointed cherub who covers, and I placed you there.

You were on the holy mountain (16:10) of God. You walked in the midst of the fiery stones. Now, what human could make that claim (16:21) that they were in heaven and that they were a cherubim, one of the cherubs? (16:30) You were blameless in your ways from the day you were created until unrighteousness was found in (16:39) you.

You became filled with violence within and you sinned. Therefore, I cast you as a profane (16:47) thing out of the mountain of God, and I destroyed you, O covering cherub. (16:56) From the midst of the fiery stones, your heart was lifted up because of your beauty.

You corrupted (17:04) your wisdom. For the sake of your splendor, I cast you to the ground. So what do we know about (17:13) cherubim? In Ezekiel 1, verses 4 to 10, it says, Then I looked, and behold, a whirlwind was coming (17:24) out of the north, a great cloud with raging fire engulfing itself, and brightness was all around it, (17:32) and radiating out of its midst like the color of amber out of the midst of the fire.

(17:39) Also from within it came the likeness of four living creatures, and this was their appearance. (17:48) They had the likeness of a man. Each one had four faces, and each one had four wings.

Their legs (17:56) were straight, and the soles of their feet were like the soles of calves' feet. They sparkled like (18:04) the color of burnished bronze. The hands of a man were under their wings on their four sides, (18:12) and each of the four had faces and wings.

Their wings touched one another, and the creatures did (18:19) not turn when they went, but each one went straight forward. As for the likeness of their faces, (18:27) each had the face of a man, each had the four, each of the four had the face of a lion on the (18:36) right, each of the four had the face of an ox on the left, and each of the four had the face (18:42) of an eagle. So you can imagine these things are huge.

I read elsewhere where their wingspan was (18:51) like 20 feet, so they were pretty big. So they'd have to be a big creature to support such a big (18:59) head with all of those faces all around. To us, that would be terrifying to see.

(19:08) Down here on earth, we quibble over a person's skin color. What are we going to do when

we get (19:15) up to heaven and we see one of those? These four cherubim surround the Lord's throne. (19:22) They are quite impressive.

Just imagining them from this description, (19:29) what could you imagine Ezekiel seeing them in person? And the cherubim carry out very important (19:36) jobs to do from God. The first mention of cherubim is found in Genesis 3:24. This is after the fall (19:46) of Adam and Eve. So he drove out the man and he placed cherubim at the east of the Garden of Eden (19:54) and a flashing sword which turned every way to guard the way to the tree of life.

(20:02) So guarding Eden, preventing access back to the tree of life, is a cherubim. (20:10) The tabernacle that Moses was commanded to make was a copy of the sanctuary in heaven, (20:18) and he was told to be exact according to the plans. So we can tell from the cherubim on either (20:27) side of the mercy seat, which is before the throne of God, who sits above the mercy seat.

(20:37) In Exodus 37:9 it says the cherubim spread out their wings above and covered the mercy seat (20:44) with their wings. They faced one another. The faces of the cherubim were toward the mercy seat.

(20:52) So in heaven, this is actually going on. Two cherubim are right next to the mercy seat, (21:05) where the true Ark of the Covenant is, and above that sits God Almighty. So he's got these (21:15) cherubim right there.

And in 2 Kings 19:15 it says, Then Hezekiah prayed before the Lord (21:25) and said, O Lord God of Israel, the one who dwells between the cherubim, you are God. (21:34) And so this reaffirms the idea that God is in heaven and he's got these two cherubim (21:42) right next to him. And when he travels, he's got a herd of cherubim with him.

And he dispatches (21:53) cherubim to protect the Garden of Eden. So God is encircled with cherubs in heaven, (22:02) but he also has more than just cherubs around him. The seraphim are also with him.

Seraphim (22:10) are different from the cherubim. Listen to Isaiah chapter 6, one through three. (22:17) In the year that King Uzziah died, I saw the Lord sitting on a throne high and lifted up, (22:24) and the train of his robe filled the temple.

Above it stood seraphim. Each one had six wings. (22:32) With two he covered his face, with two he covered his feet, and with two he flew.

(22:38) And one cried to another and said, Holy, holy, holy is the Lord of hosts. The whole earth is (22:47) full of his glory. And the posts of the door were shaken by the voice of him who cried out.

(22:56) So these heavenly beings must have been brilliant in luminance, (23:02) always being in the presence of God, as was Lucifer. The importance of his position must have (23:13) gone right to his head. Somehow Lucifer became corrupt in his thinking and started to think (23:22) that he was better than the other heavenly host.

He had pride that made him haughty to the point (23:34) he wanted to be worshipped by others. We know this to be true because in Luke 4-7, (23:44) Satan tells Jesus that if he would but worship him, he would give him all the riches (23:52) of the kingdoms of the earth. Well, with an attitude like that, is it any wonder that he got (23:59) booted out of heaven? Jesus revealed to the Apostle John

some heavenly history.

(24:07) In Luke 10-18, Jesus said to his apostles, I saw Satan fall like lightning from heaven. (24:18) And in Revelation 12, 7-9, and a war broke out in heaven. Michael and his angels fought with the (24:26) dragon, and the dragon and his angels fought.

But they did not prevail, nor was a place found (24:34) for them in heaven any longer. So the great dragon was cast out, that old serpent called the devil, (24:43) and Satan, who deceives the whole world. He was cast to the earth, and his angels were cast out (24:50) with him.

Pride caused this monumental fall. Is it bad to be proud? No, of course not. You can be (25:05) pleased by the results of an accomplishment you achieve.

You have pride in a family member or (25:12) friend for something good they did. Don't you say, wow, I'm proud of you, good job. (25:20) So long as you're not elevating yourself above others and looking down on them as if you were (25:27) better than them in contempt.

But the true danger of indulging the I-factor is that (25:39) more thinking can cause you to be in a dangerous downward spiral of sin, where the sin becomes (25:48) worse and worse. You realize that our loving God in heaven can be pushed to the point (26:01) where he actually hates, and it is all because of the I-factor. Listen to this, Proverbs 6, (26:13) 16 through 19.

There are six things the Lord hates, seven that are detestable to him. (26:24) Haughty eyes, a lying tongue, hands that shed innocent blood, feet that are quick to rush (26:34) into evil, a false witness who pours out lies, a man who stirs up dissension among brothers. (26:46) Satan is guilty of all of those things, but the number one thing on this hit list (26:53) of things God hates is the kind of pride that gives you haughty eyes.

(27:01) Arrogant pride is a perversion, a sickness of the soul. The character tainted with this sin (27:11) is hard to reason with because they do not believe you or feel that you have anything useful to say. (27:20) Paul's beautiful prose describing what agape love is and isn't in 1 Corinthians 13 tells us (27:30) that love is not boastful or proud or envious and that it is not self-seeking.

(27:39) All of those horrible traits are caused by the I-factor. James in his letter gives us the true (27:48) source of that sort of behavior. James 3, 14 through 16, it's written, (27:56) but if you have bitter jealousy and selfish ambition in your heart, don't boast and don't (28:03) lie against the truth.

This wisdom is not that which comes down from above, but is earthly, (28:11) sensual, and demonic. For where jealousy and selfish ambition are, there is confusion (28:19) and every evil deed, and that certainly speaks of the downward digression of sin. (28:30) So how do we rid ourselves from the I-factor? The first thing to do is fear God.

(28:41) Satan must have grown contemptuously for God, believing he too should be worshiped. (28:52) He lost his love and fear of God, his Father. Proverbs are a good teaching tool, and this (29:01) verse should be committed to our memory.

Proverbs 8, 13, to fear the Lord is to hate evil. (29:10) I hate pride and arrogance, evil behavior, and perverse speech. Doesn't that paint a picture of (29:20) Satan? Those terrible character flaws.

We must not only guard ourselves from these horrible flaws, (29:30) but learn to hate them. Hate

pride, hate arrogance, hate evil behavior, and hate perverse speech. (29:40) When we choose to sin, no matter what the sin is, the I is hidden in the decision to sin.

(29:50) We end up committing the very first original sin. He wasn't the first to sin, Satan was. (30:00) To turn our backs on God's way and to give in to the sin of I, me, mine, that's Satan's sin.

(30:13) And here's my last thought on the matter. Paul, when he was giving instructions for the (30:19) qualification of an elder, he warned not to use men who were too young. In 1 Timothy 3, (30:29) he says an elder should not be a novice lest he be puffed up with pride and he fall into the same (30:38) condemnation as the devil.

So pride was Satan's downfall. Pride can puff us up (30:50) and disqualify us from serving God. So in conclusion, to answer the question posed (30:59) this morning about Satan, who is he? Where did he come from? Was he a created being? (31:05) Was he created evil or did he become evil? I believe that Satan was one of the created beings (31:12) who lived in heaven.

He was of the group called cherubim. He was a cherub named Lucifer. (31:22) He started out being good, but his thinking became corrupt and unrighteousness was found in him.

(31:30) Pride was his sin. Beware of pride. You can fall from grace because of it.

(31:39) So this evening, I offer the invitation. If you need, come forward and we'll take care of it.