

The title of this morning's sermon is, "*The Son of Man.*"

On Sunday mornings we're working our way through Luke's Gospel verse-by-verse and we find ourselves at **Luke 9:26**. We'll go to the verse in a moment. First we need to look at some verses in **Daniel 7** that give us the background to Jesus' words. Let me read **Luke 9:26** so you can have it in mind while we look at the verses in Daniel...

**Luke 9:26 For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.**

This verse calls Jesus the Son of Man and refers to the Second Coming. The verses we're going to look at in Daniel give us the background to this verse.

Look at **Dan 7:9**...

**Dan 7:9 "As I looked, thrones were placed, and the Ancient of Days took his seat (this is God the Father); his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. 10 A stream of fire issued and came out from before him; a thousand thousands served him (this would be angels), and ten thousand times ten thousand stood before him (these are the unbelievers to be judged); the court sat in judgment, and the books were opened.**

You can tell this is a vision of judgment – it says **the court sat in judgment**. According to Scripture, Jesus is the Judge: **John 5:22 For the Father judges no one, but has given all judgment to the Son.**

Since God the Father – or the **Ancient of Days** – judges no one but has given judgment to the Son, the Son has to show up for the judgment. And He does. Skip to **verse 13**...

**13a "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man,**

Go ahead and pause here...

Part of the reason this account is so fascinating is you clearly see God the Son separate from God the Father.

**Son of Man** is the most common way Jesus referred to Himself – the title occurs 82 times in the Gospels – and these verses are basically THEE OT Son of Man passage!

When Jesus says the words of **Luke 9:26**, He's referring to these verses in **Dan 7**. If you write in your Bible, you can circle the words **with the clouds of heaven there came one like a Son of Man** and write, "*Luke 9:26.*"

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In **verse 13** notice it says Jesus comes with the clouds of heaven...

He described His Coming very similarly: **Matt 24:30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.**

And listen to this interesting exchange that took place with Jesus and the High Priest hours before His crucifixion....

**Mark 14:60 The high priest...asked Jesus, "Have you no answer to make? What is it that these men testify against you?" 61 But [Jesus] remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of [God]?"**

Even though the high priest asked Jesus if He's the Son of God, listen to the way He referred to Himself...

**62 Jesus said, "I am, and YOU WILL SEE THE SON OF MAN seated at the right hand of Power, and COMING WITH THE CLOUDS OF HEAVEN." 63 And the high priest tore his garments and said, "What further witnesses do we need? 64 You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death.**

The high priest called Jesus a blasphemer, but it doesn't sound too blasphemous since we're all sons – and daughters – of man. So what made this blasphemy?

This answer is the passage in **Dan 7!** Because of this vision, Son of Man, was one of the most well-known Messianic titles:

- When Jesus referred to Himself this way, He was claiming to be the Individual in this account.
- Plus, this vision pictures the Son of Man receiving the Kingdom of God from the Ancient of Days.

Look at the rest of **verse 13**...

**13b and he came to the Ancient of Days and was presented before him. 14 And to him (to Christ) was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.**

Jesus told us to pray, "Thy kingdom come..." and this vision pictures Jesus receiving that kingdom from His Father.

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There's one more thing I want you to notice before we turn to **Luke 9:26**...

In **verse 10**, look back at the words **the court sat in judgment, and the books were opened.**

The imagery is of a huge courtroom, and there is about to be a sentencing that is larger than all the sentencings throughout history. This describes the moment when all unbelievers who have ever lived are judged. It parallels the Great White Throne Judgment in **Rev 20**. Listen to this verse...

**Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened (both this verse and Dan 7:13 say books were opened). Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.**

These books are the records of men's lives. I don't know how literal they are – maybe there's a book for each person, or maybe this is a symbolic way of saying our lives are recorded.

Either way, when Jesus judges these unbelievers, He doesn't just judge their actions. He judges every word and every thought:

- **Luke 8:17 For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.**
- **Rom 2:16 On that day when...God judges the secrets of men by Christ Jesus.**
- **Heb 4:13 Nothing in all creation is hidden from [His] sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account.**

And when Jesus judges man, one of the things He's going to judge is who was ashamed of Him. These books will definitely record the times people were ashamed of Christ.

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With that in mind, please turn to **Luke 9:26!**

**Luke 9:26 For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.**

If you have a Bible with cross references, it probably mentions **Dan 7:13**, but if not, you can circle the words **Son of man** and write "*Dan 7:13.*"

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Now here's the question...

When we read **Dan 7**, there's nothing in that passage that makes Christ look like Someone people would be ashamed of. In fact, when you read **Dan 7**, you say, "That's someone you CAN'T be ashamed of!" And that's true:

- You can't be ashamed of Christ at His Second Coming.
- It would actually be HARD to be ashamed of Christ at His Second Coming.

But that's not what Jesus is talking about in **verse 26**. He's talking about people who have been ashamed of Him BEFORE His Second Coming.

Because let me ask you this...

Did Jesus look in His First Coming the way He looks in His Second Coming? No. Not at all. The Jesus of **Dan 7** looks VERY different from the Jesus of the Gospels.

So what could it be about Jesus in His First Coming that would make people ashamed of Him? This brings us to Lesson 1...

## LESSON 1: PEOPLE ARE ASHAMED OF THE SON OF MAN, BECAUSE OF THE CROSS.

One reason Jesus knew people would be ashamed of Him was given in **verse 22**. He said, **“The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.”**

- Jesus doesn't look like Someone people would be ashamed of in **Dan 7**.
- But He looks like Someone people would be ashamed of in **Luke 9:22**.

The only way to really understand what Jesus is saying when He discusses people being ashamed of Him is to understand the shame of the cross...

A few weeks ago I told you that our view of the cross is much different than the first century view:

- In our minds, the cross is glorious. It's a reminder of what Jesus did for us. It makes us think of His love and sacrifice.
- In Jesus' day the cross was associated with suffering. It was an excruciating punishment, meant to inflict as much pain as possible.

If there's one other word – aside from suffering – that's associated with the cross, it's the word shame...

Since crucifixion was reserved for the vilest and most despicable people, there was a terrible stigma attached to it:

- People who were crucified were a complete disgrace.
- They were despised.

Remember, Rome didn't just perform crucifixions to execute people. They wanted to make a statement. Crucifixion was meant to be a warning, so Rome made it very public...

One indignity was the humiliation of carrying your cross...

Four soldiers escorted the prisoner through the crowds to the place of crucifixion:

- A sign stating the indictment was hung around the person's neck.
- As the criminal walked through the streets, the crowd yelled at him, threw stuff, and spit on him if they were close enough.

There really was no form of execution so associated with shame and guilt. This is why **Heb 12:2** says that for Jesus to go to the cross He had to **despise the shame of it**. We'll talk about this a little more later.

For now, take your mins back to what it was like when Jesus was on the cross and how much people were ashamed of Him:

- **Matt 27:39** Those who passed by derided him, wagging their heads **40** saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” **41** So also the chief priests, with the scribes and elders, mocked him, saying, **42** “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him.”
- **Luke 23:36** The soldiers also mocked him...saying, “If you are the King of the Jews, save yourself!”

You've got the people walking by, the chief priests, scribes, elders, even the Roman soldiers, mocking Him. You can imagine how many people were ashamed of Him.

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But the cross isn't the only thing that made people ashamed of the Son of Man. In **verse 26** look at the words **whoever is ashamed of me AND OF MY WORDS**.

As I studied the verse this really stood out to me. I would expect Jesus to discuss being ashamed of Him, but He discussed being ashamed of His words too.

Let me tell you why I think this is so important...

- Many people say they are not ashamed of Jesus.
- They even say they're Christians.
- To some people it's almost fashionable to identify as a Christian.
- But many of these same people are ashamed of Jesus' words.

And if you're ashamed of Jesus' words, you're ashamed of Him!

The Person of Jesus can't be separated from the words of Jesus. Jesus is His message:

- In **John 14:6** Jesus said, “I am the way, **THE TRUTH, and the life.**” He is the message.
- **Heb 1:1** says, “Long ago, at many times and in many ways, God spoke to our fathers **by the prophets, 2 but in these last days he has spoken to us BY HIS SON.**” It says, “by His Son,” versus “through His Son,” b/c Jesus isn't just the Messenger, He's also the Message!

You can't separate Jesus from His message. Embracing Jesus means embracing what He taught.

What are some of Jesus' words that people are ashamed of?

I thought I would provide a few examples. This isn't an exhaustive list by any means – there are a huge number of topics Jesus taught that people are ashamed of – but I wanted to cover a few that seem most pertinent to our culture. This brings us to lesson 2...

## LESSON 2: PEOPLE ARE ASHAMED OF THE SON OF MAN'S WORDS ABOUT (PART I) HELL.

Jesus spoke about hell:

- More often than anyone else in Scripture.
- More often than He spoke about heaven.

So let me ask: are you ashamed to warn people about hell? If so, then you're ashamed of the son of Man's words.

It's very unpopular in our day of tolerance to tell people about eternal torment. It would be much easier to remove references to hell in our conversations with unbelievers: *"Let's take a more positive approach. Let's tell everyone that Jesus is entirely love and no judgment. That sells better."*

I'm not saying we should go to the extreme and become insensitive, judgmental, hellfire and damnation witnesses. But I am saying that we should lovingly warn people about hell, b/c Jesus taught it was a real place and many people would go there.

A few years ago Rob Bell published a controversial book titled, "Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived." The book is an argument against eternal punishment and an argument for universal salvation. Rob Bell was ashamed of what Christ taught, and he taught others to be ashamed of Christ's teaching too.

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Let's consider the next teaching that people are ashamed of...

## LESSON 2: PEOPLE ARE ASHAMED OF THE SON OF MAN'S WORDS ABOUT (PART II) HOMOSEXUALITY.

It seems every time we turn around more and more churches, prominent religious leaders, and even enter denominations are embracing homosexuality.

One of the common defenses goes something like this: "Jesus never condemned homosexuality."

That's not true.

In **Matt 19:5** and **Mark 10:7** Jesus said marriage is the union of one man and one woman. By defining what marriage is, He also condemned anything that doesn't fit that definition. Jesus doesn't have to condemn every possible scenario to identify the sinfulness of it.

I wasn't sure whether to use the word "homosexuality" or the word "marriage" in this lesson, as the relationship between the two is so close. The question I'd ask is this...

- With God's first institution under attack, are you ashamed to defend it?

- Are you ashamed to faithfully discuss what Jesus taught about marriage?

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The next aspect of Jesus' teaching that people are ashamed of...

## LESSON 2: PEOPLE ARE AHAMED OF THE SON OF MAN'S WORDS ABOUT (PART III) THE GOSPEL.

The world wants to believe a number of things that are contrary to the Gospel. Here are probably the two most common lies:

1. There's more than one way for man to be saved: "All the people in other religions can't be wrong. There must be some way for them to be saved apart from Christ."
2. People are saved by works:
  - Good people go to heaven, and bad people go to hell.
  - The problem is God says we're all bad people, and we could never perform enough good works to be saved.

The Gospel is so counterintuitive to what the world believes:

- You can expect to be mocked when telling people that Jesus is the only way and other religions are lies.
- You can expect to be mocked when telling people that going to heaven isn't about how good they can be:
  - It's about what Christ has done for them.
  - It's about recognizing their sinfulness, repenting of those sins, and turning to Christ in faith.

This isn't received well by a world that's filled with false religions, and people convinced that they're good.

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I'm sure we all agree with this, but I think there is one way we act ashamed of the Gospel that we don't consider as much. Let me back up a little to get a little momentum into this point...

I love our church. I love being associated with it. I love a lot of the things we're doing. I think we have a number of strengths.

But with that said, I think we're weak evangelistically. I think we're weak when it comes to sharing the Gospel. I say that b/c most of the baptisms we see are children in the church, and most of the believers in the church were believers when they came to the church.

I also say this understanding I'm preaching behind the pulpit each week. So if we're weak in this area, much of it falls on my shoulders.

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As a defense of not being more evangelistic people often say, "I don't know what to say."

I used to agree with this defense, but here's the truth: if you know the Gospel, you know what to say!

- If you don't know the Gospel, please come see myself or Pastor Doug after service.
- If you know the Gospel, why aren't we – myself included - sharing it?

I think the reason must have to do with fear:

- We have a fear of man, versus a fear of God.
- We're afraid of how people will respond.

If we have a greater fear of God than man – a greater fear of displeasing God than displeasing man – than we'll share the Gospel.

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Listen to what Paul said, which can reveal another reason we might not be sharing the Gospel...

**Rom 1:14 I am under obligation** (his obligation to preach the Gospel) **both to Greeks and to barbarians, both to the wise and to the foolish. 15 So I am eager to preach the gospel to you also who are in Rome.** And this is why... **16 For I AM NOT ASHAMED OF THE GOSPEL, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.**

Paul said he wasn't ashamed of the Gospel b/c it's the way God chose to save man.

Does this reveal why we don't share the Gospel?

- Are we ashamed of the way God chose to save man?
- Do we wish God chose to save man a different way?
- Are we ashamed to tell people that Christ is the only way?

I'm asking you to really think about this: if you don't share the Gospel with others, why don't you? I have to ask myself the same question.

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We're approaching the holidays which makes this lesson particularly appropriate:

- This is the one time per year that even the secular world turns their attention to Christ.
- We have the Christmas program this weekend:
  - The play contains the Gospel message, and Pastor Doug will be presenting a Gospel message each evening.
  - This is a great opportunity for you to invite the unsaved people in your life!

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Let me conclude this lesson with one more point...

There's a common quote - and I have a little bit of a love-hate relationship with it – that goes like this...

*“Preach Christ – or preach the Gospel – and use words if necessary.”*

I get the gist of it:

- The way you act is important.
- People can see Christ through the way you live your life.

- People aren't going to care what you have to say about Christ if you don't act like Christ. This is the part of the quote I love!

The part I hate is that:

- It downplays the importance of preaching!
- It makes it sound like there's some way to preach the Gospel without words.

Listen to what Paul said...

**Rom 10:13** “Everyone who calls on the name of the Lord will be saved.” **14** **How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone...remaining silent, not preaching the Gospel, never talking about Jesus and what He did for them, but looking as much like Him as possible.**

No. Instead he said: **And how are they to hear without someone preaching.** I think he meant with words!

Listen to what Jesus said...

**Luke 12:8** **And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God.**

When Jesus talked about **acknowledging Him before men**, do you think He meant with words? Yes! The NIV says **publicly acknowledges**, and many other translations – like the KJV and NASB – say **confess**.

This verse is almost synonymous with **Luke 9:26**:

- When Jesus said, “**Everyone who acknowledges me before men**” He means, “**Everyone who is not ashamed of Me.**”
- When He said, “**denies me before men,**” He means, “**who is ashamed of Me.**”

So one other good thing about sharing the Gospel with others is you're showing you're not ashamed of Christ!

These verses – **Luke 9:26** and **Luke 12:8** – reveal a theme in Scripture:

- Those who receive Christ are received by Him.
- Those who reject Christ are rejected by Him.

Here are a few other verses making the same point:

- **Rom 9:33** **Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.**
- **Rom 10:11** **Everyone who believes in him will not be put to shame.**
- **2 Tim 2:12** **if we endure, we will also reign with him; if we deny him, he also will deny us.**

Let me show you one place in Scripture that I think reveals this more beautifully than any other. Please turn to **Heb 2:11**. We won't turn back to Luke.

**Heb 2:11 For he who sanctifies and those who are sanctified all have one source. That is why HE IS NOT ASHAMED TO CALL THEM BROTHERS.**

And this brings us to Lesson 3...

### **LESSON 3: THE SON OF MAN ISN'T ASHAMED OF THOSE WHO AREN'T ASHAMED OF HIM.**

There are so many absurdities and inconsistencies associated with man. For example...

Man isn't ashamed of his sin. Man will engage in the most outrageous immorality – which is bad enough – but it's made even worse by our lack of shame:

- People leave abortion clinics, holding their heads high, no shame associated with the babies they murdered...
- Homosexuals have parades flaunting their perversion...
- Young men boast about the number of girls they've fornicated with...
- Young women flaunt their bodies to draw as much attention to themselves as possible...
- Movies and music are filled with violence and sexuality, b/c that's what people want to see...

There's no shame.

Jeremiah described the situation in his day, and it's similar today...

**Jer 6:15a Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush.**

It's unbelievable how little shame we feel, but I think the only thing that might be more unbelievable is **Heb 2:11**...that Jesus isn't ashamed of us.

When you put **Luke 9:26** and **Heb 2:11** together they're completely backward:

- In **Luke 9:26** Jesus talks about men being ashamed of Him:
  - It's unbelievable that man would be ashamed of Jesus.
  - You would expect Jesus to be ashamed of us.
- **Heb 2:11** says Jesus isn't ashamed of us:
  - It's unbelievable that Jesus would NOT be ashamed of us.
  - You would expect Him to be ashamed of us.

But Jesus isn't because if you're a believer, you're His brethren.

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But before Jesus could call us brothers and sisters He first had to do something. While you're in **Heb** please turn to **Heb 12:2**...

**Heb 12:2 Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, DESPISING THE SHAME, and is seated at the right hand of the throne of God.**

Throughout Jesus' earthly ministry with the twelve, He called them servants, disciples, and even friends. But after He died for their sins, He was able to call them – and by extension us – His brothers and sisters. Listen to these verses that take place AFTER the resurrection:

- **Matt 28:10 Jesus said to them, “Do not be afraid; go and tell (not my disciples, but) MY BROTHERS to go to Galilee, and there they will see me.”**
- **John 20:17 Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go (not to my disciples, but) to MY BROTHERS and say to them (now listen to this, b/c this is WHY Jesus could call us His brothers...), ‘I am ascending to my Father and YOUR FATHER, to my God and your God.’”**

After Jesus paid the price for our salvation we became His spiritual brothers and sisters, b/c then His Father was also our Father. We became part of the same spiritual family.

Now let me tie this whole sermon together...

Before this relationship could be established:

- Before we could be Jesus' brethren...
- Before God could become our Father...

The Son of God had to be willing to become the Son of Man:

- He had to take on flesh and dwell among us...
- He had to deny the shame of the cross and die in our place.

But because of His great love for us – because of His desire to have us as His spiritual family – He was willing to make this sacrifice.

And this is one reason Jesus commands us not to be ashamed of Him...

Any shame we might experience as disciples of Christ pales in comparison to the shame Jesus was willing to experience in making us His brothers and sisters:

- Think about anything anyone might ever say to you...
- Think about anything you might ever have to sacrifice for Christ...
- Think about anything you might ever suffer for Christ's sake...

Could it ever remotely compare to the shame and suffering Jesus experienced for us? Not even remotely.

If you have any questions about anything I've said this morning, Pastor Doug and I will be up front after service and we would consider it a privilege to speak with you.

Let's pray.