

Why We Follow, Part 4

Luke 9:26-27

Luke 9:23-27, "And he said to all, 'If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? 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. But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.'"

When Jesus points to "whoever is ashamed of me and of my words," he's talking, here, about unbelievers. Shame, here, refers to someone who is characterized by rejection, rejecting Christ as Savior, and especially as Lord. They're refusing to obey his words. This, here, about the shame, being ashamed refers to outright rebels, yes, hardened unbelievers, yes, but it also refers to false professors of Christianity, those who

sit in churches and never really live under the lordship of Christ. The word group, here, for shame, basic verb form, is *aischuno*. It's, it's used in the Septuagint, which is the Greek translation of the Old Testament, the Hebrew Old Testament. And *aischuno* translates the Hebrew word *bosh*, and this word group, especially in an Old Testament context, when the verb is used, God is mostly the one commonly the subject of the verb *bosh*. He's the one who puts to shame. It's an active voice verb often, *bosh*. God is the one who puts others to shame. Wicked unbelievers, enemies of his people, God puts them to shame, which is another way of saying God rejects them. He treats them as enemies, not friends.

He judges them, destroys them, pursues them, hunts them down in judgment. You see this all through the Scriptures, the Psalms, the Prophets, Isaiah 65:13, "Therefore, thus says the Lord God, 'Behold, my servants shall eat, but you shall be hungry. My servants, behold, my servants shall drink, but you shall be thirsty. Behold, my servants shall rejoice, but you shall be put to shame.'"

Notice the turn of the tables for those who are well-fed and well-watered and rejoicing now, they will eventually be hungry and thirsty and put to shame. Sounds like the Beatitudes,

right? That's where Jesus borrowed the same imagery. And this isn't just a consequential judgment; this is an execution of judgment at God's hand because verse 15, Isaiah 65 says, "The Lord God will put you to death." Embrace the shame now to see the glory later.

So when Jesus uses the word shame, to be ashamed, the idea from a people informed by an Old Testament reading, what was conjured up in the minds of those who were listening to Jesus, it had to do with rejections. Shame equates to rejection. The one who is ashamed of Jesus and his words, he is effectively rejecting Jesus and his words. And Jesus actually strengthens that association. Shame means rejection, and God's rejection means judgment, and when he employs that title, the Son of Man.

Back in Daniel's prophecy, chapter 7, that's where the title comes from, Son of Man. In a vision Daniel sees, it pictures a judgment scene, there, with the Ancient of Days, that's God, the Father, the Ancient of Days sitting on the throne of judgment in verse 10, "and thousand of thousands served him, and ten thousand times ten thousand stood before him." Who are all those? It refers to an innumerable company of holy angels. They are servants who stand around the throne of the Ancient of Days, and they are ready to do his bidding.

And then it says, "The court sat in judgment, and the books were opened." God is there with his holy angels. Court is in session. The angels are pictured, there, like the bailiffs. Holy angels are like the deputies of the court, and they go out to the ungodly effectively to arrest them and to bring them before the bar of God's justice, for prosecution, for sentencing. And afterward, those same holy angels, they execute the sentence. But then down in verse 13 it says, "But with the clouds of heaven there came one like a Son of Man, and he came to the Ancient of Days and was presented before him."

And as the vision continues there in Daniel, he sees God, he sees the Ancient of Days presenting the Son of Man with dominion and glory and a kingdom. Why? So "that all peoples, nations, and languages should serve him." God puts this into effect in the ministry of the Christ, of the Messiah. The Son of Man is the Christ, the Christ is the Son of Man. As Jesus says, John 5:22-23, by giving "all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him." Or in Daniel's terms, "Whoever does not honor the Son of Man does not honor the Ancient of Days, who sent him."

Back to Luke 9:26. Jesus is using very familiar Old Testament language when he talks about shame and judgment. He is using powerful, very powerful, poignant Old Testament imagery when he refers to himself in the third person as the Son of Man. This is a warning to anybody who would turn away from him in shame, who would reject his words rather than obey his words. For those who would reject him, that's reciprocated. When Jesus is ashamed of that one who rejects him, he rejects him back.

Jesus said a little later on in Luke's Gospel, Luke 12:8-9, "I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, but the one who denies me before men will be denied before the angels of God." Basically, he's saying, If you're ashamed of me now, I'll be ashamed of you then. Deny and reject me now; I will deny and reject you, then. Jesus isn't being petty, here. He's simply acknowledging the true reality of the relationship, and then he's responding as truth and justice demand.

When will all this judgment come? This is future, this is future; it's coming at the second coming of Jesus Christ. Jesus says, there, at the end of verse 26, that the Son of Man will reject those who reject him, when? "When he comes in his glory." That's singular, the word glory, singular. The next use of the

word, glory, in the ESV is not in the original; it's implied, though. So when he says, "When he comes in his glory and of the Father and of the holy angels," one glory, here. We might say one facet or aspect of divine glory. Christ came the first time in saving glory, redeeming glory, manifesting the glory of the sovereign grace, and compassion, and mercy. When Christ comes again the second time, he comes in the glory of judgment, of retribution, of divine justice and holy recompense.

So why does Jesus say, here, speaking of the singular glory of the judgment, the second coming, why does he speak of the glory of the Son of Man, "as well as that of the Father and of the holy angels?" What's the point? Here's the point. He is being emphatic. He is putting extra punctuation at the end of this event and listen, there's not only full agreement of the members of the Trinity and all the angelic residents of heaven on this point, about the coming judgment. Here it shows there's full participation of all of heaven in the judgment at the second coming. In other words, when the Son of Man comes to execute judgment, heaven comes with him. All the divine perfections of the essence of God, all the Trinitarian power and authority resident in Father, Son, Spirit, the power of God handed over to the Son for the administration and justice and

then executed perfectly by the angelic hosts, who do all of his bidding.

In that day, when God puts all enemies under the feet of Christ, when Christ executes that final judgment, it will bring to completion the messianic work of Christ, the Son of Man. "Then comes the end," 1 Corinthians 15:24, "when he delivers the kingdom to God the Father after destroying every rule and every authority and every power."

Let me just ask you a very basic question: Which side do you want to be on, on that day? Can I suggest to you, whatever the cost, whatever the shame, whatever the scorn, whatever the rejection, even if it means rejection unto death, can I suggest to you that it's worth it to embrace him publicly now, to stand with Christ now, to speak his words openly today, in our day, in a wicked and evil generation. We will all see the glory of Christ in judgment, everyone will. So we want to embrace the shame of the world now, which is associated with our identity in Christ, so that when we see Christ come in judgment, we watch from the gallery, we watch from outside the courtroom. Why? Because Christ has already passed through that courtroom for us. He's already taken the sentencing and the execution of the sentence in his own body on the cross.

If you're in Christ, you have no fear of future judgment. Why? Because Christ took your punishment in that cross. In his own body on the cross, the just suffering for the unjust, "in order that he might bring us to God, having been put to death in the flesh but made alive in the spirit." We follow Jesus, because he's telling us that we need to embrace the shame, the shame of his cross, the shame of identifying with a rejected Messiah. We need to embrace the shame to see the glory, the glory of Christ's judgment.

But if we embrace the shame now, we will see the glory of Christ's reign in power, the Kingdom of God inaugurated in power, and consummated in power. Jesus says, "But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God." Mark records the rest of what Jesus said; gives us a little further clarity. Mark 9:1, "Some standing here will not taste death until they see the kingdom of God after it has come with power." With power.

Now this is a promise associated with the first advent. And again, Jesus gave this promise to those who were standing there, people who are listening to him on this particular occasion. So who's Jesus speaking to? His elect. He's speaking to those for whom he would die who are standing there in the crowd that day.



We need to ask, now, what's the nature of the promise? Immediately after Peter identified Jesus as the Christ of God, it's Luke 9:20, you can see it there in your text, Jesus revealed the outline of the work yet to be done in the Messiah's first advent, what, what remained for the Christ to accomplish. He, he'd already announced the Kingdom of God, Luke chapter 4, taught repeatedly about the Kingdom of God, five, six, seven, eight he's teaching, teaching, teaching. He had more to teach them, more coming. But he stops at this point, as you see there in the text, he tells them what remains, Luke 9:22. "The Son of Man must" what? "suffer many things, be rejected by the elders and the chief priests and the scribes, and be killed, and on the third day be raised."

Later in his ministry, as Jesus approaches Jerusalem, drawing near to the climax of the work of his first advent, and it says there in Luke 18:31, taking the twelve aside, Jesus said to them, See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. "For He will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him. And on the third day He will rise.'" So after the rejection by men, after that comes the powerful vindication by God, that the king has come, that he

truly did represent the Kingdom of God. What's the vindication? The Resurrection. God raised Jesus from the dead.

Why did he have to be rejected and die? Jesus said the Son of Man had "to be delivered into the hands of sinful men and be crucified and on the third day rise." Why? To pay for the sins of his people. God "made Him who knew no sin to be sin, so that we might become the righteousness of God in Him." After Jesus' rejection, death, burial, resurrection, he appeared to his people, some of these people, fulfilling the promise. And then he ascended into heaven, and from heaven Jesus poured out the Holy Spirit upon his people, baptizing them with the Holy Spirit, the Spirit of power, just as John the Baptist prophesied before the messianic ministry even began.

If you can turn just quickly, briefly, to Acts chapter 2. This is Luke's part 2 of the story, Acts chapter 2. This shows the fulfillment; this shows really the Kingdom of God coming in power. In Acts chapter 2, the Spirit coming on the Day of Pentecost and starting in verse 22, Peter is preaching, he's been baptized by the Holy Spirit, and all the Jews who came to visit from all different tribes and tongues and living in other nations came, and they're hearing the Word of God in their own

language because of the gift of tongues, revelatory ability to speak in other languages that they hadn't previously studied.

In verse 22, Peter says, "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know, this Jesus delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it."

Skip down to verse 32, "This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God," What's that imagery? Daniel 7, Ancient of Days, Son of Man, Revelation chapter 1, Revelation chapter 14, "This Jesus God raised up, we're all witnesses being therefore exalted at the right hand of God and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord,'" coming from Psalm 110, "'Sit at my right hand, until I make your enemies your footstool.'" Let all the house of Israel therefore

know for certain God has made him both Lord and Christ, this Jesus whom you crucified.”

Isn’t that marvelous? After dying, God raised Jesus from the dead. He allowed some of the people listening here in Luke 9 to see him, as Paul says, 1 Corinthians 15:6, he was seen by Peter, the other Apostles, Paul, and then 500 at once and afterward, Jesus, after 40 days, ascended into heaven, which was his enthronement. He takes the throne. That’s how he’s pictured now. Whenever we see him in his post-Resurrection, post-ascension glory, that’s how he’s pictured, seated at the right hand of God, the Son of Man beside the Ancient of Days.

In fact, that’s where Stephen saw him just before he was put to death, Acts 7:55-56. “Stephen, full of the Holy Spirit,” he, “gazed into heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said, ‘Behold, I see the heavens open and the Son of Man standing at the right hand of God.’”

Back to Luke 9 verses 26 and 27. Jesus speaks about the glory of the Son of Man, first in the final consummation of his glory, verse 26, and then, here, in verse 27 about the beginning of his glory, the inauguration of his glory. Both verses taken together speak of the future vindication of the life and

ministry of Jesus the Christ, his person and his work and every word that he has spoken is true. Once Jesus died on the Cross, once he was raised from the dead, all the dominoes start to fall, every word vindicated, every promise in Christ is yes and amen. The Spirit came with power such that the power that came and worked in and through Christ is the same power that came and worked in and through his Apostles. They are the foundation stones of the church, and their names are etched into the foundation of the New Jerusalem.

Now back to Luke 9:27, what is the significance of what Jesus promised to some of those standing there? Just this, that they would see the Kingdom of God come in power, that they would live to see that Kingdom, that they would live. So doesn't mean that they're never going to die. It just means that they would live to see it, live to see this inauguration, that they would be able to see it, which, get this, that's the promise of regeneration. It's what Jesus told Nicodemus, "Unless one is born again, he cannot see the kingdom of God." So by Jesus promising, "You will see the kingdom of God," it means, "You will be regenerated. You'll be born again." He's promising some standing there listening to him that they will be saved.

Then, finally, the promises that they would, in fact, see it. They saw the death, the burial. They saw the, the Messiah, their Lord and Savior, they saw him fall. Ah, but then they saw God raise him from the dead, vindicate him, approve of him, affirm him. They see the Resurrection. They see Jesus ascend into heaven. They see Jesus then sending the Holy Spirit from his place in heaven, sending the Holy Spirit to the church, inaugurating the Kingdom of God in power. They saw the first advent of the Messiah. They saw the glory fulfilled.

Now if that's the promise for them, what's the power that we see? What hope do we have? What is the promise for us? How do we, how do we apply this to us? What are the implications for us? Well, the power that we see is the power to take those who are naturally disinclined to obey, Luke 9:23, and to change them into those who not only want to but long to obey, Luke 9:23, change them into those who show forth the power and the life and the vitality and the fruit of the Holy Spirit in their lives because their lives are changed from the inside out.

Same power manifested at Pentecost is working now. It's manifested less dramatically in the forms of seeds that are sown and grow in the soil, and manifest in, in plants breaking through the soil and then growing stronger and stronger and

bearing fruit and bearing much fruit. The more dramatic displays of power that happened at Pentecost to accomplish God's particular purposes at that unique, pivotal, transitional time in his redemptive plan, that kind of manifestation of the Holy Spirit's power, signs and wonders, doesn't continue to this day. "By this is the Father glorified," Jesus said, "that you bear much fruit and so prove to be my disciples."

These verses, here, they're all inducements, they're strong encouragements and motivations, for heeding this strict and provoking and powerful call of Christ to discipleship in Luke 9:23. Verse 26 compels us with a warning. We want to be very much on the right side of history then, don't we? God's side. But then verse 27, compels us with a promise that we'll see the Kingdom of God in power. What has been inaugurated with the heavenly enthronement of Christ the King we know will one day be fully consummated with an earthly enthronement and an earthly reign. Amen! And all praise be to God! Amen?