

## Theology Simply Explained — WSC27 “Understanding the Greatness of Christ's Humiliation”

**Pastor walks his children through Westminster Shorter Catechism question 27—especially explaining how Christ was both infinitely humiliated to become a man and greatly humiliated even as a man.**

Q27. Wherein did Christ's humiliation consist? *Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.*

**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))**

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Shorter, catechism, question of the week is number 27. Wherein did Christ's humiliation consist. And the answer is Christ's humiliation consisted in his being born and that in a low condition. Made under the law undergoing, the miseries of this life. The wrath of God and the curse of death of the Cross.

In being buried and continuing under the power of death. For a So the first thing to know about this list, Uh, is that this one is in chronological order. But the beginning of the list is being born includes. Of course, his being conceived. Um, By the Holy Ghost and the Loom of the Virgin Mary and born of her yet without sin.

Which comes earlier in the shorter. Catechism and therefore, It is expected that we see his being born in this list as including all those things. For it is a An infinite humiliation. For God, the son to add creaturelyness to himself. Uh, which is absolutely necessary if he is to become a man.

Because nothing can ever affect God, and there can never be any change in God. So nothing can be done to the divine nature. Wow, of the Sun or of the father of the spirit, the divine nature is one, it's not three divine Natures but one divine nature shared Uh, all three.

Divine persons and nothing can be done. Uh, to that divine nature to alter it. Change it, add to it. Um, rather it is in the person of the Uh or to the person of the Sun, by the person of the son.

Rather it is the person of the son who takes Uh, to himself. Human nature. And in so doing. He brings. The divine nature and the nature of man together. And one person. And so there's not only this infinite humiliation. In which the Divine person now. A human nature. Uh, but there is the bridging of an infinite Gap that cannot happen in any other way.

Um, Joining of the Divine and the human is absolutely impossible. Except that there are the three Divine persons. And particularly the one Divine person. Uh, who was able and willing and does who did. Uh, take to himself. The human nature as well.

Now, when he does this, Not only does he undergo the infinite humiliation of adding Humanity to himself, but even within his Humanity, there are the two different stages. A humiliated or humbled Humanity, which is what we are in ever since we sinned, an atom and fell with him. There was knowledge, righteousness, and Holiness, in our original creation in Adam, and it was by comparison to what we are in now.

After sinning. Uh, and the fall bringing mankind into the estate of sin and misery. Uh, his original nature was exalted compared to ours, now. Although Christ's human nature. And Christ in his human nature. Is exalted and glorified upon his resurrection. Higher than that, from which Adam fell. And we in Christ.

Are united to him in, in that sense already. And so we are exalted by Union. Uh, but we are also going to be exalted by Nature, right or in our nature, uh, when not only our souls but our bodies are conformed to him. So, uh, to his, so there is a double humiliation here.

There is the humiliation of the person. Uh, adding creaturliness to himself and the whole Complex of being born. Uh, so being conceived and being formed and developing, uh, in the womb and having to receive Has life for those first nine months directly. From Mary within her womb and to receive coming into the world from By being born.

And so when it says born of a woman, it's not that a woman. Is uh lower than a man in that way, but it's highlighting. The great dependence that God the son had on this creature called a woman. That he was dependent upon her for everything in his Uh, in his human development in the womb and dependent upon her to be brought into the world.

And of course he continues independence upon Both of his parents and provision and care. Almost entirely at first decreasingly, so throughout his life and so forth. Soon as being born, but also In order to emphasize to us, to communicate to us. The greatness, the intensity of his humiliation. He was not born of a Regal woman.

He was born of a poor woman. He was born of a woman who was a stranger in the place that she was born. He was born of a woman that did not have a husband and so there are all of these aspects of lowliness humiliation that Emphasized throughout the Bible and our lord Jesus in the way that he comes into the world.

Uh, he comes having all of them. Um, that he that he would. Not be born. Uh, to a woman who is married that he Would be born in poverty and be among the poor that he would be born. As a stranger in an area that was uh, that was not their own.

And therefore having to receive that love of strangers having to receive that Hospitality just for a place to be born. And then being almost immediately a refugee exiled driven away. Um, by threat to his life. Participating in that Refugee status. Not only that is humiliating generally. Um, but that Israel had at times, uh, been under No, originally that they might be delivered out of it.

Um, in Egypt. Uh, or Uh later uh, as call as caused by. Or later on account of their sin. Uh, in what we call the Exile. Uh, and the Lord Jesus. Uh, Taking upon himself, the lowest and most humiliated condition, not just then of humanity, but also of the church.

And so these things that anticipated him Um, and his coming and we're part of his The extent to, which he would humiliate himself for our sakes as our mediator. Uh, or are foreshadowed uh, in the Old Testament in, which Israel is a type. So that when the scripture says That.

This is a fulfillment of the text out of Egypt. I called my son who really is, uh, showing us the Fulfillment of something that was to be true about. Our Redeemer

about the mediator and that he perfectly. Fulfilled being in every one of those situations what Israel ought to have been.

But did not. Uh, endure rightly in fellowship with and response. To God. So gross, humiliation consisted in as being born and that in a low condition made under the law. He of course, is the word he is. The expression of uh, the father And he is the the one who has always spoken.

Uh, however, a prophet spoke or wrote. Or whatever word ever came from God. Um, by the work of the spirit who proceeds From God, he that Spirit proceeds not only from the But also especially from the Sun and therefore the Holy Spirit in his work, as a spirit of Revelation, or revealing is called by First Peter chapter 1, the spirit of Christ And so here is the great law Giver.

And he now has to become. The great law obeyer. Where the law now is not merely a Expression and a legislation that takes the implications of the divine nature and makes the applications to what a human must do on account of, on account of the divine nature, and the Divine word But for him, the law rather than here being in Expression of his divine nature and something he says as God is now something he has to keep as a man, he has to submit himself to that, he is going to be judged by.

Uh and of course he does that for our sakes because we are judged by the law and we are judged. Law Breakers. We are judged. Sinners, we are judged guilty and so we must have a mediator who is judged law. Keeper, who is judged righteous. Uh, who is judged innocent?

And so, he places himself under that legislation and under that judgment. Which is a legal humiliation. In addition, in addition to that legal humiliation. Then there is Um, covenantal humiliation. Uh, he underwent the miseries of this life, Which are part of the penalty for a covenant that he wasn't even in.

He was not in the Covenant of works. The Covenant of Works was made with us in Adam, not in Christ and he is not in Adam, praise God. So that he does not participate in the sinfulness Of the Covenant of works. Um, but He does. Endure, the misery that has come to us, On account of transgressing breaking.

That Covenant and every misery in this life, the rebellion of Um, the creation. Uh against us, of course, he has the right to command the creation. As well. And displays himself, both as God, a Divine person with a human nature and when he Commands and overrules the creation but he also displays himself righteous and true man to whom the creation ought to have expressed subjection as we see prophesied for instance, in places like Isaiah, where it talks about how the creatures and the beasts.

Act in response to man in the new heavens and the new Earth and which was hinted the recovery of which was hinted at in some places. Uh, in the Um, In the Covenant Administration, the administration of the Covenant of Grace with Noah where the creatures come to him where the creatures uh serve him in a subservient manner.

Um, But it's not like Jesus walked around fairy tale style with The ground producing fruit and flowers. Yeah, everywhere that he stepped and

Yielding its increase more readily, you know the boards, you know, and he would help Joseph do carpentry work would not Immediately of their own break into exactly the right shapes and sizes and Yeah, it's almost um,

So, there is Uh, in the creation itself, a fullness Jesus was susceptible to Uh, viruses and bacteria and illness and injury. A hunger, thirst weariness and All all of those things. Uh, now he was not susceptible to One of the things that makes the miseries. Um, difficult for us.

And that is how we make ourselves miserable by thinking sinfully about those things. Um and responding sinfully to the difficulties of life, but there is a sense in which Jesus experienced the miseries, even more profoundly than we do. Because we do not know the Holiness of God. The way Jesus came to know and grow into knowing the greatness of the Holiness of God, we do not love the Holiness of God, the way he did.

The way he does still. Um, and we do not know and hate the sinfulness of sin the way that he knows. Grew to know and to hate. The sinfulness of sin. Uh, and so when he experienced the miseries of this life, he would be more constantly and more acutely aware.

Of how all of these miseries are the consequence of sin. All of these miseries are the effects of sin. And so it is not just on the cross when he is bearing the guilt of our sin. And the wrath of God do to our sin. That Jesus. Experiences and endures the greatness.

Of the sin and the sinfulness. Of the people for whom he has come. To be mediator. Every moment of misery in this world, He knows and increasingly so. Is due to and the consequence of sin. Is. Casting. Insult upon the glory of God. The Creator upon his end of Ivory upon the glory of the Triune God.

Is. Uh, harming. Uh, by self-harm and righteously repaid. Penalty. The creatures who are made in the image of God. And so some of the greatest groanings that you see of Christ in the gospels, Or when he sees humans. The weight of misery that is on account of sin. And especially in darkness and sinfulness and unbelief.

Uh, these are the things that we see grieving our Lord and he agonizing over them. In her. So Christ's humiliation consisted in his being born and that in a low condition made under the law undergoing, the miseries of this life. The wrath of God. And so enduring, particularly as the Who is hung on a tree?

And he's cursed, not only then in his death. But as he cries out and lets us know that it's not just the conclusion. When he actually dies and his Spirit departs. Um, That that happens to him in a way that is accursed. Uh, because that happens to him being hung on a tree.

Uh, which God Told before declared before Uh, was Particularly indicative of, Uh, being cursed, in one's death, but we hear him on the cross itself. Crying out. My God. My God. Why have you forsaken me? Uh, and in that, there is no Uh, rejection of the justice of God in doing so.

Um, there is no surprise. Uh, that it has happened. He does not cry out. Um, In any sort of unbelief or unwillingness. Uh, but there are two things that are happening, the one that is godward, Uh, Here's quoting. Uh, Psalm 22. Uh, and embracing the fact that what has been prophesied Um, Is occurring according to not only the righteousness of God and repaying sin that way.

But the great goodness and mercy of God in saving us that way. And so he's embracing the, uh, the truth and The faithfulness and the righteousness and the goodness of God, all of which are declared in Psalm 22 and even Clinging to the last part of that Psalm In which?

Uh it was for the joy you set before him that he is enduring the cross. And so it's not that he's finding the wrath of God upon him Pleasant, that would be Wicked and Blasphemous. Uh, for him to do that or for us to say that about him. Uh, but that he is embracing the totality.

Of why and how God Saves us through pouring his wrath about upon his son and the answer of course, uh, to the question. Um in what we call the Cry of dereliction. My God. My God, why have you forsaken me? Uh the answer to that question is found especially in places like Isaiah 53 and second Corinthians 5

21.

And what we hear then is a glorifying of God but also I testifying to us, That that is what is happening? Not just externally in. What? Romans and a Roman cross. By Jewish conspiracy. Are doing upon him externally. But that which he is experiencing immediately in his soul. In the torment that comes from God in God's righteous retribution against sin.

So that when we read in second Thessalonians chapter 1, Uh, that from the presence of the Lord, and his glory, there will be this Burning, Destruction forever. Against all, who know, not God and disobey the gospel. Uh, we know that that comes upon all four suppressing, the truth and unrighteousness And so, the wrath of God is revealed.

Against all unrighteousness and ungodliness from, Of men against that, they know, not God. But then those who disobey the gospel, Because responding to the gospel by believing in. Jesus Christ, is the only way. That rather than have the presence and glory of God. Express itself in Burning Fury upon us forever.

Is because The presence and the glory of God. Expressed itself. In Burning Fury upon Christ immediately in his soul. Upon the cross. And praise God. When scripture calls him a propitiation. Not only did that wrath express itself upon the Lord Jesus that wrath exhausted itself upon the Lord Jesus.

And how great then is the glory of the son? In his Divine personhood, even In the midst and in the context of his human nature. That the burning. Of the presence and the glory of God in Fury could be exhausted upon This one who died. Up on that cross.

And so Christ's humiliation consisted in is being born. And that in a low condition. It's being made under the law is undergoing, the miseries of this life, the wrath of God, And the curse of death of the Cross. So, he dismisses his Spirit. And his Spirit, of course, is already perfect in Holiness.

It always was perfect in Holiness. So that we don't have in common with him. Our Spirits have to be separated from our bodies in order to be made perfect in Holiness. But it's still part of the humiliation. Of Christ that his spirit is separated from his body. It's a humiliation of his Humanity.

Because humanity is designed to be Body and Soul together in one. Uh, and so when we die, as the Apostle says, and our spirit departs, from our body, Uh, then we will be unclothed in one way. But we are already unclothed in one way by being separated locally, geographically.

From our Lord, Jesus Christ from the display of God's glory, in what the Bible uses the words, the third heaven Um, to describe. Uh, so When we depart, it is a relief. It is a release. It is greater Uh the it is better than the humiliation that we find in ourselves in now because although our our Spirits will be unclothed by the body, if you have to choose between the body and the presence of the Lord.

The presence of the Lord is the better clothing and so he, he is eager to depart not that he would be unclothed, but that he would be more close by the presence of Christ. But there is coming for us an end to our humiliation. Uh, that for the vast majority of us is going to take more than three days.

Uh, when our humanity is finally and fully restored and Uh not just to dust. Have we returned? Which was part of the curse of the Fall, but from dust have we been retrieved and from dust. Have we been resurrected? And so the humiliation of Christ's human nature, the humiliation of Christ with respect to his human nature continues, while he is under the power.

Of death. For those three days with his body in the grave. Um, not returning to dust. Uh, and yet, uh, being buried, identifying him with our Uh, with the penalty of our sin, in death and even without corruption of his flesh. Uh, still enduring the humiliation of the separation.

Of his flesh. From his human flesh from his human soul. So that's Uh, that covers being buried and Continuing under the power of death for a Time. So there's a lot there. Wherein did Christ's humiliation consist. Christ's humiliation consisted in his being born and that in a low condition.

Made under the law. Undergoing the miseries of this life. The wrath of God and the curse of death of the Cross. And being buried and continuing under the power of death. For a time.