

# Christ

## The Condensation and Incarnation of The Lord - Part 1

### Clarifications

#### What is meant by the terms “condensation and incarnation?”

The incarnation and condensation refer to two different but connected truths. The activity of the Lord in leaving Heaven and, adding to Himself humanity for at least three reasons:

- a) To manifest God and the Father (Jn. 1:18; 14:9).
- b) To enable us, while not nullifying our becoming reverential fear of God (Ex. 19:12-13), yet showing the tender-hearted approachable God (Matt. 9:28).
- c) To fully qualify Him for His priestly ministry by the things He suffered (Heb. 5:8). This refers to those sufferings and indignities He experienced as a man, who lived in fellowship with God in a godless society.
  - i) Every experience a saint can know while en route to glory, except the committing of sin and repentance for it, He has experienced. The Lord lived with eternity in view, not only for Himself but for others. Furthermore, all He did, releasing from demonic powers (Matt. 8:16); healing physically (Matt. 4:24); providing nutritionally (Matt. 14:14-21); stabilizing emotionally (Lk. 24:13-27); were earthy shadows of what He desired for others spiritually.

#### What is the difference between condensation and incarnation?

Condensation refers to the Lord bypassing all ranks of angelic hosts; leaving Heaven for a time; being made a little lower than the angels (Heb. 2:7, 9); and coming into this world.

The incarnation refers to Deity becoming in the likeness of sinful flesh (Rom.8:3) and being “made in the likeness of men” (Phil 2:7).

The Lord had come down before on 3 levels:

- a) He came down without taking the appearance of humanity:
  - ii) He came down after man had sinned (Gen. 3:8).
  - iii) He came down to see the wickedness of humanity (Gen. 11:5).
  - iv) He came down to commission Moses (Ex. 3:2).
  - v) He came down to redeem and deliver His people (Ex. 3:8).
  - vi) He came down and manifested His frightening power, glory and intimidation (Ex. 19:16).
  - vii) He came down and manifested grace in letting man see Him as they ate and drank (Ex. 24:11)
- b) He came down taking the appearance of humanity:
  - i) To warn of coming judgment on the world in which he dwelt (Gen. 18:21).
  - ii) To encourage Joshua (Josh. 5:13).
- c) He came down to becoming a human:
  - i) He condensed to be a little lower than angels (Heb. 2:9).
  - ii) He took part in the same as those whom He would call His brethren (Heb. 2:14).

### The impossible quest

One of the profound statements of the Lord was, “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27). David Guzik writes, “There is an important difference in the way that the Son knows the Father, and the way we may know Him. We know God the Father because He stoops low to us to make Himself known. God the Son knows God the Father because they are equal, completely compatible with one another”. There are and forever will be mysteries and glories of the Lord regarding His Person we shall never be able to comprehend. Apart from His Person, no individual or group, saved or unsaved, celestial, demonic or terrestrial, will be able to covey in any way, on any level, the mystery of His Person (1 Tim. 3:16), the glory of His pre-incarnate majesty (Isa. 6:1-4; Ezek. 1:2-28), and the fulness of His humiliation and shame (Heb. 12:2). No congregation or individual could comprehend the magnificence of the one who caused creation to be swaddled. Only the Father can comprehend the incomprehensible wonder of the God-man.

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### The Condescension and Incarnation of The Lord - Part 1

So complete is His unchangeable deity and His being perfectly human. He is a paradox, an enigma.

- a) God is from everlasting (Mic. 5:2; Hab. 1:12); Jesus has a birth (Matt. 1:18; Jn. 18:37).
- b) God is omnipresent (Psa. 139:7-10); Jesus was localized (Matt. 2:23).
- c) God is Sovereign (2 Chron. 20:6; Psa. 89:9; Isa. 52:13); Christ was a Servant (Phil. 2:7).
- d) God is ever living (Dan. 6:26) yet Jesus died (Rom. 5:6).
- e) God never wearies (Isa. 40:28); Christ was weary (Jn. 4:6).
- f) God never slumbers (Psa. 121:3, 4); Christ slept (Matt. 8:24).
- g) God cannot be tempted (Jam. 1:13) yet Jesus was tempted (Matt. 4:4-10).

And yet to each of these, we must consider from the opposite perspective, that is:

- a) Jesus had a beginning, yet never ceased to be the Eternal God.
- b) Jesus was localized, yet never ceased to be the omnipresent God.
- c) Jesus was a Servant, yet never ceased to be the Sovereign of the universe.
- d) Jesus died, yet was the God who cannot die.
- e) Jesus was weary, yet was the God who never wearies.
- f) Jesus slept, yet was the God who never sleeps.
- g) Jesus was tempted, yet was the God who can never be tempted.

What is meant when it is recorded, "He was made"?

When this expression is used by the Lord it never indicates He was pressured, or coerced into something. God loveth a cheerful giver and a person coerced is not a cheerful giver. Using the clause "was made", several truths are presented from the different contexts:

- a) "But when the fulness of the time was come, God sent forth His Son, made of a woman" (Gal. 4:4), indicating incarnation.
- b) "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Rom. 1:3), indicating designation.
- c) "Wherefore in all things, it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17), indicating identification.
- d) "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7), indicating humiliation.
- e) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13), indicating substitution.
- f) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21), indicating reconciliation.

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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