

## Session 2: God the Son – Incarnation, atonement and glory

### 1. John 1: 1-14 (KJV)

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth

### 2. Michael Ramsey

*Glory* is the one of the great words of Christian vocabulary. It means here the self giving love seen in Jesus, the very opposite of the human glory of self-esteem or the esteem of men. *Grace* is the power whereby Jesus makes us different. *Truth* is all that he shows us about God, the world and ourselves.

*(Introducing the Christian Faith p.46)*

### 3. John 10:25b-30 (KJV)

the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one

### 4. Colossians 1:15-20a (NRSV)

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross

## **5: 2 Corinthians 4:1-6 (NRSV)**

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

## **6. John Macquarrie**

...incarnation was not a sudden once-for-all-event...but is a process which began with the creation...'incarnation'...is the progressive presencing and self-manifestation of the Logos [the self-expressive Word of God] in the physical and historical world. For the Christian, this process reaches its climax in Jesus Christ...the difference between Christ and other agents of the Logos is one of degree, not of kind.

*(Jesus Christ in Modern Thought (SCM Press, London; Trinity Press International, Philadelphia,1990),p.392.)*

## **7. Karl Barth**

The nativity mystery "conceived from the Holy Spirit and born from the Virgin Mary", means, that God became human, truly human out of his own grace. The miracle of the existence of Jesus, his "climbing down of God" is: Holy Spirit and Virgin Mary! Here is a human being, the Virgin Mary, and as he comes from God, Jesus comes also from this human being. Born of the Virgin Mary means a human origin for God. Jesus Christ is not only truly God, he is human like every one of us. He is human without limitation. He is not only similar to us, he is like us.

*(Dogmatics in outline)*

## **8. Philippians 2:5-11 (NRSV)**

Let the same mind be in you that was in Christ Jesus,  
who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,  
but emptied himself,  
taking the form of a slave,  
being born in human likeness.  
And being found in human form,  
he humbled himself

and became obedient to the point of death—  
even death on a cross.

Therefore God also highly exalted him  
and gave him the name  
that is above every name,  
so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,  
and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.

### **9. Basil Hume**

As he hung on the Cross a new alliance was made between God and man. The Bridge-Builder was indeed bridging the gulf which separates man from God. He was making retribution for the enormity of the insult which sin is. He was; as Priest, offering himself as Victim in a new sacrifice which would seal in his blood the new Covenant with God. A new people of God was born. Peter wept and was saved. Judas? ... Poor Judas.  
*(Searching for God)*

### **10 Ephesians 2:13-16 (NRSV)**

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.

### **11. Ken Leech**

The cross is not a problem to be understood but a mystery into which we enter  
*(True Prayer)*

### **12. John 12:27-33 (NRSV)**

Jesus said, "Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die.

### **13. Michael Ramsey**

From Calvary and Easter there comes a Christian hope of immense range: the hope of transformation not only of humankind but of the cosmos too. The bringing of humankind to glory will be the prelude to the beginning of all creation. Is this hope mere fantasy? At its root there is the belief in the divine sovereignty of sacrificial love, sovereignty made credible only by transfigured lives.

*(Be still and know, pp69-70)*

### **14. Romans 8:31-39 (KJV)**

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord

### **15. Henri Nouwen**

The same love that reveals the absurdity of death also allows us to befriend death. The same love that forms the basis of our grief is also the basis of our hope, the same love that makes us cry out in pain also must enable us to develop a liberating intimacy with our own basic brokenness. Without faith, this must sound like a contradiction. But our faith in Jesus, whose love overcame death and who rose from the grave on the third day, converts this contradiction into a paradox, the most healing paradox of our existence."

*(A letter of consolation. p. 33)*

### **16. Tim Keller**

The Gospel says you are more sinful and flawed than you ever dared believe, but more accepted and loved than you ever dared hope. ([www.timothykeller.com](http://www.timothykeller.com))