

**THE INCARNATION OF THE LORD:
A SERIES OF SERMONS TRACING
THE UNFOLDING OF THE
DOCTRINE OF THE INCARNATION
IN THE NEW TESTAMENT**

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The Incarnation of the Lord: a series of sermons tracing the unfolding of the doctrine of the incarnation in the New Testament by Charles August Briggs

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BY

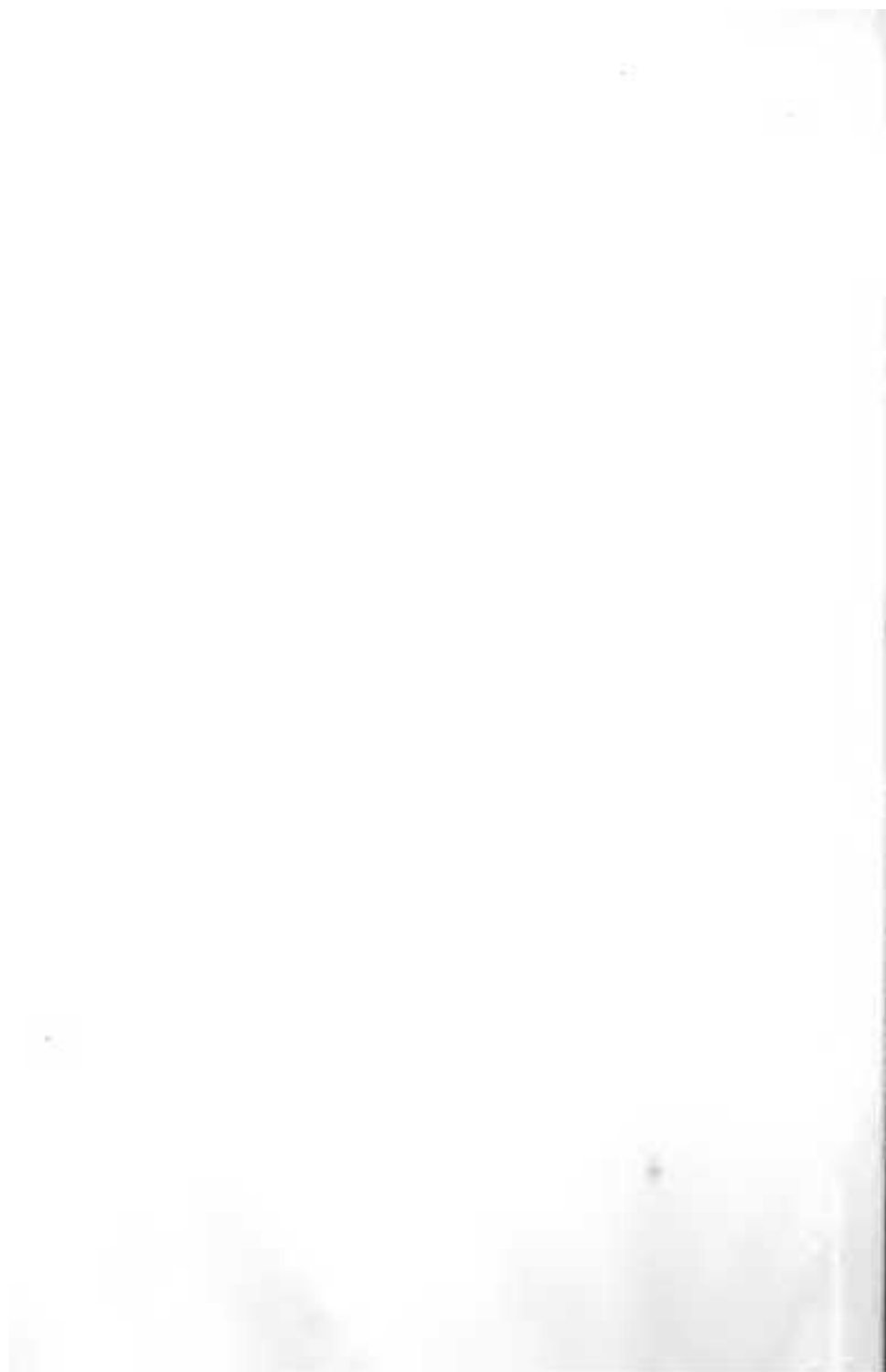
CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.

*Edward Robinson Professor of Biblical Theology
The Union Theological Seminary New York*

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1902

TO
THE RIGHT REVEREND
HENRY CODMAN POTTER,
D.D. (OXON.), LL.D. (CANTAB.),
BISHOP OF NEW YORK,
TRUE FRIEND,
MAN OF GOD, WITHOUT FEAR AND WITHOUT REPROACH,
FATHER IN GOD, STRONG, WISE, AND GOOD,
THIS BOOK
IS DEDICATED IN FIDELITY AND LOVE,



PREFACE

TWO years ago, at the request of the Rector, the Rev. Henry Mottet, D.D., a series of six sermons on the Incarnation were delivered by the author in the Church of the Holy Communion, New York. Many of the clergy as well as laymen who heard them, and others who heard of them, urged me to publish them as soon as practicable; because, as they represented, they satisfied in some measure the demand for instruction on the burning question of the incarnation of our Lord. I declined to publish at the time, because the series was not sufficiently complete to satisfy me.

The sermons delivered at that time were those numbered III., V., VI., VII., IX., X. I saw that four others were necessary, which I could not then prepare. Soon after, the fourth sermon was prepared and delivered in Trinity Church, Pittsburg, and in St. Bartholomew's, New York. Last Advent the eighth sermon was prepared and given in St. Paul's, Rome, Italy. Sermons I.

and II. were prepared a few weeks ago. The former was delivered in the Church of the Messiah, Brooklyn, on Palm Sunday last; the latter in Adams Chapel of the Union Theological Seminary, soon afterwards. Having at last completed the course, the call for publication could no longer be postponed.

There are many able and valuable works on the Incarnation before the public; but these deal chiefly with the historical, dogmatic, or ecclesiastical sides of the question. The purpose of this course of sermons is to give the Biblical side, and to trace the development of the doctrine in the New Testament. This limitation is not due to any lack of appreciation of the doctrine as defined by the Church after a long and sharp conflict with errors in various forms, or of the modern discussions which have originated out of the necessities of our age; but it is simply due to the fact that I have been called more especially to study the Biblical doctrine in accordance with modern Biblical methods, and therefore to a deeper knowledge of the Biblical doctrine than I have learned from others, and a clearer understanding of the origin and growth of the doctrine in the New Testament times. Within these limits the sermons, while they contain noth-

ing contrary to Catholic doctrine, yet give the Biblical supports of that doctrine in those new relations and new lights which modern Biblical science furnishes.

The sermons, however, do not confine themselves to the field of Biblical theology; but, in addition to the express teaching of the passages of Holy Scripture, logical and practical expositions are given, and the whole is set in the religious environment of the apostolic times.

The method of the sermon does not admit of much discussion of the views of others, or of other interpretations of passages of Holy Scripture than those adopted by the preacher. It was deemed unwise to use any more footnotes than were necessary to give the texts used and references of importance to the author's line of thought. He refers frequently to his own books, "Messianic Prophecy," "The Messiah of the Gospels," "The Messiah of the Apostles," and "General Introduction to the Study of Holy Scripture," in which he has discussed many questions in debate with sufficient fulness.

With these explanations this book is now given to the public, in the trust that it may remove difficulties, overcome objections, and resolve doubts, due to the intricate and comprehensive

problems involved in so great a theme, and lead many to a firmer faith in the incarnation of our Lord, and to a higher apprehension of what it means to us in our personal relations to our Saviour, and to the Church, and to mankind.

APRIL 28, 1902.