

**DE INCARNATIONE VERBI
DEI: TOGETHER
WITH THREE ESSAYS
SUBSIDIARY TO THE SAME**

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De Incarnatione Verbi Dei: Together with Three Essays Subsidiary to the Same by Alan S. Hawkesworth

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ALAN S. HAWKESWORTH

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Three Essays

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by the

Rev. Alan S. Hawkesworth

with a

Commendatory Preface

by the

Very Rev. E. A. Hoffman, S. T. D., LL. D.,

Dean of the Gen. Theo. Sem.

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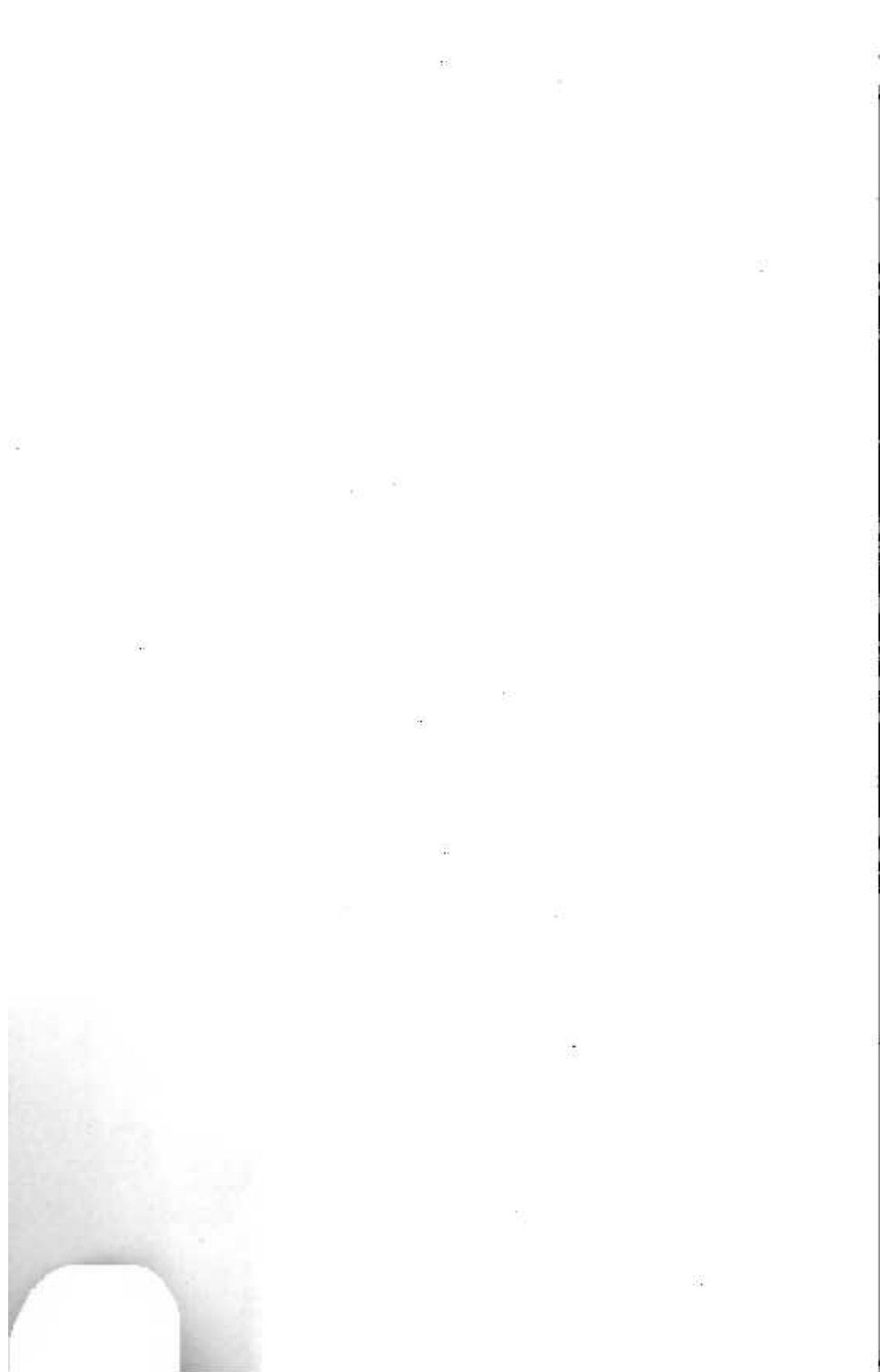
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P R E F A C E

By the Very Revd. E. A. HOFFMAN, D.D., LL.D.

Dean of the Gen. Theo. Seminary.

The doctrine of the Incarnation is not only the heart of the Gospel, but also the corner stone of the foundation on which rests the entire fabric of the Christian Faith. From it flows out all that gives vitality and strength to the Christian life. Apart from the Incarnation, which made possible and gave infinite value to the Atonement, the Christian disciple cannot look for the forgiveness of his sins, or for grace to walk in the path of God's commandments, or for hope of the world to come. "For God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." And on it is built the entire system of work and worship, of faith and practice, which the Church was sent to proclaim and sustain in this evil world. "For other foundation can no man lay, than that is laid, which is Jesus Christ."

Around it were arrayed the theories and errors which assailed the Faith in the early ages of the Christian Church, and compelled its adherents to set forth, for the instruction and protection of the faithful, the fuller and more explicit form of the Creed, known as the Nicene Creed. And strange as it may seem, many of these errors are being revived in our own days, under the veil of rationalistic and philosophical interpretations of the Scriptures. Most important, therefore, is it that the Church should be guarded against these errors by thorough instruction in this fundamental doctrine, for no one is safe who cannot give an intelligent account of the faith which is in him, and the ground on which it rests.

I deem it no slight honour to be asked to write a word of preface to a Treatise which so ably states this doctrine as the Church has received the same. It gives a very admirable and comprehensive analysis of the doctrine in all its bearings and consequences. The work could well be used as the basis of a series of theological

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lectures, or as the framework of an exhaustive treatise; and the author has done an excellent work in preparing, and placing it within the reach of the clergy and laity. Without committing myself to all the statements contained in it, I heartily commend it to those who would be rightly instructed in the Christian Faith.

May God's blessing go with it, leading many who are bewildered by the strange doctrines, which in these days are set forth as the Gospel, to place their trust in the only Rock on which they can find rest and peace "Jesus Christ, the same yesterday and to-day, and forever."

E. A. HOFFMAN, D.D., LL.D.

ANALYTICAL SUMMARY

De Incarnatione Verbi Dei.

CHAPTER I.

The Incarnation, being the complement of all natural truths and ideals, in Nature, and in man; and that both individually, and racially; must also be, and is the vital heart of Christianity.

CHAPTER II.

Is, then, the Supreme Mystery; only comparable, even in a measure, to the incomprehensible "modification" that certainly took place at Prime Creation—"A priori" objections either "Deistic" or "Theological."—Their several consideration, and refutation. — The Incarnation a "local manifestation" — Illustrative analogies.

CHAPTER III.

Heretical theories considered, and confuted — Gnosticism, and Doketism — Arianism — Apollinarianism — Nestorianism — Eutychianism — Monophysitism — Theory of Gess, and Godet — Monothelitism — Adoptionism.

The Catholic doctrine of Chalcedon—The "Hypostatic Union"—The humanity "impersonal;" and, therefore, "never to be divided."

CHAPTER IV.

The Logos, being the "Archetypal Man," He, and He only, both could, and should be Incarnate in man—As He could not have been in an animal, or an angel.

The Virgin Birth, its necessity, nature, and "secretness."

CHAPTER V.

The "Kenosis," not an abrogation of Essence, but a "local limitation"—Our Lord's passibility, "ignorance," and growth—Yet His humanity perfect—And, therefore, inerrant, and im-