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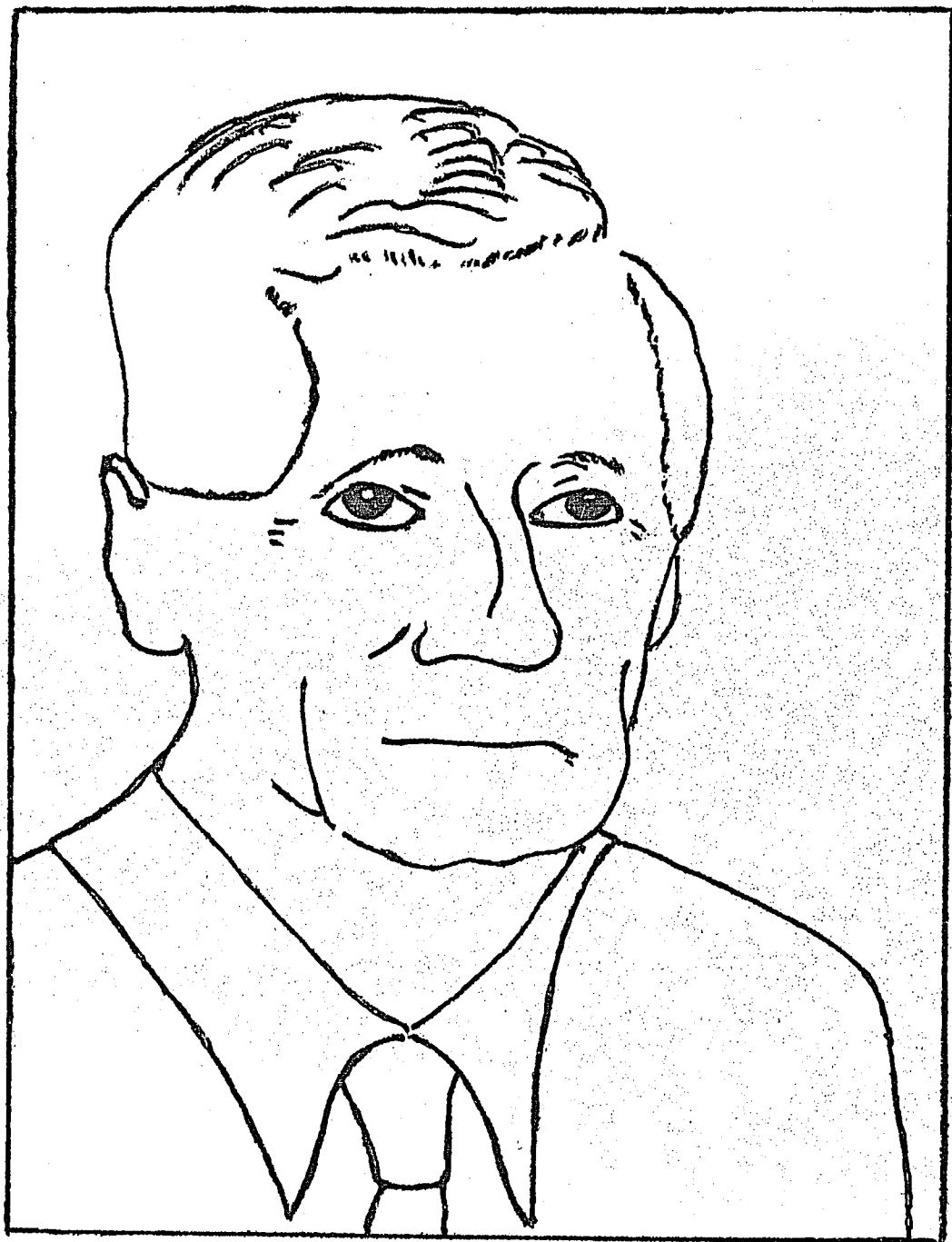
SUMMARY.

The writer is here attempting to show that Baillie's Christology was essentially orthodox, that he fully understood and accepted the Church's teachings on the complex conceptions regarding the Person and work of Christ. It was Baillie's intention to express these views in modern language insofar as the Incarnation and Atonement were concerned and so make these teachings intelligible in the light of modern knowledge. These aspects, first defined and then related to Scripture and tradition, are considered in the light of paradox, to meet the criticism of modern man who has generally tended to consider the historic teachings of the Church irrelevant and meaningless. Baillie has tried to express in fresh language the validity and relevance of the Church's teachings even in this space age. His views have been well criticised by some competent scholars who, whilst finding weaknesses in his ideas, have at the same time commended them as positive help in a most baffling field of thought, and some of these criticisms are considered in the final chapter.

THE CHRISTOLOGY OF D. M. BAILLIE.

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March 1968



D.M. Baillie.
1887-1954.

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PREFACE.

The following critique of the Christology of the late Rev. Professor D.M.Baillie D.D is modestly put forth in an attempt to relate Dr. Baillie's work to the investigations now going on in the field of Christological studies. This is a lively field indeed, with many keen minds grappling with the old problems in newer ways in an effort to define more clearly what it means to mankind to know that God was in Christ.

Baillie's own contribution, the validity of paradox, especially the paradox of grace, has been hailed as an original contribution to Christology although, as he says modestly, he is merely pointing the way along which newer light may be found. He has sought to give new meaning to the dogma of the God-Man, a most difficult subject. In the past, when scholars have tried to show how Jesus was both divine and human, errors have arisen in which thinkers have strayed off to one side or the other, losing either His humanity or His divinity. Baillie has tried to steer a middle course between the heresies lying on either side of the Church's teachings, and if in the process he has taken us but one step along the line to which the Church has consistently hewn, it is nevertheless an important step.

The writer acknowledges with gratitude the valuable criticism and insight of his Faculty adviser, the Reverend Dr. E.G.Jay, M.A; Ph.D. Apart from Dr. Jay's oversight and the work of other writers whose help has been acknowledged in footnotes, there has been no other help or suggestions from any other person.

Montreal, April 2nd, 1968.

J.J.Edmiston.

A BRIEF HISTORICAL SKETCH OF THE LIFE AND BACKGROUND
OF THE REV. DR. D.M.BAILLIE D.D (1887-1954).

Donald MacPherson Baillie was born in 1887 in Gairloch, wester Ross, of crofting and fishing background. He was reared amid that celtic sense of mystery and tragedy characterized by a religious piety and enriched by the evangelical fervour of the Free Church of Scotland that swept the Scottish Highlands in 1843; a piety that stressed the holiness of God, the sacredness of His House, the solemnity of His Service and the authority of His Word. This was the environment that affected the Reverend John Baillie and his wife Annie MacPherson, Donald's parents. After only six years of marriage the Reverend John Baillie died leaving three sons John, Donald and Peter. Donald was then three years old. The family then moved to Inverness where despite straitened circumstances Mrs. Baillie determined that her three sons would be reared in their father's tradition and educated for the Ministry. Later her determination was modified to permit Peter to become a medical missionary.

In school Donald proved to be a good student, and in 1905, when he was ready to enter New College, Edinburgh, the family moved there. It was shortly after this that Donald began to have doubts and questionings concerning many of the things which he had been taught to accept without question; doubts and questionings that were to follow him all his life causing him periods of distressing spiritual depression.(1)

During his studies at University his doubts increased. At first he kept these doubts to himself but gradually he shared them with his brother John and others, especially when he realised that they too had their own doubts. In the many long debates which the brothers had with other friends (many of whom later became noted teachers and preachers) tramping the hills around Edinburgh the

1. John Dow, Biographical sketch in To Whom Shall We Go? by D.M. Baillie, published posthumously 1955 by St. Andrew's Press, Edinburgh, Pp.1-5.

words most often on Donald's lips were, "Yes, but what does it mean?", a burning question which echoes and re-echoes by implication throughout his writings.

He seems always to have been looking for light upon the meaning of life, and for solutions to the perennial intellectual and theological problems. In thus passing through the deep waters, even to the extent of doubting God's existence, he was able, later on, to help others similarly beset once his faith had become firmly based.

In University Donald distinguished himself, especially in his second year when he won First place, a medal in Moral Philosophy, a prize for verse, a scholarship and an assistantship to Professor James Seth who, with the brothers Pringle-Pattison, Alexander Martin, H.R.Mackintosh, H.A.A.Kennedy and A.R.MacEwan, had laid a foundation on which New College Professors continued to build.

At this time the Jesus of history movement was very much to the fore, and while Donald was at first quite enthusiastic about it, later he became somewhat critical of its basic presuppositions. He never quite lost his faith in it as a method, however, and deplored much of the reaction against the movement.

To broaden himself intellectually Donald spent two summers in Germany; one in Marburg, under Herrmann; the other in Heidelberg, under Troeltsch, both of whom made a profound impression on him.

Graduating in 1913 Donald was sent as assistant to Dr. D.W. Forrest at North Morningside, Edinburgh where he stayed until the outbreak of the first World War when he was sent as locum tenens to St. Boswell's Church, also in Edinburgh. Though only Licensed and not yet ordained he served there most acceptably. A life-long sufferer from asthma he sought to join the Armed Forces as many of his friends were doing, but being rejected he served in an auxiliary capacity with the Young Mens' Christian Association until demobilised in 1918 when he received a Call to Inverbervie, Kincardineshire. Five years later he was Called to Cupar, in Fifeshire, then to Kilmacolm in Renfrewshire, and finally back again to Fifeshire and St. John's Church, Kirkcaldy. It is recalled of him that he was a keen student of nature, a good pastor and warmly evangelical. For him Christ alone was the way,

the truth and the life. For him there was nothing else to which one could turn apart from the Gospel of Christ. He constantly stressed the need for a high purpose in life, the need for God in one's life and the need for a daily application of Christian principles. He was anxious that his people should have a first-hand experience of God and was forever urging them to possess an intelligent Christianity, to avoid the off-beat religious movements and to disdain all queer winds of doctrine.

During his pastorate his mind continued to grapple with the deep questions of theology and he contributed occasional articles to the Expositor and other journals. In reading widely and in wrestling with these profound problems he worked everything out independently, seeking to reduce them to terms which the minds of laymen could grasp; "Yes, but what does it mean?", seems to echo through his work of making the old truths intelligible without departing from their orthodoxy. This respect for and adherence to these truths as formulated by the Church is reflected in all his writings. In seeking to express the old truths in new ways other than the traditional he was attacking, not the basic truth under consideration, but some cherished phrase once enlightening which had now become a barrier to a proper understanding of that truth. He came to believe more and more that much of the discord and separation between historic denominations was based on a mistaken loyalty to some particular expression of the truth rather than to that particular truth itself. He was continually working and hoping for felicitous changes in wording that might help the historic denominations to see that they were much nearer fundamental agreement than they thought. Much of his writing was irenic in this sense. (2)

In 1926 he was invited to deliver the Kerr Lectures in Glasgow University. In 1927 these lectures were published in Edinburgh under the title "Faith in God and its Christian Consummation".

In 1934 he was appointed to the Chair of Systematic Theology of St. Andrew's where he remained for twenty years until his death. It was a happy choice for he was a past-master in Philosophy, a

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2. John Baillie, Biographical introduction to Theology of the Sacraments, published posthumously 1957 by Faber and Faber, London.

well-seasoned theologian, a keen student of contemporary thought yet withal a real human being who knew well the trends which his students would have to face. Knowing his material thoroughly he delivered it with simplicity and power. (3)

He was respected and beloved by all who knew him, whether Professors, students, visitors or townspeople and could be full of fun, especially with children, despite the bouts of depression for which his asthma may well have been to blame.

In 1948 he published his best-known book God was in Christ (4) which received immediate acclaim. This book shows his characteristic charity and simplicity distilled from a profound and exhaustive labour of thought extending over many years. The book reveals him as a combination of mystic and logician reasoning closely yet never ceasing to be sensitive and deeply religious in his treatment of his great themes. It was a book which influenced many later writers, a number of whom quote it freely. Publication of this book set him in the front rank of world theologians and made him widely sought as a lecturer.

During the last fifteen years of his life he was active in both the ecumenical movement and the Student Christian Movement. During the second World War he worked hard, especially in refugee work. In addition he interested himself in the personal and spiritual problems of many students, counselling in person where he could and by correspondence when necessary, especially with those whom he hoped might enter the Ministry when the war ended. He was also active in securing and providing comforts for the troops.

Even before the second World War he had devoted his attention to the reunion of Christendom across the world. In 1937 he had taken a prominent part in the Edinburgh Conference; in 1952 he was a delegate to the Lund Conference in Sweden; in Scotland he was named joint-chairman of the Faith and Order Commission of the Church of Scotland; he was named convener of his Church's committee on inter-Faith Relations and was one of those appointed

3. John Dow, op. cit., Pp.II-12.

4. D.M.Baillie, God was in Christ. London. Faber and Faber.1948.

to hold conversations with the Church of England regarding closer relations leading to possible union. He had many friends among the Anglicans and leaned to the liturgical, especially in his public prayers.

By 1954 his health, never too rugged, began to fail; his asthma developed into emphysema. His mind, however, was clear to the last and he only suspected the day before he died that the end was near, whereupon he asked his brother John to read to him Psalm 145. Shortly thereafter he lapsed into a coma and next day, October 31st 1954, he passed away. After his burial in his beloved St. Andrew's, his personal papers were collected and published posthumously as To Whom Shall We Go?, a book of selected sermons, The Theology of the Sacraments, a group of essays, and Out of Nazareth, some essays and sermons.

This then is the background and environment from which Dr. Donald Baillie taught and wrote. As I have read his writings and thought his thoughts after him, there has stolen over me a deepening sense of respect and admiration for this warm-hearted servant of God who spent himself so freely and unreservedly in the service of his Master Who became his rewarder. His books still continue to be read and quoted, and may yet be his best and most enduring memorial.

CHAPTER ONE.

THE CHRISTOLOGY OF D.M.BAILLIE IN BRIEF.

For Baillie's views on Christology we turn naturally to the five books which bear his name, especially to his second book which established his literary fame, God was in Christ, because his Christological opinions are naturally set forth there in greater detail than one would expect to find in his sermons or in essays.

A study of the book mentioned leaves one with the impression that here we have a collection of essays and lecture notes. There is a sense of disjunction between its several parts which does not, however, affect the clarity of his thought, the shrewdness of his observations and in particular his superb handling of the historic heresies. It is not just a collection of old lecture notes but a serious attempt to push beyond the frontiers of present knowledge into the regions beyond. In defence of himself Baillie would probably have said that he had received a glimmer of light regarding the place and validity of paradox, especially where Christ's Incarnation and Atonement were concerned. In setting forth his views he expressed the hope to make of them a sword with which he or someone else would cut the Gordian knot of theology and perhaps unravel some of its perennial mysteries.

It is obvious that such views as can be discerned in his writings are entirely in keeping with the calvinistic doctrines of the Church of Scotland. Nowhere in any of his writings is there the slightest trace of heresy or deviation. We can see that in general his views thus set forth reflect the main stream of Christian thought held and expressed by the Christian Church both across the world and across the centuries. This body of Christian thought naturally varies from place to place, from one age to another and from one denomination to another but when the individual differences are set apart there remains a broad area of general agreement mutually recognised and accepted by the various major units of the Christian Church. It is to this

broad spectrum of religious thought that Baillie is loyal plus those specific points of view held by the Church of Scotland. His views are supported by many outside sources so that Baillie can often cite in support of his views the opinions of other writers and theologians who do not necessarily share all his views entirely.

Included with his reflections on this main stream of Christology there are elements of his own thinking, especially that for which he is best remembered, his emphasis on the element of paradox within the method and self-revelation of God. In particular he stresses the paradox of grace which became for Baillie the guiding thread through the labyrinth of his theological reflections (5). This aspect of paradox as valid in God's self-revelation seems to have gripped his imagination so that much of his thinking hinges upon it. Every problem is considered in the light of this explanation. This is something that will be taken up again in detail but it must be kept continually in the forefront of our mind if we would understand Baillie's views on Christology.

It should be noted that for Baillie Christology was only a means to an end. What he was really seeking was light on the nature of God as revealed through the Person and work of Jesus Christ. Baillie says in this connection,

"But if He (Jesus) was right, then there is something more to be said, something Christological; and if we leave it out, we are leaving out not only something vital about Jesus, but something vital about God. That is to say, if we have not a sound Christology, we cannot have a sound theology either." (6)

and again,

"The whole Christological question is a question about God." (7)

It seems to me that here we see the motive which impelled Baillie to write God was in Christ. He was concerned with what Christology could do towards providing a key to the riddle of God's nature. In one of his published sermons he said,

"The word 'God' is the most profound and mysterious word in all human speech. It stands for a great mystery.

5. D. M. Baillie, God was in Christ. Pp. 154-5.

6. Ibid., P. 65.

7. Ibid., P. 66

Anybody who has ever really tried to pray must have felt it.... Our minds sometimes flounder helplessly, in thought and prayer.... But then.... We remember God's great gift. We come back to the gospel story, back to Jesus Christ.... Seeing Jesus we see the Father, and we know what God is like -- the God and Father of our Lord Jesus Christ.... He has given us an image of Himself to help our worship: Jesus Christ 'the image of the Invisible God'." (8)

In addition to his primary search for further light on the nature of God it would seem that Baillie also hoped to shed light on the riddles of the Incarnation and meaningful authentic existence by means of a better understanding of God's nature. At one point of his book God was in Christ he noted that we all think we know what we mean by the term 'God' yet by comparison and examination we discover that there are about as many ideas about God and His nature as there are people. We have all picked up our ideas about God from faulty sources. Thus we are in no position to assess correctly God's nature or activity because our basic definition is faulty. We must therefore clear our minds of all false conceptions of God if we would hope to understand the riddle of the Incarnation. It seems to have been Baillie's hope that Christology in general and a better understanding of the Incarnation in particular would reveal more clearly the nature of God which would in turn give us a better understanding of how God could be in Christ and what He was seeking to accomplish. In this connection Baillie says,

"If the Incarnation has supremely revealed God, shown Him to us in a new and illuminating light, put a fresh meaning into the very word that is His name, that is the meaning that we must use in facing the problem of the Incarnation, because that is what God really is. It is only as Christians that we can hope to understand the Incarnation." (9)

In his sermons Baillie made it abundantly clear that it was only as we understand more clearly the nature of God and the purposes of God in the Incarnation that we will understand more clearly that which makes existence authentic and more meaningful for man.

THE NATURE OF GOD.

Baillie's views on the nature of God, being basic to all his

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8. D.M.Baillie, To Whom shall we go? Pp.188-9.
 9. D.M.Baillie, God was in Christ. P.119.

thinking, must be considered briefly at this point. We might consider them under such headings as redeeming grace, suffering love and the Tri-une God.

Baillie begins section three of chapter five by stating that we will never truly understand either God's nature or His activity and purposes until we take into account the factor of paradox.⁽¹⁰⁾

God has revealed Himself in many ways, Baillie points out, but in Jesus Christ He has revealed Himself supremely. Christ came to 'show us the Father' (John 14.9-11) and showed the Father as something more than just the Creator of the universe, the Source and Guardian of the moral law. In Christ God expressed Himself in a truly human life to which men could point and say, "God is like that; there is God incarnate"... "That", says Baillie, "is what we Christians keep coming back to ... the great gift of the Gospel; that God has revealed Himself to us in Jesus Christ."⁽¹¹⁾

For Baillie Christianity is thus a revelation of God's nature far superior to all others. Christianity was for him more than a system of moral truths ⁽¹²⁾; it is the unveiling of God. Here he finds support in both Barth and Brunner both of whom agree with his views regarding God and that Christology 'is all about God'.⁽¹³⁾ His point of departure from other theologians is, as we noted above, the large place he gave to paradox as being the key to a better understanding of God's nature and the meaning of His activity in the Incarnation. In this he ran counter to most theologians in that while they sought to eliminate all paradox he deliberately gave it a large place in his system of thought. Baillie, in fact, makes it plain that it was this very attempt to remove all complexities and simplify theology which has, in the past, given rise to so many heresies. He says for example,

"It is a commonplace to say that most of the great heresies arose from an undue desire for simplification, an undue impatience with mystery and paradox, and an endeavour after a common-sense theology. And it is plain that the theology which repudiates all high Christology suffers from precisely these weaknesses."⁽¹⁴⁾

10. Ibid., Pp.119-20.

11. D.M.Baillie, To Whom shall we go? Pp 187-8.

12. D.M.Baillie, God was in Christ. Pp. 120-21.

13. Ibid., P. 67.

14. Ibid., P. 65.

He then suggests that any attempt to 'explain' God ends by 'explaining Him away'. The Incarnation, though a very deep paradox itself, is possibly the one event by which we can ever hope to understand every other paradox. He also suggests that he who thinks he can achieve simplicity by ignoring paradox is on a false and hopeless trail.

REDEEMING GRACE. With reference to the grace of God Baillie had defined grace in terms of personal relationship in opposition to the medieval view which defined grace in terms of some sort of substance which could be conveyed from one party to another. In this he was supported by Professors Williams, Oman, Hodgson and Hardman. In his view it is this gracious relationship which gives to the Sacraments their efficacy and supreme value.(15)(16) We find him saying, for example,

"In the theology of the twentieth century there has been an emphasis on the discovery that the grace of God is simply His personal influence upon us. Doubtless that is fundamentally a return to the New Testament conception, or perhaps an extension and development of it. To the New Testament witness, and above all to St. Paul, grace was simply the free forgiving love and mercy of God."(17)

The rule of divine law which sternly proclaims, "The soul that sinneth it shall die" (Ezekiel 18.4) collides in our minds with that divine grace and saving relationship which seeks to save the sinner by supplying, if need be, at great cost to Himself that which God Himself demands. Here we meet the element of paradox. For us law and grace are so antithetical as to be mutually exclusive and because the reconciling of such opposites is beyond us we tend to think that it simply cannot be done. This idea Baillie firmly rejects where God is concerned.

Baillie makes it plain that in his view God takes the initiative in the process of redemption with a grace which is prevenient on His part and not at all influenced by any merit on our part. God comes to us, says Baillie in effect, even in the face of our outright enmity with the offer of a loving relationship in order that our enmity may be overcome by grace.

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15. D.M.Baillie, Theology of the Sacraments. Pp.52-4.
 16. D.M.Baillie, To Whom shall we go? Pp.161-2.
 17. D.M.Baillie, Theology of the Sacraments. P.52.

Law is thus satisfied when sinners are saved through obedience to a divinely appointed process of atonement which is itself a reflection of God's gracious nature at work in the Incarnation. As Baillie says,

"The very meaning of a Sacrament is that God is waiting to be gracious to us, with a prevenient grace which does not depend on us.... God has given us this Sacrament to enable us to look away from ourselves to Him, not gazing inwards upon our own souls, but outwards upon His grace and mercy and peace, which are as near and as real as the bread that is placed in our hands." (18)

All religious seeking on our part, in Baillie's view, rises from God's gracious nature; "It is all of God" says Baillie time and time again. With this view the Church has been in general agreement from the beginning.

Since God's grace is prevenient and continuing we cannot take credit for any goodness which we may achieve. "It is all of God" says Baillie, and adds that our conscience does not applaud us for achieving such goodness since God Himself made it possible and our acquiescence is but our reasonable service (Romans 12.1). In common with the Church's foremost thinkers throughout history Baillie affirms that Christianity is superior to all other religions in that it is not just a set of rules to govern ethical conduct but power to overcome sin, and divine power at that. In order to please God, it follows, we must therefore fly from ourselves to God in order that goodness may be manifested in us by God working in us through grace, as St. Paul discovered.

SUFFERING LOVE. In that section of his book God was in Christ entitled "The Cross and the Love of God" (19) Baillie points out that the crucifixion, awful and awe-inspiring as it was, showed, not so much the love of Christ but the love of God. The cross, he notes, might well have caused men to renounce such an angry God in favour of Christ as Leader and Benefactor. In a sermon entitled "Why did Jesus die?" Baillie said,

"When Jesus' own followers looked back and pondered on that dreadful event, what did they think of it?....the crucifixion of Jesus made people think of the love of GodYou might have expected these followers of Jesus to lose all faith in the love of God.... What was God doing?

18. D.M.Baillie, To Whom shall we go? Pp.174-5.
 19. D.M.Baillie, God was in Christ. Pp.184-9.

Where was He when Jesus died?.... You might have expected that the followers of... Jesus would now take Him as their beloved Prometheus, and that they would altogether renounce the high God in heaven, who had let Jesus, the friend of sinners, go to His shameful death." (20)

Baillie notes, however, that the resurrection prevented that by showing the Cross as part of the irresistible plan of God working out the salvation of sinners through a love that suffered in atoning. This is precisely how the Church, beginning with St. John and St. Paul, has always understood the crucifixion and the resurrection. The Father is shown giving up His only Son in an atoning death originating in the infinite love of the Father in the only way by which our sins could be forgiven, even while man was at enmity with God. As will be shown later, the New Testament and accepted doctrine saw the death of Christ not as a wasteful tragedy but as used of God for His own eternal and redemptive purposes. Nowhere in the New Testament is there the slightest suggestion that God's wrath had to be mollified. God Himself is shown as initiating the saving process of redeeming grace through a love that suffered as Christ revealed in the parables of the Good Shepherd and the Prodigal Son.

In all his writings on the love of God Baillie constantly showed God as providing a way of escape for man at infinite cost to Himself. Whatever Jesus was and did, it was God working in and through Him. God and Christ are never at variance. The love of Christ is never contrasted with the love of God. The love of Christ and the love of God are, in Baillie's view, the same thing. Everything that Jesus did was God in Christ seeking to reclaim man because He loved man.

THE TRI-UNE GOD. Baillie makes it abundantly plain that he fully accepted the Church's teaching on the Unity and Trinity of the Godhead. In one place he could say,

"First of all: One God. That is very important.... Anything more than One is too many. For there is only one true God God is One. That is fundamental." (21)

He could also say,

"No human mind can comprehend Him. But mystery is not

20. D.M.Baillie, To Whom shall we go? P.128.
21. Ibid., Pp.73-4.

enough. We need a positive Gospel. And I believe we can find the Christian Gospel summed up in this mysterious doctrine, of three Persons, Father, Son and Holy Spirit, in one God." (22)

The simultaneous and paradoxical unity and trinity of the God-head has always puzzled Christians. Baillie, with his particular views on paradox sought to hold in balance things which seemed to be contradictory. In the past, he noted, stress on one or other of these two aspects has produced heresy and he notes at some length some of the modern trends in this matter among scholars who, while nominally holding to the Church's doctrine, verged towards the extreme on one side or the other. In God was in Christ he contrasts Barth's views of the three modes of God's being with the social ^{trinitarianism} ~~trinitarianism~~ of some Anglican scholars, and does so in such a way as to make it plain that he himself seeks to steer between these extremes and reveal himself as holding firmly to the Church's historic teaching that the God-head is a unity in trinity and a trinity in unity. (23)

THE INCARNATION.

In Baillie's view the crowning point of humanity is the Incarnation whereby God entered into the human race and showed His hatred of sin by trying to win sinners away from it even though this course required Him to bear the cost in redeeming love.

Baillie fully endorses the Church's historic teaching that Christ came to show us the Father by living a life of love, by vindicating the Father's name and showing the excellence of God's response to man's rebellion. Jesus showed God as all-wise, all-holy and all-loving, He who had prepared the universe as a home for man even though man had well-nigh destroyed himself. God manifested Himself to man in a true human nature which never lost one iota of its humanity despite the fact that the divine personality thus manifested in humanity was that of God Himself. We do no violence to Baillie's thought in saying that he would agree with the Church's teachings that Christ showed us the Father by perfecting His witness in perfect obedience where God was

22. Ibid., pp. 73-74.

23. D.M. Baillie, God was in Christ. Pp. 133-40.

concerned , and in perfect love where man was concerned. Thus we have in this incarnate life the answer to man's perennial question, "What is God like?"

Baillie would also say that in thus unbaring the heart and nature of God, the Son as the second Person of the trinity became the operative power and the organ of redemption and that God was in Christ reconciling the world unto Himself.(2 Cor. 5.19)

GOD AND MAN.

In his book God was in Christ Baillie notes that the New Testament accords the divinity of Jesus the highest recognition along with the frankest acceptance of His humanity.(24) Baillie then examines the relation and interaction between Christ's humanity and divinity and finding there a repetition of the paradox of grace by which a Christian says "I, yet not I, but God." Baillie notes too that it was never of Himself that Jesus seemed to be thinking but the glory and the will of God. He also adds that St. John's Gospel, which gives us the highest transcendent Christology also interweaves with it the paradoxical confession of Christ, "I, yet not I, but the Father" in a variety of ways. Jesus is shown from moment to moment making choices on which all depends; yet His highest claims sound more like disclaimers, and the higher His claims become the more they refer away from Himself to God.

Baillie then takes issue with those who say that because of the wide gulf between Christ and ourselves there can be no analogy between His experience of God and ours. Baillie holds that in actual fact our experience of God depends on His. It is because God was in Christ that He can be in us through Christ who lives in us and helps us reach the same kind of unity with God which He enjoyed. Baillie then quotes that phrase made famous by Irenaeus, "He was made what we are, that He might make us what He is Himself."(25)

Since Christ is the prototype of the Christian life, argues Baillie, there must be some analogy between His Incarnation and

24. Ibid., Pp.125-32.

25. Ibid., P.129. Quoting Adv. Haer. Book 5, Preface.

the life experience of His brethren and Baillie finds it in the 'I, yet not I, but God' experience which in Baillie's thinking is the same kind of paradox, though lesser in degree in us than that found in the absolute in Him. Baillie, in that characteristic fashion which we have come to expect of him, is quick to warn us against the loss of balance here or one falls into a snare on one side or the other, losing either the divinity or the humanity, and suggesting that one needs to hold on to the two sides of every paradox and allow them to correct each other.

By way of clarifying the problem Baillie refers to the old conundrum which asks "Was Jesus divine because He lived a perfect life, or did He live a perfect life because He was divine?" Baillie would paraphrase this question and ask, "Did the Incarnation depend upon the daily human choices made by Jesus, or did He always choose aright because He was God incarnate?" Baillie is quick to point out that this is not really a true dilemma. Certainly His choices were genuinely human choices, but like all our human choices they were dependent upon the divine providence which in His case was nothing short of incarnation. Jesus therefore lived and acted as He did because He was God incarnate. Once we accept the validity of this paradox of grace, says Baillie, many things fall into place. This does not mean that by taking enough thought anybody can add a new dimension to his stature to the point where he too can be regarded as God incarnate just like Jesus. That, says Baillie, would be placing a Pelagian emphasis on human achievement as provident when it is actually grace which achieves whatever growth we make. Thus the paradox "I, yet not I, but God" becomes for Baillie the clue to a method by which we can combine the most transcendent claims of a full and high Christology with the frankest recognition of Jesus' humanity (26). (26)

Baillie concludes this section by stating that a truly modern restatement of Christology must recognise fully both His humanity and His divinity. We must extol Him in the highest terms while avoiding any docetism which would negate His historical life. At the same time, he warns, we must guard against any emphasis on His historical life which would result in a weak and anaemic Christology. Both sides, he insists, must be given their full weight

26. Ibid., p.131.

and he adds,

"That is the very extreme of paradox; but I have tried to show how, as it seems to me, the derivative paradox which is the distinctive secret of the Christian life may help us to interpret in a truly Christian way the paradox of the Incarnation." (27)

WHY THE GOD-MAN?

Having considered the fact of Jesus' human existence we turn now to the why of it all, hearing in our imagination the voice of Dr. Baillie asking, "Yes, but what does it mean?" His views of the reasons behind the Incarnation are found in ^{CHAPTER VII OF} God was in Christ entitled "Cur Deus Homo?" (28) where he considers the Atonement.

He begins by noting that the modern reaction to the fact of the Incarnation is all too often "Well, so what?" Men do not ask "Is it true?" They ask, "What does it matter?" To Baillie's mind this indicates how far we have fallen from even an elementary knowledge of Christian teaching. Nevertheless, since the question is real enough it should be answered. He also noted that the questions on the why and wherefore are being asked with a note of bewilderment. In the Patristic and Middle Ages many questions were posed and examined in depth. Christology was always passing into Soteriology and the forgiveness of sins was always related to all they thought.

This cannot be said of the modern mind to anything like the same extent. Today many modern minds question the need as well as the possibility of atonement. They ask whether the message of the forgiveness of sins is relevant to the human situation. "Why do we need to have our sins forgiven?" they ask, "What difference does it make?" In an attempt to answer these questions Baillie turned to a consideration of the Atonement, (29) which we shall study later.

Baillie's conclusions regarding the God-man reflect the New Testament teaching that in the Incarnation, death and resurrection of Christ the sovereign power which undergirds the cosmos is revealed as suffering love which knows, cares, redeems and wins. "Christianity", says Baillie, "is not only a story about Jesus. It

27. Ibid., P. 132.

28. Ibid., Pp. 157-160.

29. Ibid., P. 190-202.

is a story about God, about the works of God, about the purposes of God."(30)

Baillie also reflects the Church's teaching that when God expressed Himself within humanity through Jesus Christ a new humanity was established in which men are reconciled to God. To acknowledge Jesus as the Christ is to take Him as the norm by which all other claims regarding the meaning of creation and humanity must be measured. Commitment in faith, a human action, is the act by which the self responds in utter trust to God in a moment of illumination through the Holy Spirit. In all his writings and preaching Dr. Baillie proclaimed the good news manifested in Christ and confronted his hearers with the need to decide.

THE JESUS OF HISTORY.

At the very beginning of his study of the Jesus of history (31) Baillie notes that this is a relatively modern term for a phenomenon which arose as a reaction against the mystification in the minds of many people over the concept of the Christ of the creeds. It was an attempt to penetrate the layers of accretions which had been overlaid upon the simple truth of Jesus of Nazareth. As Baillie notes, it was widely hailed because it was like beginning where the original disciples began.(32)

In his best-known work Baillie asks "Can we know the Jesus of history?" (33) and considers the work and attitudes of ^{the exponents of} Form Criticism which opposed the 'Jesus of history' movement and which states plainly that the answer is "No". Baillie takes them to task for their defeatist attitude and charges that they are reading into their findings many of their own preconceived ideas. In his view many of their 'facts' are not as conclusive as these scholars seem to think. He concludes that the method they put forward is over-rated and adds, "Such defeatism is a transient nightmare of Gospel Criticism, from which we are now awaking to a more sober confidence in our quest of the Jesus of history."(34)

30. D.M.Baillie, To Whom shall we go? P.IIO.

31. D.M.Baillie, God was in Christ. P.30.

32. Ibid., P.31.

33. Ibid., P.54.

34. Ibid., P.58.

It is interesting to note, however, that Baillie did not dismiss Form Criticism as entirely negative. In his study of the movement he includes a reference to an interesting passage in Professor C.H. Dodd's History and the Gospel which shows how the method of Form Criticism can be used to throw light on the personality of Jesus in a way which removes all possible suspicion of subjectivity. Professor Dodd sets side by side nine separate passages from the gospels, all differing in 'form' together with the reason for their inclusion in the tradition. All nine, in their own way, show Jesus as a true historical person distinguished from the community leaders of His own time by His kindly acceptance of the social outcasts.(35)

It was obviously Baillie's feeling that we could know the Jesus of history, perhaps not to the last detail but certainly in the ways which count most. In at least one of his sermons he spoke of Christ being knowable in our life-experiences.(36)

In God was in Christ Baillie asks, "Can we dispense with the Jesus of history?" and notes how some scholars can indeed accept His Incarnation as a fact and pursue the matter no further.(37) To his mind it was unthinkable to stop there for it was in the life of Jesus that God proposed to reveal Himself. While this divine self-revelation to us must always be something of a veiled revelation, nevertheless to Christian faith it is supremely meaningful.

Baillie also takes issue with Barth's view that the human personality of Jesus is of lesser importance than the risen Christ. If Barth is right, Baillie argues, and that earthly life of Christ has nothing to tell us, then what does it matter whether God was incarnate in Christ or not? How are we to define and teach the doctrines about Christ?

Baillie's middle-of-the-road policy is seen in the fact that having warned us against rejecting Christ's earthly life as unimportant he then warns us against any attempt to make that life into a ready-made proof of the Incarnation which would then move from the historical portrait to the transcendent dogmas. Baillie

35. Ibid., Pp.57-8.

36. D.M.Baillie, To Whom shall we go? P.III.

37. D.M.Baillie, God was in Christ. P.48.

takes the view that there must always be a dependence on the Holy Spirit as well as a study of Christ's historical life. In his youth Baillie had been greatly influenced by the 'Jesus of history' movement and he never seems to have lost that interest entirely although he did modify his views somewhat in later years. He deplored the fact that some of the scholars most interested in the Jesus of history movement had spoiled their usefulness by bringing about the reaction against the movement by their misguided zeal. For Baillie that historical life and career should be made to live in the hearts and minds of the faithful of every age.

He eventually reaches the conclusion that we need both the historical portrait and the supra-historical elements. Both are necessary to explain why we speak as we do of this historical life. The two concepts need to be kept in balance, he suggests in his characteristic way,^{and} therefore the 'Jesus of history' movement is not to be rejected entirely. (He) concludes this section by saying,

"If revelation is by the Word alone, then Christ lived for nothing, and the Word was made flesh in vain. That is the ultimate answer to our question as to whether we can dispense with the Jesus of history." (38)

THE CHRIST OF FAITH.

As we have noted, Baillie seems to have sought a middle-of-the-road course between the 'Jesus of history' movement and the reaction against it. It was his view and policy that we should hold fast to both sides of every question and allow one side to correct the other. (39) Having thus championed the 'Jesus of history' movement he turns to a defense of the concept 'the Christ of faith'. (40) He plainly states his intention of answering those who ask "Why be burdened with the mysteries of Christology?" Having shown that we cannot dispense with the Jesus of history, he then shows that we cannot dispense with Christology either.

Tracing the concept historically Baillie notes that the first disciples began by seeing Jesus' humanity and then recognising His divinity. Many scholars have noted that the doctrine of Christ's Person did not arise all at once but in stages. Pittenger, for

38. Ibid., p.54.

39. Ibid., p.200.

40. Ibid., pp.59-84.

example, notes that in the New Testament we move two ways, first to the Jesus of history and then to the Christ of faith.(41) Confusion arose in the Patristic period regarding the Person of Christ and little wonder for, as Baillie points out, they were actually grappling with the nature of God.(42) The problem of the Christ of faith becomes vital for us when He became the Saviour from sin. It was then that His first disciples and the Fathers had to work out the relationship between the Incarnation, the Cross and the resurrection. The Logos was no longer an intermediary between Christ and the Father; God had been in Christ reconciling the world unto Himself. They came to accept the fact that God had to be in Christ or there could be no salvation for anyone.

Over the years the lines of thought and definition crystallised and were, in many cases, taken to extremes. Some scholars went too far with His humanity while others went to extremes in the opposite direction. It is obviously Baillie's belief that those who diminish Christ's humanity and exalt His divinity are equally guilty with those who diminish His divinity in favour of His humanity of putting asunder what God hath joined together.

Despite Baillie's obvious fondness for the 'Jesus of history' movement he is quick to point out that this is not enough; we must know what Christology is saying if we would understand anything of the nature of God, or even of understanding what history is. (43) He notes that those who speak of Jesus as being just a pathfinder or a religious genius dislike the idea of God as being a 'seeking' God but Baillie quotes Scripture to show that God has always been a seeking God and that what we have to do with here is not a new discovery but incarnation. Jesus portrayed a God who seeks in order that He may save and if this is not so then theology has been badly astray from the beginning. Here again Baillie warns us away from those easy and attractive 'explanations' which are no explanations at all but the door to heresy.(44) "Only the

41. W.N.Pittenger, Christ and Christian Faith. N.Y. Round Table. 1941. Ep.42-3.

42. D.M.Baillie, God was in Christ. Pp.69-70.

43. Ibid., P.59.

44. Ibid., P.65.

Incarnation", says Baillie, "makes God credible". (45) He then notes that many modern thinkers seem to share his view that we need a doctrine of the Christ of faith which will tell us not only what God is but also what He does. (46)

With regard to our apprehension of the problem of the two natures of Christ through a better understanding of the Christ of faith, Baillie states that this is precisely the function of the Logos. (47) Once we accept the paradox of grace with its, "I, yet not I, but God" we can grasp the fact that divine revelation is prevenient. At that point the old conundrum referred to earlier about Christ living the perfect life because He was divine, or vice versa, loses its urgency and fades into the paradox of the Incarnation. At last we are able to grasp the staggering implications of Christology in their relationship both to the Christ of faith and the Jesus of history. (48)

Eventually Baillie connects what he has been saying regarding the Christ of faith with that Justification which man needs so much. God, he holds, took the initiative in Christ and we only need to accept Christ to find the release from sin which we seek. There can be no self-atonement; only God could provide what He Himself demands.

THE MESSIANIC SELF-CONSCIOUSNESS OF JESUS.

Christianity as an historic religion must not only ask, "What think ye of Christ?"; it must also ask, "What thought Christ of Himself?" We cannot say that such a one as Jesus Christ walked this earth and not go on to ask what He thought of Himself and His function.

It is obvious from the gospels that Christ stood in a unique relationship to God, and He knew it. The New Testament writers were concerned to show Christ as the promised Messiah but we have no way of knowing now just how much of this idea is directly traceable to Jesus Himself. As Pittenger and others have noted it is possible that Jesus made Messianic claims, or statements which could be so interpreted. (49)

45. Ibid., P.65.

46. Ibid., loc. cit.

47. Ibid., P.124.

48. Ibid., P.131.

49. W.N.Pittenger, op. cit. Pp.9-10.

Baillie regarded Christ's self-consciousness as being most important for the light which it sheds on his basic quest, the nature of God. We find him saying, for example,

"The real Christological question is not simply a psychological or an historical question about Jesus, as to His psychical constitution, as to how His mind worked, as to His 'self-consciousness', and what claims He made; but is fundamentally a question about the nature...of God." (50)

Early in his book God was in Christ Baillie noted that Christ's life was a life of faith and that His victories were therefore victories of faith. Christ overcame His temptations exactly as every good man does, by being too honourable to stoop to dishonour, though His temptations were to an extent never known to any other man. (51)

Eventually Baillie links the self-consciousness of Jesus with the paradox of grace and states that Christ's self-consciousness was really God-consciousness, a phrase made popular by Schleiermacher. Baillie is at pains to show that Christ ascribed nothing to Himself but all to God with the phrase which appears in St. John's gospel, "I, yet not I, but the Father" (John 14.10) in a variety of ways. Since Christ is the prototype of the Christian life the paradox which operated in Him operates also in us so that we too are compelled to cry out with St. Paul, "I live; yet not I, but Christ" (Gal.2.20)

Baillie would surely caution us against reading into the gospel accounts too much as to what Christ knew of God lest we fall into the snare of docetism. In reading Baillie we need to remember that it was his constant aim to hold together both sides of every question and allow the one side to correct the other. This may well account for his reticence in an area which must surely have engaged his mind, the self-consciousness of Jesus.

THE ATONEMENT.

In connecting the Atonement with the Cross and resurrection of Christ Baillie is able to quote the New Testament freely, St. Paul especially. (52) Baillie considers the Atonement under the two

50. D.M.Baillie, God was in Christ. P.63

51. Ibid., Pp.14-15.

52. Ibid., P.200.

categories of (a) subjective-objective atonement; (b) historical-eternal atonement.

SUBJECTIVE-OBJECTIVE ATONEMENT. It was Baillie's opinion that in the matter of the Atonement too many theologians tended to overlook the part in that great achievement which we ourselves must play. (53) In return for all that God has done for us in that suffering love manifested in Christ we must offer ourselves in a similar sacrificial love insofar as this is possible. The atonement was costly to God; it did not arise out of any good-natured indulgence. Our part in any atonement involving others may be costly for us.

In God was in Christ Baillie asks, "Why did Jesus die?" and then proceeds to answer the question in terms of the obedience on the part of Christ to the demands of suffering love which accepted the responsibility of saving man by the only way possible. (54) In Baillie's view God's eternal decree required that God Himself provide whatever was necessary for man's salvation regardless of the cost, and as we know, that cost was tremendous. Baillie felt that in the mind of Christ the Cross had at first no place but the idea grew on Him gradually. In a sermon on this subject Baillie rejected the popular notion held by so many that Christ knew from the beginning that He would die on a cross. (55) He dismissed the idea of such awareness as fanciful because it would portray Christ as playing a part. He dismissed as even more fanciful the suggestion advanced in some quarters that Jesus even compounded with Judas to have Himself crucified as a way of arousing His nation. (56)

Why did Jesus die? For answer Baillie gives the traditional view of the Church on this. Baillie admits that Christ could have escaped but chose not to escape because He realised that in His tragic death God was providing the Lamb which would take away the sin of the world. In Baillie's view Christ died because it was God's will to come right into our fallen situation, and, incarnate in a man, bear upon Himself the sin of the world. (57)

Subjectively the Cross set men thinking as never before. As we

53. Ibid., P.198.

54. Ibid., Pp.180-184.

55. D.M.Baillie, To Whom shall we go? P.126.

56. Ibid., loc. cit.

57. Ibid., P.129.

have seen, the temptation to make of Christ a new Prometheus never seems to have been taken seriously for in time men learned to equate the love of Christ with the love of God. It was the resurrection which made the difference. Men now began to see that here was the sovereign plan of God for their salvation unfolding before their eyes. They saw in it too the love of God paying the price demanded and doing so out of sheer love. The divine purpose behind the Incarnation, the Passion and the resurrection was one of redemption for man, a redemptive purpose which involved God in the giving up of His Son.

St Paul's great discovery was that one did not have to strain every nerve and sinew in order to earn God's love. God's love has already been at work even amidst our enmity towards Him; the gift of His love has already been bestowed. In the true, human and gentle manhood of Jesus God has taken the initiative. God is thus the reconciler and His love is the starting point. In the New Testament God is shown not as wrath but as love. God is shown providing the sacrifice, His only Son Who is also the officiating high Priest, the entire ~~achievement~~ having its roots and origin in the bosom of God Who was Himself in Christ. God's merciful attitude is not shown as the result of the process but as its cause and source.

HISTORICAL-ETERNAL ATONEMENT. Baillie has much to say about the ongoing nature of Christ's atoning sacrifice. At one point he quotes a remark made famous by Pascal to the effect that Christ will be in agony until the end of the world.(58) He notes in passing that so many theologians have overlooked this phase of the Atonement while concentrating on others. Baillie, however, explores the matter for whatever light it can throw on the nature of God. He suggests that in Christ God provided a pictorialisation of divinity in a human life, someone to whom men could point and say, "God is like that." (59) In God was in Christ, however, he suggests that God cannot be like anybody else, He can only be like Himself. (60) Nor can we safely say that God is like Christ but that God was in Christ and this in turn tells us something about what God is in His own nature. and what He does. (61)

58. D.M.Baillie, God was in Christ. P.192 (Pensées, ed. Brunschvieg 553)

59. D.M.Baillie, To Whom shall we go? Pp.187-8.

60. D.M.Baillie, God was in Christ. P.66.

61. Ibid., loc. cit.

Baillie supports the idea that God can enter at will into human history by quoting from both the Old and the New Testaments to show that God has always been able to do so. It was God's will, he says, to make of the Christian Church the New Israel in which Christ would be King and the beloved community would embrace all men who had found faith in God through Jesus Christ. This Christianity is that affects the life of each Christian is not a story about Jesus but a story about God, about the works of God and the eternal purposes of God as they are manifested before our eyes on the plane of human history.

It is here that we see the advantage of Baillie's insistence on the validity of paradox. In his view Christology is a compact system of thought in which every concept supplements every other concept. Everything has its place; it only remains to find it. To ignore any aspect of Christology therefore merely on the grounds of its inconvenience would end in heresy. Simplification too often loses half the truth. In the historical-eternal aspects of the Atonement paradox bulks large and must not be ignored. He does not think of God as an absentee landlord who breaks into human history, or even human nature, at widely separated intervals. Baillie accepted the Church's assessment of the New Testament writers who showed the eternal God revealing Himself on the historical plane in concrete historical action as a reality always present though not always visible. Baillie would also say that the God who was in history then is in history now, challenging us continuously so that we must answer yea or nay.(62)

Baillie would also say that as God was active in Christ according to what He is and does, even so can He act in all men though limited by the sinfulness which He finds there. It is in Christ alone that we begin to see what every man should be. Christ came to show us the Father but He also shows us what man should be, and would be, if full sway was given to the mysterious process involved in the paradox of grace.

The paradox of grace is the very heart of Baillie's thought. He accepted the Old Testament view of God as law-giver, Creator and Governor of the universe, but he also accepted the New Testament view which shows God Himself providing what He Himself

requires, even the faith and obedience without which the sacrifice would avail nothing. This sounds paradoxical but Baillie insists that we accept paradox as a factor to be taken into account in our dealings with God.

In pondering the question as to how the divine can inhabit the human without over-riding our human nature Baillie compared the sinless life of Christ in which goodness was whole and entire with our life in which goodness, if it exists at all, is fragmented. When Christ died on the Cross, Baillie noted, the revelation of God which He had given did not die with Him but was able to over-leap all barriers of time and space. Every disciple could now be conscious of the indwelling presence of Christ by which their communion was clearer than ever before. This indwelling presence and power, provable in every man's experience was the power which achieved victory over sin with the credit going to God to whom it rightly belonged. (63)

SUMMATION.

In an effort to sum up Baillie's Christology we can say that in general he held to the historic truths and doctrines taught by the Church. He did, however, endeavour to take into account the factor of paradox, especially the paradox of grace on the ground that a proper understanding of paradox would lead to a better understanding of Christology which would in turn shed light on the problem of God's nature.

The God Who is worshipped by Christians is loving and gracious. At infinite cost to Himself He Himself provided that which alone could redeem man from sin. Christ thus came to us not only as the vehicle of God's redeeming, atoning and gracious love but also as the operative power and organ of redemption. From the first promise of the Incarnation right up to the present God's nature is shown to be suffering love and redeeming grace.

This involves the problem of paradox, especially the paradox of grace whereby God indwelling in humanity provides the obedience and goodness which He demands, and does so without over-ruling our free-will. Here we touch in a personal way on the great

63. Ibid., Pp.145-6.

problem of Christology -- how Christ could be both God and man, both human and divine at the same time, without each side limiting and conflicting with the other. Baillie accepted the factor of paradox as something to be taken into account though not fully comprehended. We must accept it on faith and permit the factor of paradox to operate in its own way. While other scholars in the past sought to eliminate paradox from their systems of thought Baillie deliberately made a place for it in his thinking, hoping that it would clarify issues now obscure.

Baillie accepted the Church's teaching that God has revealed Himself to man in a three-fold form; Father, Son and Holy Spirit. In the work of atonement and redemption the Father sent the Son, the Second Person in the God-head, Who came willingly. After a brief sojourn on earth where He showed to men the gracious loving nature of God He was crucified, died and was buried. He was resurrected by the Father and returned ~~thet~~ ~~that~~ ~~H~~bourne from whence He had come. His place on earth was then taken by the Holy Spirit, the third Person of the trinity, Who dwells in every true believer. The power of the indwelling Holy Spirit is the means whereby weak mortals can achieve victories over sin such as would have been impossible before. The credit for such victories, of course, rightly belong to the indwelling Holy Spirit and not to ourselves, as every sincere believer will confess.

In short, apart from his emphasis on the place of paradox, especially the paradox of grace, Baillie's Christology stands squarely in the mainstream of Christological thought as it has been developed and maintained by the Church in general across the centuries.

CHAPTER TWO.

BAILLIE'S CONTRIBUTION TO CHRISTOLOGICAL THOUGHT.

In order to assess Baillie's contribution to Christological thought we must recognise that he was trying to do three things.

I. To shed light on the nature of God through a better understanding of Christology by taking into proper account the factor of paradox in general and the ~~paradox of the~~ Incarnation in particular.

In that section of God was in Christ where he considers the nature of God (64) Baillie notes that in the past scholars have sought to eliminate or ignore the factor of paradox in an effort to understand more clearly both the nature of God and the Incarnation. Baillie admits that it is far from easy for us to comprehend the infinity of God's nature. Nor should we expect to find easy answers for they just do not exist and such easy answers as we manufacture simply lead to heresy. Nevertheless in the paradox of the Incarnation we find a clue, and Baillie adds,

"Surely the Incarnation is not an added difficulty, but rather the sole way in which the Christian conception of God becomes credible or even expressible. It is only an extreme theological naïveté that can be blind to the mystery and paradox of the word 'God' in the Christian sense; and we shall never do justice to the height of that paradox -- we shall never do justice to the love of God -- if we leave out the supreme paradox of the Incarnation." (65)

Here we come close to the keynote of Baillie's entire system of thought because in a footnote to this quotation he adds,

"This line of thought will be taken up again when we come to the very heart of our argument in chapter five." (66)

64. Ibid., Pp. 63-71.

65. Ibid., P. 65

66. Ibid., loc. cit.

Soon we find him saying "Christology is all about God" and, "There is no other way in which the Christian truth about God can be expressed." (67) In the final pages of this book we find him repeating that the Incarnation gives us a Christian view of God.

2. To contend, as he says himself, for a true understanding of the doctrine of the Incarnation. (68) Armed with a proper understanding of God we are in a better position than formerly to plumb the mystery of God becoming man, and he says,

"It is only as Christians that we can hope to understand the Incarnation. Why then should we as theologians work with any other conception of God than that which as Christians we believe to be true?" (69)

In the opening lines of chapter five of God was in Christ ~~the Chapter five of his magnum opus~~ contains the very heart of his argument. In this chapter entitled "The Paradox of the Incarnation" (70) we find Baillie viewing an open space, cleared of all heretical and peripheral consideration, which he proposes to use as the arena in his battle for a better understanding of the paradox of the Incarnation. He states plainly that for him the central problem of Christology is to define what we mean when we speak of God as being incarnate in Jesus Christ. This would seem to mean that the 'very heart' of his quest is the better understanding of the nature of God as He is seen in the Incarnation. The core of the matter here can be summed up in the two questions which Baillie asks, "In what sense was Jesus both God and man? How could that one life be completely human and completely divine? (71)

3. To shed light on the problem of authentic existence. This is not specifically stated in God was in Christ but it is abundantly clear from his sermons and essays as these are recorded in his other books where he takes issue with that sense of the meaninglessness of life which oppresses so many people today. Baillie points out in general what preachers have always been quick to point out, that life will always be off-centre and meaningless

67. Ibid., P.67.

68. Ibid., P.59.

69. Ibid., P.119.

70. Ibid. Pp.106-132

71. Ibid., P.106.

until we put it on the right centre, namely, obedience to the will of God Whose nature is grace and love.

As stated earlier, it was Baillie's contention that paradox must be accepted as a necessary part of Christological study. He stated plainly that there would always be a measure of mystery with which we would have to deal; that there would always be certain unanswerable questions, many baffling enigmas.

It is at this point that every such investigation starts to break down. To date no one has satisfactorily explained how God was in Christ or how Jesus could be both fully human and divine; fully God and fully Man. It is the old problem of the two natures existing in one person, each nature fully operative without limiting or hindering the full operation of the other. This is one of the points at which paradox baffles the human mind. As Baillie noted, scholars in the past had sought to eliminate the factor of paradox by ignoring it, by regarding it as something to be swept out of sight. Baillie courageously took the opposite view. Instead of treating paradox as something of an embarrassment to be dropped hurriedly from the picture, he sought to keep it in the centre of the picture. He believed that the right use of paradox is the one piece of the Christological jig-saw puzzle which explains and holds together every other piece. With him there was no blinking at unpalatable facts. Every angle was to be pursued until it yielded its meaning regarding itself and its relationship to every other angle. Yet even so, there comes a time when our human perspicacity can carry us no further. In complete bafflement we retrace our steps chagrined that we have made no greater headway than our fathers did.

It was Baillie's contention that this chagrin and bafflement are to be expected and that one man's break-through may have to wait upon another man's glimmer of insight. When one is dealing with the nature of God bafflement is inevitable. As he once remarked in a sermon,

"The word 'God' is the most profound and mysterious word in all human speech. It stands for a great mystery. Anybody who has ever really tried to pray must have felt it. How can we pray to an infinite mysterious Being whom we can't see? whom no one has ever seen? How are we to conceive Him in our minds when we try to address Him? Our minds sometimes flounder helplessly, in thought and

prayer: it is so hard to realise the presence of God. But then we remember that we are not left to ourselves. We remember God's great gift. We come back to the Gospel story, back to Jesus Christ. And as we see that human life of Jesus on the pages of the Gospels, and on the soil of Palestine, then we know that we need not wonder and flounder any more. Seeing Jesus, we see the Father, and we know what God is like -- the God and Father of our Lord Jesus Christ." (72)

THE PLACE OF PARADOX.

In an effort to break down the problem of paradox into its parts Baillie begins with a frank acceptance of paradox despite its awkwardness where human logic is concerned. On his way to a wrestling with what he regarded as the central paradox, that of grace, he touches upon other paradoxes such as Creation and Providence.

As we have seen it was Baillie's view that to try and eliminate paradox from such a paradoxical event as the Incarnation would be to lose comprehension of the event altogether. Paradox is present in all Christian doctrines to a certain degree though it seems to bulk larger in the Incarnation than it does in any other doctrine.

Baillie admits that other writers before him, such as Kierkegaard, had also recognised the presence of paradoxical elements in Christian thought, and Baillie states that when finite minds endeavour to analyse the infinite and arrange it into categories, paradox must inevitably result. It was Baillie's contention that all we can know and comprehend of God is our own personal contact with Him, and even at that there are depths which we can never plumb. On this subject he says,

"God can be known only in a direct personal relationship, an 'I-and-Thou' intercourse, in which He addresses us and we respond to Him.... Yet we cannot know God by studying Him as an object, of which we can speak in the third person, in an 'I-It' relationship, from a spectator-attitude. He eludes all our words and categories.... Our thought gets diffracted, broken up into statements which it seems impossible to reconcile with each other.... if we are to have any theology at all... it will always be a theology of paradox." (73)

On this same page he gives us what to his mind is the best definition of paradox. It is the definition given by Father Sergius Bulgakov, that paradox is an antinomy which

72. D.M.Baillie, To Whom shall we go? P.188.

73. D.M.Baillie, God was in Christ. P.108.

"simultaneously admits the truth of two contradictory, logically incompatible, but ontologically equally necessary assertions. An antinomy testifies to the existence of a mystery beyond which the human reason cannot penetrate. This mystery nevertheless is actualized and lived in religious experience. All fundamental dogmatic definitions are of this nature." (74)

Bulgakov is essentially correct and the key phrases in his definition are 'logically incompatible' and 'ontologically equally necessary'. This is Baillie's whole point in a nutshell. Like every other scholar he could see the incompatibility and paradox but unlike most he sought to retain it within his system of thought because he realised that it was somehow 'ontologically necessary' although he could not say how. It was his hope that a later investigator following his lead might someday be able to show how. Baillie stressed the importance of paradox because he felt that it was a promising avenue of thought which was not receiving the ~~long~~ ~~exploration~~ ~~with depth~~ ~~which it deserved~~.

Baillie saw the reality of baffling paradox but he also saw a certain possible assurance for the seeking soul searching for authentic existence. In the Eucharist, for example, he notes that while reason and logic cannot tell how God is present the 'faith-full' believer knows within himself that He is, and needs no other reality, and he says,

"All this reaches its climax in the sacrament of the Lord's supper, where the God who was incarnate in Jesus uses the symbolism of the sacrament as a special means of awakening the faith of His people that they may receive Him, since faith is the channel by which God's most intimate presence comes to men in this earthly life." (75)

The Bible has always recognised and accepted the validity of paradox. The ancient men and women mentioned there could accept by faith what the mind could not grasp by logic and reason. In the Gospels we find paradox frankly recognised as when Jesus said, "With men this is impossible; but with God all things are possible." (Matt 19.26)

Paradox has its proper place and Baillie simply reminds us of that fact. Human reason and logic are not to become the criteria

74. Ibid., Pp.108-9. Quoting Sergius Bulgakov, The Wisdom of God. P.II6.

75. D.M.Baillie, The Theology of the Sacraments. P.99.

of what we shall believe or not believe. It is enough that human logic and reason recognize their own limitations and remain within them. Baillie would also say that paradox must not be regarded as either alien or impossible to creation but rather as something which operates on the higher levels of creation and divine law, and something, moreover, which God will reveal in His own good time.

THE BASIC PARADOXES.

In order to grasp Baillie's thought we should note the important place he gave to the paradoxes of grace and the Incarnation. Speaking of the paradox of the Incarnation he says,

"We must not imagine that the other doctrines are easy and unparadoxical, and that mystery appears only when we come to the Incarnation. It is indeed the central paradox; how can the same life be explained as a completely human life in the continuum of history and as the life of God Himself?" (76)

This quotation is taken from "The Paradoxes of Faith" in God was in Christ. (77) The section which follows is entitled "The Central paradox" a phrase used in the quotation above with reference to the paradox of the Incarnation, but in the section, "The Central Paradox" the subject is no longer the paradox of the Incarnation but the paradox of grace. One might have wished for more precision of language in this matter as some confusion is apt to result. Indeed this is the sort of thing which fosters the idea that much of the book is comprised of lecture notes. It would seem, however, that in fairness to Baillie we can speak of both paradoxes as being basic to his thought. Or again, we can speak of the paradox of the Incarnation as being central to his system of thought, and the paradox of grace as being the very core of his system, or the very core of the paradox of the Incarnation. That we are thus being true to his thought is borne out by his own words where he says,

"A far greater and deeper paradox than those which we have been considering lies at the very heart of the Christian life and vitally affects every part of it. It is what we call the paradox of Grace." (78)

Still speaking of the paradox of grace he adds,

76. D.M.Baillie, God was in Christ. P.II0.

77. Ibid., Pp.I06-II3.

78. Ibid., P.II4.

"We can never ponder enough upon the meaning of this paradoxical conviction which lies at the very heart of the Christian life and is the unique secret of the Christian character." (79)

We recall that Baillie set out to find some light on the problem of God's nature and in due course Baillie made much of the fact that the God who was in Christ is a seeking God, Himself giving through grace what He Himself demands in the way of obedience and making our good deeds possible so that we have to acknowledge with St. Paul, "I, yet not I, but the grace of God." (I Cor. 15.10) By the operation of grace seen in many aspects, including the paradox of the Incarnation, God is shown initiating the redemptive process on behalf of man. It is God Himself who leads man to the place of redemption through repentance, and by the continuous use and operation of grace God enables man to respond to His demands as man ought. Yet when all is said and done man can take no credit whatsoever for any good that he does either in the achievement or the process which follows because he has to admit in all honesty that God Himself did whatever had to be done, providing man was willing that they should be done in and through him. Baillie says time and time again that God's grace is always prevenient so that God is shown as a loving heavenly Father acting towards His wayward children in the ~~strange~~ process which for want of a better name we call the paradox of grace.

In other words Baillie would say that it was grace which initiated the redemptive process from the Fall of man, first in promise then in provision by means of the paradox of the Incarnation. God's grace is prevenient to all our spiritual stirrings and strivings. This is true of all Christian experience. Our response is made by definite choice to do good, but left to ourselves nothing would come of it; we would fail miserably, as St Paul discovered. By himself man could never have provided a way of redemption for himself, as Baillie shows plainly when he considers the Atonement. Man has indeed tried to be his own saviour, with negative results; the mistake that St Paul was making until his conversion. Once we consent that we shall do those things which God requires then God by His grace makes it possible for us to achieve goodness, though we are under no illusion as to who makes it possible.

79. Ibid., P.115.

In Baillie's thought it is the grace of God thus manifested which makes Christianity so unique. The inward operation of grace through the Indwelling Worker, the Holy Spirit, lifts Christianity far above any and all systems of morality, codes of ethics or religious systems. Christianity is a power; the power to achieve a goodness which is pleasing to God, yet a power which comes from God; thus it is to God that the credit belongs, to God who gave what He Himself demands.

Lest we should be left with any false impressions Baillie hastens to add that despite this powerful operation of grace man is not to be regarded as an automaton in any sense. In and through the operation of this powerful grace there exist the human choices and responsibilities. Baillie says in this connection,

"Never is human action more truly and fully personal, never does the agent feel more perfectly free, than in those moments of which he can say as a Christian that whatever good was in them was not his but God's." (80)

Moreover, a page or so later we find him saying,

"Thus the paradoxical Christian secret, while it transcends the moralistic attitude by ascribing all to God, does not make us morally irresponsible. That is part of the paradox. No one knows better than the Christian that he is free to choose and that in a sense everything depends upon his choice." (81)

Baillie gives us his mind on the matter when he speaks of the grace of God being manifested variously from person to person, ranging from a mere potentiality in some to the fullness of the Godhead revealed in Christ. This grace can also be seen in human history, arranging and rearranging events and people to work the sovereign will of God. It means that nature, especially human nature, is open to divine entrance, influence and correction, and always has been. The purpose of such divine entry is nothing less than the moral union of God and man. It was for this that Christ came. He stands, as it were, at the junction of the divine and the human, the channel through whom flows the power, grace and life of God Himself into poor, weak and helpless sons of men to make them sons of God. When that happens to a man a new personality begins to take shape in him. New and holy influences begin

80. Ibid., P.II4.

81. Ibid., P.II6.

to mould and shape his character along lines laid down by God so that at last our weak and sordid human nature begins to exhibit the truest, best and highest ideals through the grace of God which is prevenient and effective at every turn. (82)

The theme of God's grace is of the essence of Baillie's system of thought because he regarded it as a clue to that which has exercised and tormented the best scholars in every age, the paradox of the Incarnation. What happens in us partially helps us to comprehend what happened in Christ completely. (83) In like manner Christ also gave the credit all to God and invited all men to enter into a bond with God similar to His own. When they do they have to admit that whatever they achieve in the way of obedience and goodness is not of themselves but God.

In Christ the grace of God operated freely and fully to an extent unknown to us. In us the freedom of movement of divine grace is only partial at best. Because Christ allowed God's grace full sway in His life He was able to agree in action with God's condemnation of sin, repudiating it vigorously wherever He found it, and loving those caught in its toils. He voiced God's condemnation of sin and its hideousness. By the graciousness of His life He revealed the heart, the mind, the love and the seeking nature of God who had sent Him to be the redeemer of the world. (84)

This means that if the holy and sinless God can enter into such sinful beings as ourselves, even though limited by our sin, then He can enter into a full and perfect union with a sinless person such as Jesus of Nazareth. Pushed to its logical conclusion this idea can be made to suggest that if the conditions are right, ANY man can become the equal of Christ simply by taking enough thought. In such a case, it would seem, God enters in with a full perfection on a scale not normal to common manhood, living and working in such an individual much as He did in Jesus of Nazareth. This is, of course, Adoptionism and, as we shall see later when this point is taken up again, Baillie's critics have not been slow to note this implication in his system. In correlating the paradox of

82. Ibid., Pp. II6-7.

83. Ibid., P. II7.

84. Ibid., loc. cit.

Grace and the Incarnation Baillie draws support from Augustine, Calvin and Anselm.

In fairness to Baillie it should be said that such an idea would have been repugnant to him. In his book he considered Adoptionism and completely repudiated the idea that Christ was a man who became God.⁽⁸⁵⁾ Baillie would say that Christ was unique from the beginning and that God was present in that human being as He was in no other human being. Yet he says that to a lesser extent God can also be in us improving our human nature until it resembles His own insofar as this is possible. The whole purpose of the Incarnation was that the sonship Jesus possessed should be made available to us. (John I.II-13).

Section three of chapter five "The God who was incarnate" (86) finds Baillie setting forth his findings on that which he sought, new light on the nature of God. The chapter concludes with a treatment of what is generally regarded as the great mystery of Christology, the two-fold nature of Christ.

Baillie comes to grips with the problem by citing the New Testament writers who not only made for Jesus the highest claims but also recognised His full and true humanity. It is here that his explanation of the paradox of Grace is brought to bear, 'I, yet not I, but God'; what happens in us in a limited way took place in Christ supremely, and what seems to be self-contradictory is not necessarily so. It is in the Fourth Gospel that Baillie finds the best support for his solution and he says on this point,

"It is ... sufficiently impressive that in the Gospel which gives us the most transcendently high Christology to be found in the New Testament, Christology is more than anywhere else interwoven with the paradoxical human confession: 'I, ... yet not I, but the Father.'" (87)

Other references along the same line are given and then at the beginning of the next paragraph Baillie says,

"In these remarkable passages we find Jesus making the very highest claims; but they are made in such a way that they sound rather like disclaimers. The higher they become, the more do they refer themselves to God, giving God all

85. Ibid., P.81.

86. Ibid., Pp.II8-124.

87. Ibid., P.126.

the glory. Though it is a real man that is speaking, they are not human claims at all; they do not claim anything for the human achievement, but ascribe it all to God."(88)

Returning to the theme of the lesser paradox explaining the greater Baillie remarks,

"The New Testament, while it speaks of the grace of God as given to Christ, speaks much more of the grace of Christ as given to us. And that indicates exactly the relation between His experience of God and ours, as conceived in the New Testament. Ours depends upon His. If God in some measure lives and acts in us, it is because first, and without measure, He lived and acted in Christ. And thus, further, the New Testament tends sometimes to say that as God dwells in Christ, so Christ dwells in us." (89)

Baillie acknowledges that the purpose behind the Incarnation is that given in the first chapter of the Fourth Gospel, that Christ's function was to lead sons of men to become sons of God (John 1.12).

Exploring this idea further Baillie notes that the little bits of goodness visible in the lives of Christians help us to understand the achievement of that perfect goodness manifested by Christ. As Christ can be in us so God was present in Christ. Baillie held that acceptance of this paradoxical fact can help us hold fast both sides of the paradox, allowing each side to correct the other. In this way we avoid the danger of slipping into heresy on the one side or the other, of stressing His divinity to the detriment of His humanity, or stressing His humanity to the complete loss of His divinity.

In this way he hoped to avoid the old dilemma which plagued thinkers in the past; was Jesus divine because He lived a perfect life? Or did He live a perfect life because He was divine? Baillie held that with the acceptance of his solution this problem does not arise since Christ was both human and divine; each side of His nature acted according to its own pattern without limitation or interference with the other but blending into a unity. Baillie makes much of the word 'and' in the phrase 'human and divine'. His choices were nevertheless real choices. Everything depended on them. There was no sham

88. Ibid., P.127.

89. Ibid., P.128.

performances such as are visualised in Docetism. By the prevenient grace of God Christ could really do nothing else but choose aright, He lived and acted as He did because He was the Son of God, and so the dilemma vanishes. Since we here touch upon the very heart of Baillie's thought the following statement, somewhat condensed, is worthy of special note. Speaking of the question as to whether Jesus was divine because He lived a perfect life, or lived a perfect life because He was divine, Baillie says,

"If our whole line of thought has been correct, this question does not present us with a genuine dilemma. It must, of course, be true that His choices were genuine human choices, and that in a sense everything depended on them And yet as soon as we have said that, we must inevitably turn round and say something apparently opposite, remembering that in the last analysis such human choice is never prevenient or even co-operative, but wholly dependent on the divine prevenience. We must say that in the perfect life of Him who was always doing the things that are pleasing to God', this divine prevenience was nothing short of Incarnation, and He lived as He did because He was God incarnate. Thus the dilemma disappears when we frankly recognise that in the doctrine of the Incarnation there is a paradox which cannot be rationalized but which can in some small measure be understood in the light of the 'paradox of grace'." (90)

Baillie then reiterated his belief that by following his solution we shall be able to do for our day what the New Testament writers did for theirs, namely, restate a high Christology while recognizing the true humanity of Jesus. He closes this most interesting chapter by saying,

"It seems certain that whatever restatement of Christology may be necessary in the modern world, it will be in the direction of fuller and ever fuller recognition of both these sides of the truth.... A toned down Christology is absurd. It must be all or nothing--all or nothing on both the divine and human side. That is the very extreme of paradox; but I have tried in this chapter to show how, as it seems to me, the derivative paradox which is the distinctive secret of the Christian life may help us to interpret in a truly Christian way the paradox of the Incarnation." (91)

In chapter six which follows Baillie endeavours to build

90. Ibid., Pp.130-1.

91. Ibid., Pp.131-2.

upon his suggested solution. It was his hope that, having made some progress in our understanding of the great paradox of the Incarnation thanks to the clues furnished by the lesser paradox of Grace, we are now ready to apply his new insights to other concepts. Having thus achieved a firmer grasp of events on the historical plane we are now in a position to push on to a better grasp and understanding of things beyond the historical plane, such as the pre-existence of Christ as the eternal Son of God, and His activity in His people through the ministry of the Holy Spirit. In short, Baillie now passes to a consideration of the meaning of the doctrine of the Trinity in its relation to the Incarnation, a matter to which we shall return later.

HIS EVALUATION OF MODERN CHRISTOLOGICAL TRENDS.

Two of the great controversial movements which attracted the attention of Dr. Baillie was that of the 'Jesus of history' movement and that which so bitterly opposed it, Form Criticism. Baillie with his middle-of-the-road policy based on his suggestion that there was something to be said for both sides in every dispute, saw good in both movements though he deplored and criticized the excesses in both.

In his youth he had become caught up in the 'Jesus of history' movement only to draw back in later years from some of its more extreme views. While he never completely repudiated the movement he nevertheless took issues with some of the more extreme positions which he criticized in his book God was in Christ. In time, he noted, there was a retreat from some of the more optimistic claims of the movement, a retreat which amounted almost to a repudiation of the movement. Yet this retreat was not to the concepts which had prevailed when the movement began but to a modification of those current concepts. The 'Jesus of history' movement, despite its loss of status, had made some lasting changes in the thinking of scholars, the humanity of Jesus was still a factor to be taken into consideration.

In his lifetime he had seen Christology subjected to several strong trends and by his consideration of these trends he emerges in his writings as one who stands between all extremes,

one who could see their strengths as well as their weaknesses, assessing them all in the light of his own conservative views.

It was Baillie's impression that the field of Christology today is characterised by a great deal of confusion. He draws our attention to several popular schools of thought which he compares with each other. He notes that those who are still preoccupied with the Jesus of history have tended to carry the concept of His humanity to such great extremes that the figure which emerges is that of a most commonplace individual. The reaction against such findings has been a return to Docetism in some quarters. In addition the rise of Form Criticism has shaken the faith of many so that the time is ripe for someone like himself to develop a new restatement of Christology which will steer between the Scylla of those who stressed Christ's humanity at the expense of His divinity and the Charybdis of those who would stress His divinity at the expense of His humanity.

In chapter four of God was in Christ Baillie took the time and space to consider other modern trends not connected with those of the historico-critical or the Docetic. The first part of chapter four is devoted to a study of what has happened to the ancient concept of Anhypostasia. Baillie saw in it an attempt to work out the meaning of the Incarnation, and that modern thinkers, in considering the personality of Jesus in the light of our newer disciplines had, in many cases, come to suggest that en-hypostasia might be a better term to use instead of an-hypostasia. In this section Baillie traces the historical development right up to its most modern expression, comparing the views of several prominent scholars with one another. Baillie recognized that in its day Anhypostasia served a useful purpose in negating Adoptionism whose logical conclusions would bring God in at the end instead of making His grace prevenient. Baillie makes it clear that he would like to see a new statement of Christology which would stress the dependence of Christ on God in a manhood so similar to our own that we would be led to follow suit. This would be a concept of humanity at its truest, fullest and best.

The original idea of Anhypostasia had denied any true humanity to Christ. He had been thought of as a divine person who had taken on a human guise but was inwardly still divine in all respects. Baillie suggests that the only real denial in the case must be the denial of independence on the part of Jesus. This is, of course, quite in keeping with his understanding of Christ's nature. 'I, yet not I, but the Father' is sounded time and time again in order that we may apply it to ourselves as we ought. The point that Baillie is making is that God was in Christ in all His fullness; that as completely man Christ was completely dependent on God, completely obedient and completely effective.

In the section 'True God and True Man' of chapter five of God was in Christ this point is dealt with a greater length when Baillie considers paradox in its relation to the Incarnation. Just prior to this section Baillie had said that when the vertical line of the eternal meets the horizontal line of historical events we not only have paradox but revelatory paradox.(92) In 'True God and True Man' Baillie's suggestion that paradox is revelatory is seen to best advantage.(93) There it is brought to bear upon the problem of the Two Natures and the paradox of Grace comes into its own. In short, since we sinful mortals can know God in our limited way surely we have a clue here as to how God could also be in Christ in the fullest way possible. Thus the solution is illustrated and our minds illumined. We still cannot explain it; that is the paradox of it, the revelatory paradox. We still do not know how it happens but we can see how it can, and did, happen.

In chapter four of God was in Christ we find Baillie considering another Christological movement, namely the Kenotic theory which was so much to the fore at the turn of this century. In brief this theory suggested that the Son of God, or the Logos, emptied Himself of divine attributes and lived on earth completely within human limitations. The theory does have some validity but Baillie deplored the lengths to which some scholars

92. Ibid., P.110.

93. Ibid., Pp.125-132.

went with it, noting objections which had been raised against the Kenotic theory and ends by rejecting it in favour of his own solution which holds that such a self-emptying was not only an unnecessary view but also quite misleading. There is no need to circumvent the paradox; all we need do is accept it.

In this same chapter Baillie rejects professor Heim's "Leadership and Lordship" theory of Christology. Here the New Testament and Early Church phrase 'Jesus Christ is Lord' is pushed to extremes and the suggestion seems to be made that a blind obedience is required of each follower to some external authority rather than the internal guidance through the Holy Spirit. From the questions which Baillie interspersed throughout this section and his repeated expressions of puzzlement it is obvious that he found Heim's theory confused and confusing, and not at all as clear as his own. Emerging from his study of Heim's views comes the clear message; do not worry about paradox, accept it and use it as the key to a better understanding of that which seems to be self-contradictory.

BAILLIE'S VIEW OF HISTORY.

In those sections of chapter three of God was in Christ entitled respectively "Christology and the meaning of history" and "The problem of Christology" (94) we find Baillie's view of history. At the beginning of chapter three he asks, "What do you mean by history?" and soon we find him stating that if we do not have a sound Christology we cannot have a sound view of the meaning of history either. (95) Christianity, he holds, must define history, not vice-versa, otherwise history is simply a meaningless jumble of chaotic events.

Baillie felt that our conceptions of God could not be compartmentalised into sacred categories alone but that they must spill over into all other categories also. Secular history too must come in for its share of such spill-over since this is the area in which God works insofar as man is concerned. Baillie holds that our view of God in history depends upon our view of God's basic nature. Baillie never thinks of God as an absentee

94. Ibid., Pp.71-84.

95., Ibid., P.76.

landlord who only breaks into history now and then in miraculous fashion to accomplish something stupendous only to go away again. Baillie accepted the Church's assessment of the New Testament writers who showed God as revealing Himself through history, always present in history though not always visible. This is how the New Testament writers interpreted the facts of Christ's life, death and resurrection. Baillie, following suit, held that the God who was in history then is still in history even now, challenging us continuously so that we must answer positively or negatively.

It is Baillie's view that Christ is the interpretation of history, that which alone gives history meaning and he notes that this view is becoming more and more acceptable to modern theologians. In our modern era historical criticism has raised doubts in many minds. Now, however, our definition of history itself is coming under examination in order that it may be placed on a proper and meaningful basis. We need an interpretation of given events which will bind them into a cohesive relationship, some criterion by which we can make and assess our selection, and only Christianity can provide such a criterion. (96)

This is not a new idea for Baillie. In the Kerr lectures of 1926, speaking of the task confronting us, he defined it as,

"To endeavour to see how faith in God can be dependent upon an historical Incarnation. Christians have always believed that in Jesus Christ there was a supreme revelation of God, worthy to be called an Incarnation of the divine." (97)

He states plainly that we need a sound Christology to shed light on the meaning of history, including the fact that God seeks man even to the point of becoming flesh in Jesus Christ, and he adds,

"To drop Christology is in effect to drop... both the Christian view of God and the Christian view of history, which are indeed bound up together." (98)

Just prior to that he had said,

"There is a deep truth, it seems to me, in the idea that

96., Ibid., Pp.73-4.

97. D.M.Baillie, Faith in God. P.234.

98. D.M.Baillie, God was in Christ. P.78.

Christology stands for the Christian interpretation of history as against other interpretations." (99)

The Christian message, he notes, had proved acceptable as an interpretation of history to those early Christians who had formerly seen history in terms of meaningless cycles leading to endless repetition. For them history had had no meaning but Christianity changed all that. From the central point of history, Christ, they could look both forwards and backwards, and Baillie adds significantly,

"That is the story that overcame the cyclic view of history, and it all depends on the Christology at the heart of it." (100)

Baillie noted that Christology corrected modern views of history which he found unsatisfactory, and he took issue with such modern concepts as the evolutionary, humanistic and progressive views of history. He pointed out that some scholars are content to think of Christ as the pathfinder, the apex of humanity, and not much more. Baillie firmly rejects all such views.

He notes in passing the views of the late Dr. Paul Tillich and compares those views in concert with the views of Karl Barth. He notes their agreement in the suggestion that the forty days after Christ's resurrection abolished the old time-idea of the sinful world. The new time-idea then inaugurated is binding upon believers who must yet live under the old time-idea also until Christ shall come and abolish it. Baillie notes that several scholars in their various ways ring the changes on this idea. While he criticizes Tillich's Christology as being weak in that it suggests that the historicity of Christ does not matter, he is gratified to find that Tillich also believes that we must have a Christology because it is essential for a proper understanding of history. (101)

An illustration of Baillie's view of history is found in a sermon on Palm Sunday in which he said,

"And now we can look back and see what was really happening that week in Jerusalem. This was not just the death of a prophet. This was not the tragedy of a Galilean peasant. This was God visiting and redeeming His people. This was God incarnate bearing upon Himself

38.

99. Ibid., P.76.

100 Ibid., P.77.

101 Ibid., Pp.74-6.

the sin and suffering of mankind. This was God in Christ reconciling the world to Himself. This was the beginning of a new age in the history of the world. And now, after nineteen centuries, we can look back and see the Kingdom of Christ spreading from shore to shore, and men coming into it from north and south, from east and west, of every tribe and tongue and people and nation." (I02)

Implicit in Baillie's view of history is the reality of true and meaningful authentic life on this historical plane. We are familiar in his sermons with his deep interest in showing how the Christian message cleanses life of that sense of meaninglessness which oppresses so many people today.

THE PROBLEM OF CHRISTOLOGY.

At the beginning of chapter three of God was in Christ Baillie frankly admits that he is trying to steer a middle course between extremes. He seemed to think of himself as a combatant who has successfully occupied the middle ground between the extremes of a given theological scale, and, having vanquished the enemy on one side he is about to turn on the enemy on his other side and vanquish him also. His words at this point are worth noting since they reveal part of his intention.

"In contending for a true understanding of the doctrine of the Incarnation at the present time, a writer has the double responsibility that has always to be borne by a belligerent occupying a central geographical position; he has to fight on two fronts. Thus, having in the foregoing chapter faced those who wish to sacrifice the Jesus of history to a high Christology, I must now turn my eyes in another direction and face those who wish to sacrifice Christology to the Jesus of history." (I03)

He reiterates his intention to establish Christology on a sane and sound basis free from all extremes, and intelligible to the common man. On this point he says,

"Theologians are apt to be deaf to the questionings of the outside world. And in that outside world at the present time I am persuaded that there is a very large number of thinking people who, while deeply impressed and even captivated by the human figure of the historical Jesus, are completely mystified by the doctrine of the Incarnation and by what may be called 'the return to Christology' among theologians. Surely it is important for theology to become quite clear as to what it has to say to such questioners, and not only for their sake,

I02. D.M.Baillie, To Whom shall we go? P.142

I03. D.M.Baillie, God was in Christ. P.59.

but also for its own, because this is a matter of understanding, in full view of all ancient and modern misunderstandings, what Christology is and what it is about." (I04)

The twenty pages which follow the above statement are divided into three sections entitled respectively 'Christ without Christology' (the Jesus of history movement); 'Christology and the nature of God' (the God revealed in the Incarnation); 'Christology and the meaning of history' (Christology alone gives point to all history). These are but some of the problems of Christology but Baillie makes it plain that for him the great problem of Christology is what he refers to as the immense paradox of the God-Man. (I05) At the beginning of the section under consideration he says,

"What, then, is the question with which Christology has to deal? I will bring this chapter to a close by endeavouring to set the question in as clear a light as possible, and will even say some quite simple and elementary things which need to be said over and over again in order to clear the ground of misunderstandings." (I06)

His method of clearing the ground is a review of some old and discarded views concerning the nature of Christ ranging from the early Greek Fathers through the medieval period to the present. Baillie admitted that his action at this point may well be regarded in some quarters as absurdly superfluous (I07) though he himself felt that it was necessary. It is at this point that he turns to a consideration of the God-Man theme as the crux of Christology. Speaking of his review of the old heresies he adds,

"But the procedure has been entirely negative, and now we are left with an immense paradox upon our hands, the paradox of the God-Man. Some will maintain that this is as far as theology can ever go, and that it is vain for us to try to penetrate the mystery of how Jesus is both God and Man.... But it is impossible to acquiesce in the idea that nothing can be said about the Incarnation except in negatives, or that nothing more can be said than what was said in the great Creeds, which enshrined the mystery without explaining it." (I08)

In this statement we have two implicit intentions. First, Baillie proposes to push beyond the old limits set in the past as the boundaries of theology in an effort to learn something

I04. Ibid., loc. cit.

I05. Ibid., P.83.

I06. Ibid., Pp 79-80.

I07. Ibid., P.82.

I08. Ibid., P.83.

more as to how Jesus was both God and Man. Secondly, he proposes to begin where the Creeds leave off. By defining orthodoxy the Church Fathers indirectly defined heresy as any view contrary to the accepted doctrine at that time. This does not preclude other statements made later. Thus a proper and acceptable statement can be made by the Church at any time, even in our modern age, and it is Baillie's feeling that some such modern statement is necessary. In this connection he says,

"Language is constantly changing and is always imperfect as a vehicle of meaning, and thus a theological question is never put in a really perfect form or in a form that will last for ever... it does not relieve successive ages of the task of thinking out the meaning of the mystery. That is the perennial task of theology: to think out the meaning of the Christian conviction that God was incarnate in Jesus, that Jesus is God and Man.... These things must indeed always be beyond our comprehension, and yet the endeavour to understand them is the endless task of Christology." (109)

Baillie's book God was in Christ is obviously his attempt to address himself to this 'endless task'. In the next chapter we shall examine his findings in the light of, and in relation to, the traditional doctrines of the Church.

109. Ibid., Pp.83-4.

CHAPTER THREE.

THE RELATIONSHIP OF BAILLIE'S CHRISTOLOGY TO SCRIPTURE AND DOCTRINE.

As we have seen Dr. Baillie's thought developing it seems obvious that he sought to be consistent both to the Scriptures and the Creeds. His mind grappled with theological subtleties only in an effort to shed light on a difficult field, especially where the factor of paradox was concerned. He sought only to express the accepted doctrines as they have come to us from the Scriptures through the Creeds. While no fully detailed Christology is discernible in either the Scriptures or the Creeds there is a mainstream of sorts with enough Scriptural guidelines to indicate principles while permitting some freedom of thought. Arising out of the Scriptures, the personal value-judgments of the Apostles and other sources, certain ideas became accepted in the early Church in contrast to other ideas which were repudiated. W.R. Matthews says in this connection,

"The Fathers of the great Councils based their teaching on Scripture. It is true that they laid stress on 'the tradition', but not as something independent of Scripture. They were not detached philosophers indulging in otiose theosophic speculations. They believed themselves to be defending and safe-guarding the truth revealed in the Bible and the faith of Christians from the beginning."(II0)

Down the centuries this has continued to be the case thus forming the mainstream of thought mentioned above. Unfortunately, however, the terms used sometimes gave rise to more problems than they settled with the result, as Baillie has pointed out, that efforts to remove the complexities usually introduced heresies. To Baillie's mind such efforts to replace paradox with simplicity is an impossible task since God by His very nature is paradox.(III)

II0. W.R. Matthews, The Problem of Christ in the Twentieth Century. Oxford. University Press. 1950. P.5.

III. D.M. Baillie, God was in Christ. Pp.65-6.

Yet Baillie would also say that the attempt should be made. Every generation, he felt, should seek to express its Christology in terms intelligible to its own age. Christology was for him a practical matter that meets an important need.

If the Fathers sought to remove paradox and mystery it is no more than one would expect. In their place we would probably have done the same, but it certainly did prove to be an almost impossible task. Issues deemed clarified were found to be just as cloudy as ever. New knowledge, new terms and new personalities continually arose to raise the old issues in newer forms so that it is little wonder that simplicity degenerated into heresy as Baillie said.

The more difficult problems facing the Fathers of the great Councils included the Trinity, the concept of the God-Man, the question of atonement and the relationship between these doctrines. Looking at these three problems in the light of Baillie's Christology we can see certain lines of thought.

THE TRINITY. As to the concept of the Trinity it is common knowledge that the first Christians did not set out with any preconceived ideas regarding the Godhead as a Trinity. They came to it gradually and we need not follow the process here in detail. Suffice it to say that starting with a belief in God as One, they came in time to accord to Christ a place fully equal with God the Father because they felt that it was His by right. Stemming from Christ's perfect life, His death on the Cross, His resurrection and His continuing presence ever after together with the reconciliation effected between God and Man His followers saw no blasphemy in ranking Him with the God of Israel in full equality. Baillie says,

"But how could Jesus accomplish all that? What was the meaning of it all? The only possible meaning, they felt, was this: that God was in Christ. This was not just Jesus of Nazareth. Somehow, it was God. Yet how could that be? Was Jesus simply identical with God? Was 'Jesus' just another name for God? No, that could not be quite right. For Jesus was a real man, in both body and mind. Jesus talked about God, and He used to pray to God; and He was tempted, as all men are, and He suffered pain, and then He died on the Cross. But not ^{one} of these things could be said without qualification about God the Father Almighty." (II2)

Yet if His followers, and Baillie, could say that Jesus was a real man, they could also affirm that He was more than a man, and eventually, as we all know, they named Christ as the Second Person in the Trinity for reasons that need not concern us here. We only need to stress the fact that in doing so they still regarded God as One, not two.

Eventually too, arising out of their experience of the Christian way they became aware of a Third Person in the Godhead, the Holy Spirit, but still God was One, not three, and again we are face to face with paradox. At Nicea in 325 A.D the Fathers had declared, "We believe in one God, the Father Almighty, and in one Lord, Jesus Christ the Son of the Father, and in the Holy Spirit..." These are apparently simple statements which are anything but simple; they bristle with questions and problems with which we are all familiar. God was One, but One-in-Three.

Baillie makes much of the fact that God is One, though One-in-Three. He felt that it was important for us to hold fast to God's unity otherwise, as he says at some length, life becomes unbearable. In trying to serve several gods we are pulled in several directions at once. We find him saying,

"First of all: One God. That is very important. It is part of the good news this was one of the really splendid things about the new Gospel: that instead of a whole host of gods it offered them ONE true God If you have more than one God, you never know where you are if you divide your heart between different loyalties.... then life is distracted.... Anything more than One is too many. For there is only one true God.... That was something gained once for all in the education of the human race, and never to be lost or forgotten: the good news that God is One. That is fundamental." (113)

In time heresies arose through efforts to remove the difficulties but still the mainstream was clarified to be expressed in every age in terms familiar to that age. Wherever Baillie touched upon the heresies it was only to refute them, which he does superbly. He believed that the questions with which Christology deals are the permanent questions, as vital today as ever before.

THE GOD-MAN: On the subject of the God-Man, or the Two Natures in Christ, we find Baillie hewing to the lines laid down by the

Church in the past. He makes it abundantly plain that he accepts the fact of the two Natures in Christ, the divine and the human, each truly existing, each playing its full role without interfering with or being hindered by the presence and operation of the other. This concept leads into the supreme revelation of God in a true human life. As Bishop Gore said,

"Is Christ indeed, as Son of God, really God? Is His character God's character, His love God's love?.... Is He really man in human sympathies and human faculties, really tempted, really tried?.... Is He God incarnate, made man for our redemption, and not a splendid example merely of one man deified?.... Is He still truly human in nature and sympathy? These are living problems, vital to the preaching of the Gospel, vital to the general heart of man. Their solution in the Creeds is the solution necessary to safeguard apostolic Christianity." (II4)

That Baillie endorsed this view is shown by the following statement from the Kerr lectures of 1926 when he said,

"Nineteen centuries ago there lived in Palestine a Person who.... was and is such a revelation of God as cannot be replaced by, or reduced to, any logical system of general religious truths... His whole message was startlingly new, and it is the very essence of Christianity. But it is an ~~essence which cannot, in all its truth and power, be~~ successfully extracted and presented in isolation from the Personality which was its living embodiment. That Personality, that life, is the revelation.... That, after all, is the reason why we... press it upon races of every tongue and colour over all the world. It is because that collection of writings is the setting of a Personality which emerged in ancient Palestine and can set before us ... what faith is, and therefore what God is.... a true and full and clear presentation of religious truth such as we could never conceivably have evolved for ourselves, and ... cannot even retain and express for ourselves apart from the living image of His Personality." (II5)

Baillie recognised that our faith in Jesus of Nazareth does not lie in His teachings alone but in His teachings as they are influenced by His personality, and it was in this realm of personality definition that the Fathers experienced so much difficulty. The problem of the God-Man is as old as Christianity itself and the answers which the Fathers gave were given largely to refute erroneous ideas as these gained ground and adherents. This was particularly true of the concept of the Person of Christ and Matthews notes,

II4. Chas. Gore, The Incarnation of the Son of God. New York.

Chas. Scribner's Sons. 1891. P. II4.

II5. D.M. Baillie, Faith in God. Pp. 238-9.

"The doctrine of the Person of Christ which is summarized in the so-called creeds of Nicea and Athanasius was the outcome of a long and bitter controversy which distracted the Church in the third, fourth and fifth centuries. In the course of this struggle the Church evolved the conception of the Christ as one person with two natures, divine and human, being of one substance with the Father. Certain interpretations were branded as heretical and certain lines of thought marked out as legitimate." (II6)

Baillie traces some of these lines of thought and showed something of their consequences. There was, for example, the idea of anhypostasia put forward by Cyril of Alexandria, that there was no human hypostasis or persona in Jesus, the divine Logos having so taken the place of the human hypostasis that Jesus' human nature was im-personal. This was the standard answer that held the field for a long time to the query as to how Christ could be God and Man without being two distinct individuals. (II7)

This answer, developed originally to negate Nestorianism was later refined and modified into en-hypostasia, the teaching that the humanity of Jesus was not im-personal but rather had no independent personality but found its personality in the Logos who assumed it. It is thus not im-personal but in-personal.

Baillie seems to accept this latter view, en-hypostasia, though like most theologians he held that there was a need for new expressions which will describe the human centre of consciousness in Jesus because whatever the old terms meant in those days, as technical terms they are meaningless now. Baillie's own views are to the effect that true human personality was indeed manifested in Christ who was completely dependent on God as we all should be. Such dependence fulfills humanity. It is thus not im-personal humanity but humanity at its most personal. "The only anhypostasia in the case is not a denial of personality but a denial of independence, and it seems to me to be misleading to call it by that name." (II8)

The Fathers disagreed amongst themselves over technical terms and categories of thought, yet all were concerned with the reality of Christ's Person as a genuine unity. Baillie would agree for we find him saying,

II6. W.R. Matthews, op. cit. P.5.

II7. D.M. Baillie, God was in Christ. Pp.85-93.

II8. Ibid., P.93.

"It has always, indeed, been of the essence of Christian orthodoxy to make Jesus wholly human as well as wholly divine.... But the Church.... was continually haunted by a docetism which made His human nature very different from ours and indeed largely explained it away as a matter of simulation or 'seeming' rather than reality. Theologians shrank from admitting human growth, human ignorance, human mutability, human struggle and temptation, into their conception of the Incarnate Life, and treated it as simply a divine life lived in a human body.... The cruder forms of docetism were soon left behind, but in its more subtle forms the danger continued in varying degrees to dog the steps of theology right through the ages until modern times." (II9)

Later we find Baillie saying,

"The real problem...is: In what sense do we believe that this human life of Jesus of Nazareth was at the same time ... the very life of God Himself? That is how the issues seem to have cleared. And they have thus cleared because all serious theological thought has finished with the docetist.... No more docetism!" (I20)

Baillie believed with the Church that Jesus lived a completely human life. Whatever He did, He did by means of the same forces and resources which are open to every man. Even His 'mighty works' were accomplished by means available to anyone, as Jesus Himself made plain (John I4.I2). Yet it is not as easy to accept Jesus' humanity as one might think for we tend to persist in putting something divine at the centre of His being as Apollinarius did. We can think of His body as being human but we tend to think of His mind as being supra-human. We need to remember, as Baillie insists, that His psychology was that of a first century Jew of that time and place with no special avenues of hidden knowledge or screened omniscience.

The importance of Baillie's rejection of docetism is summed up by Professor John Knox when he said,

"Unless...he was 'truly man' it does not greatly matter what else can be said of him because he will have been effectually separated from us and from our history.... The really authentic marks must be found in his consciousness. Unless he had a human consciousness he was not a man.... If he did not share at the very deepest levels of his conscious and sub-conscious life in our human anxieties, perplexities and loneliness... if his knowledge... was not ...the kind of knowledge which is given to man... then

II9. Ibid., P.II.

I20. Ibid., P.20

He was not a true human being... and the Docetists were essentially right. (I21)

The fact is, as Baillie well knew, the whole Christian position stands or falls with the full reality of that manhood as the Church Fathers realised when they condemned docetism. Baillie would also say that Jesus, as the pioneer and perfecter of faith, blazed trails for us to follow. Jesus led the way into areas of knowledge, of victory over sin and a future bright with promise. He was the supreme revelation of spiritual values and showed us that for which Baillie was seeking, the nature of God.

Section two of chapter three of God was in Christ (I22) is especially noteworthy since it is here that Baillie ties together Christology and the light it sheds on the nature of God. Baillie says in the opening lines, for example,

"It is vitally important to learn that the real Christological question is... fundamentally a question about the nature and activity of God." (I23)

Baillie then shows that Jesus is more than just the greatest of all believers, more than mankind's supreme discoverer of God but the revealer of God as One who takes the initiative in the salvation of man, One who did not wait to be discovered but with a prevenient grace seeks us before we seek Him. Baillie goes into this aspect of God's nature in some detail, tracing the idea through the writings of various scholars but the gist of the section is that a sound Christology, void of all over-simplifications, is vital to a proper understanding of God's nature and related facts. A few pages later we find Baillie reiterating, "For the whole Christological question is a question about God." (I24) The section closes with the suggestion that Christology is the only means by which we may learn about the nature of God.

In section four of Chapter three of God was in Christ Baillie returns to the problem of the God-Man, resolutely holding to both sides of the term, insisting that both apply; "Jesus", he said, "... was God and Man." (I25)

This section also holds importance since here Baillie is at

I21. Prof. John Knox, The Death of Christ. 1958. Nashville. Tenn. Abingdon Press. P.70.

I22. D.M. Baillie, God was in Christ. Pp.63-71.

I23. Ibid., p.63.

I24. Ibid., p.66.

I25. Ibid., p.66.

pains to deny in vigorous terms all suggestion of Adoptionism, a criticism which has been levelled against his system of thought and a matter to which we shall return later. For the moment we might note that Baillie repudiates the idea of Adoptionism as it refers to Jesus Christ.

Later, in the latter half of chapter five which is entitled "The Paradox of the Incarnation", in section four, "True God and True Man" (I26) and in section three, "The God Who was Incarnate" (I27), Baillie tries to use paradox as the key with which to unlock the mystery of God's nature. He begins section four of this chapter by suggesting that he is now in a position to connect the meaning of the paradox of Grace with that of the Incarnation, and the connecting link is the fact that Christ was both God and Man. Having thus established that God was present in Christ Baillie then finds a valid analogy between man's experience of grace and the Person of Christ so that the Christian living victoriously over sin has to say, as Jesus said, 'I, yet not I, but God'. Baillie notes that despite Christ's divine nature He was a true human being who made His choices as we all must do, yet making them in a way that always pleased God, giving the Father all the credit and ascribing no merit to Himself. Baillie then traces this idea in the life and thought of the New Testament writers and the Church Fathers, suggesting that we are to be to Christ as He was to the Father, and as the Father was the source of Christ's power so Christ is the vehicle of our spiritual power. It is thus, in Baillie's view, the same kind of experience and the same kind of analogy though of lesser degree.

Since this is the heart of Baillie's system of thought let us observe what he says at this point. In the opening lines of section four Baillie had said,

"Let us ^{try to} trace more fully the connection and analogy between what I have called the paradox of grace and the paradox of the Incarnation." (I28)

Soon we find him stating fully what he considered to be the 'connection and analogy' between the paradoxes of grace and the Incarnation.

I26. Ibid., Pp. I25-I32.

I27. Ibid., Pp. I18-I25.

I28. Ibid., P. I25.

"It is relevant, however, to remember that the New Testament, while it speaks of the grace of God as given to Christ, speaks much more of the grace of Christ as given to us. And that indicates exactly the relation between His experience of God and ours, as conceived in the New Testament. Ours depends upon His. If God in some measure lives and acts in us, it is because first, and without measure, He lived and acted in Christ. And thus, further, the New Testament tends sometimes to say that as God dwells in Christ, so Christ dwells in us. St. Paul can express the paradox of grace by saying: 'I live; and yet no longer I, but Christ liveth in me'; (Gal. 2.20) (I29)

Baillie felt that this approach which, far from rejecting paradox as was the case in the past, accepts paradox and uses it to pry out answers that formerly eluded us, especially where the nature of God and the two natures of Christ were concerned, and he adds,

"It appears to me that the method of approach which I have indicated is a certain safeguard against these errors, because it can be a continual reminder of the need of holding fast the two sides of the paradox and letting them correct each other." (I30)

Here we have the key to Baillie's thought, and the criterion with which to estimate his work. Baillie did not claim to have found the answer to the riddle of God's nature but he did put forth the method of holding fast both sides of every paradox in order that one side would correct the other. He hoped that while he had not found the answer another investigator, following this clue, might fare better. He closes chapter five by saying,

"It seems certain that whatever restatement of Christology may be necessary in the modern world, it will be in the direction of a fuller and ever fuller recognition of both these sides of the truth.... A toned down Christology is absurd. It must be all or nothing -- all or nothing on both the divine and human side. That is the very extreme of paradox; but I have tried in this chapter to show how, as it seems to me, the derivative paradox which is the distinctive secret of the Christian life may help us to interpret in a truly Christian way the paradox of the Incarnation." (I31)

ATONEMENT. As to the relation between Baillie's Christology and the Fathers' views on atonement, we find Baillie's ideas set forth in chapter eight of God was in Christ (I32) where Baillie

I29. Ibid., P.128.

I30. Ibid., P.129.

I31. Ibid., Pp.131-2.

I32. Ibid., Pp.180-197.

considers the theme "The Lamb of God" under the four headings "Why did Jesus die?"; "The Cross and the Love of God"; "Historical and Eternal Atonement"; and "Objective and Subjective Atonement". Baillie notes that the subject of the Cross and the Atonement had so gripped the minds of the New Testament writers that they devoted a disproportionate amount of space to it. The life and ministry of Jesus seem as something of an after-thought, background material to show what kind of person did die on the Cross presented in order that the Atonement would be properly understood.

The views which emerge from these four sections are those which the Church has generally taught. Baillie suggests that while Christ did not really know at the start of His ministry just how it would end, once the Cross appeared, first as a possibility and then as a growing certainty, He could have avoided it, especially at the first signs of Pharisaical hostility, had He so chosen. He neither avoided it nor did He court it, as some have suggested. In the thinking of St. Paul, as Baillie sees it, Christ applied to Himself the 'Suffering Servant' prophecies of the Old Testament as one who would die for the sins of the people. (133)

In chapters seven and eight Baillie devoted approximately twenty per cent of the book to the subject of the Cross and the Atonement thus showing the importance which this matter had for him. In these two chapters he touches again on the fact that to the Fathers of the Church the Cross and the Atonement was of vital importance. He contrasts the attitude of the Fathers with that of many modern sceptics who do not ask if a given concept is true but only ask regarding its relevance. Baillie states that such scepticism should be answered and much of his book is a defense of the Church's historic teachings. The prevailing attitude of airy dismissal of weighty theological questions, especially that of the forgiveness of sins, undoubtedly caused Baillie great distress. He found it hard to comprehend such shallowness. In an Easter sermon on the sense of sin Baillie said,

"To a vast number of people today it sounds like a piece of religious jargon and nothing more. It is often said that the typical modern man has an easy conscience and no sense of sin: and therefore the central Christian message of the

133. Ibid., Pp.183-4.

forgiveness of sin makes no appeal to him; he can hardly understand it. And yet, on the other hand, here is a very curious fact: according to the psycho-analysts and psychiatrists, one of the commonest symptoms of nervous trouble in our time is the 'guilt-feeling', the vague half-repressed and unaccountable sense of guilt. This is apparently peculiarly characteristic of the modern world, a malady of our neurotic age." (I34)

As Baillie and others have noted, the modern easy assumptions regarding past sins while they may sound satisfactory are alien to the Church's teaching. These easy assumptions are not as wholesome as they appear. In Baillie's view the vague guilt-feelings are not to be equated with the Christian sense of sin; he says, for example,

"I don't believe the morbid guilt-feeling is just the same thing as the Christian sense of guilt. I believe it is a much less wholesome substitute for it, the kind of substitute that grows up in an age in which many people have lost the sense of God. There are so many serious-minded people today who have no lively faith in God. They still have a sense of moral responsibility. They can't give that up. And so they try to have morality without religion, without God. But that is too difficult. They don't know what to do with their failures, because they have no God to forgive them. So they can't face their failures. They unconsciously repress the memory of them. And repression is just what produces morbid complexes. And so they come to have the guilt-feeling. It doesn't do them any good, but rather paralyses moral endeavour. I believe a good deal of that is true not only of people definitely suffering from nervous trouble, but of many ordinary people today (perhaps some of ourselves) though they do not quite know it themselves." (I35)

Surely in this Baillie reflects the mind of the Church Fathers. They too would surely have said that any airy assumption which expects a good-natured forgiveness of sin by God betrays a woeful ignorance and an inexcusable blindness regarding both the nature of God and the nature of man. If not allayed properly this haunting sense of guilt effectively closes against itself any hope of possible and future improvement. Baillie states that this is precisely what has happened. The easy assumptions bring only dissatisfaction to the heart of the sinner, and Baillie says,

"The dissatisfaction may be with one's own personal character and conduct, or it may involve an obscure sense of complicity in the great public evils that

I34. D.M.Baillie, To Whom shall we go? Pp.I45-6.

I35. Ibid., P.I46.

have brought such tragedy to our age, but in either case it is largely repressed and subconscious. A man is secretly sick of his unworthy past, but he does not know what to do with it, and therefore cannot face it. The sense of it becomes a repressed complex, festering uneasily under the surface, with the effect of confusing the whole moral outlook, paralysing moral endeavour, inhibiting every attempt at a new beginning." (I36)

It was Baillie's opinion that while complexes in general are only cured by exposure and examination, this particular condition of uneasiness and dissatisfaction would only be cleared up by recognising it for what it was... hard, solid and sordid evil. Other psychological complexes diminish when examined; this one does not. The only thing which ever dispersed such evil in anyone's nature is forgiveness, let moderns deceive themselves as they will. It was plainly Baillie's thought that it is only as these moderns lose their easy assumptions of self-righteousness will they be in a position to find the real cure. Only the forgiveness and atonement which they reject will give them the peace they seek. He says,

"Isn't there something extraordinarily naive and unrealistic about this talk of gaily forgetting our moral failures and going on our way rejoicing, to do better next time? How can we do that if we really care about right and wrong, good and bad? How can we be complacent about our misdeeds, if we really believe that these things are the most important things in the world? ... we shall inevitably feel... shame and pain, if we have any higher life at all.... If we can do wrong and go on our way gaily without a pang, that simply means that we do not greatly care--that, as people say nowadays, we 'couldn't care less'." (I37)

The Church Fathers could not have said it any more clearly and plainly.

Pursuing the argument further Baillie suggests that assuming the sceptic accepts the possibility and the need of forgiveness such a sceptic might still question the possibility or need of atonement. On this subject Baillie says,

"But now, if all that is true--if God is as willing to forgive sinners freely... then where is the need for anything like an atoning sacrifice? If Paul discovered that God loves us already, while we are yet sinners, how could he afterwards go on to work out elaborate doctrines

I36. D.M.Baillie, God was in Christ. P.163.

I37. D.M.Baillie, To Whom shall we go? Pp.118-9.

of atonement through the death of Christ? To the typically modern mind nothing is more uncongenial or even unintelligible than the idea of atonement by sacrifice. And you may very well wish to ask me: What room is there for it, if God is really like the father of the Prodigal son?"(138)

This argument also appears in God was in Christ (139) and in substantially the same form, with a reference to Heine saying on his deathbed, "Of course God will forgive me, that is His trade". The gist of the argument, briefly stated, is to the effect that forgiveness is costly to God. All sin must be paid for, and the payment involved Christ dying on the Cross for the sins of the whole world in an atoning sacrifice in which God was personally involved. True, there are elements of paradox which keep appearing and reappearing but that cannot be avoided; the paradox is as it should be. Speaking of atonement and the grace of God Baillie said in an Easter sermon,

"The New Testament constantly connects that with the death and resurrection of Christ. When God through Christ brings us to repentance and forgives us, then somehow the death and resurrection of Christ are reproduced in us. Our sins are buried with Christ, and we are given a new start, so that as Paul puts it, we die to sin and live to God, we rise with Christ into newness of life.... We do not achieve the moral victory by a mere moral effort, but by casting ourselves on the grace of God, who through Christ forgives us the past and gives us the future." (140)

In chapter seven of God was in Christ where Baillie considers the question of forgiveness and punishment (141) he notes that while punishment for sin is to be expected, there comes a point at which a change occurs. He asks in effect, "When is punishment not punishment?" and answers by suggesting that once the sin which caused the painful consequences is forgiven the pain and unpleasant consequences, though still there, become something to be nobly borne. Up to that point the painful results of one's wrong-doing, be they loss of health, employment or anything else are to be regarded as part of one's punishment, especially that alienation from God which sin brings. Once forgiven, however, though the undesirable consequences still remain they become no longer punishment but part of that unpleasantness which everyone experiences in one way or another, including that which comes to

138. Ibid., Pp.130-1.

139. D.M.Baillie, God was in Christ. Pp.171-5.

140. D.M.Baillie, To Whom shall we go? P.147.

141. D.M.Baillie, God was in Christ. 167-171.

us through no fault of our own. Such unhappiness is to be accepted and faced courageously and not with any bitter refusal to forgive oneself but to learn well whatever hard lessons may have resulted. The determination to do better next time only becomes valid at that point. Only then are we in a position to carry on, leaving our sin behind us.

HISTORICAL AND ETERNAL ATONEMENT. Under this heading (I42) Baillie seeks to link what he has been saying with what was yet to come noting as he did so that it should now be clear that the entire Christian life rests upon the doctrine of forgiveness of sins. This doctrine rests in turn upon the redemptive sin-bearing and costly atonement arising from the nature of God which is shown to be one of love, and of a love that is prepared to suffer for the beloved as much as is necessary in order to bring the beloved into harmony with God. ~~This is~~ ^{what} the Church in general has taught and Baillie is here seen repeating and reflecting orthodox teaching.

In this section the Atonement is placed in an eternal perspective and it is necessary for an understanding of Baillie's thought to note the importance which he placed upon the deep suffering love of God which provided the Atonement and its eternally on-going results. The keynote of this section may be stated in Baillie's own words.

"What are we now to say about the relation between this historical atonement and the eternal sin-bearing of the divine Love? To reduce the importance of the historical event would be contrary to every instinct of Christian faith; and yet it seems impossible to say that the divine sin-bearing was confined to that moment of time, or is anything less than eternal." (I43)

While Baillie is not altogether breaking new ground here he is at least touching upon an aspect of the divine atonement which is too seldom dealt with by scholars and for this he is certainly to be commended. He notes that to our finite minds past, present and future are clear-cut divisions of our temporal experience with the present being sandwiched between that which has already happened and that which is yet to come. It is hard

I42. Ibid., Pp. I90-7.

I43. Ibid., P. I90.

for us to realise that God does not have such limitations. He who inhabits eternity always lives in an eternal present which includes past and future. Yet Baillie warns us against the idea of God being timeless in the sense of being out of relation with time, and from the idea of time as being but an illusion from which God is free. We are rather to think of time from God's point of view as being real enough yet so all-inclusive to Him that He transcends its limitations in ways not possible to us. On this subject Baillie says,

"When we say that God lives in eternity, not in time.... we ought to mean, not that God has no relation to time and no experience of it... but that, while embracing time in His experience, while knowing past, present and future, God is not confined, as we are, within the limits of temporality and successiveness, but transcends these limits, so that He can experience past, present and future all in one." (I44)

This too is in keeping with what the Church has generally taught, yet we seldom push on to see what results flow from such a premise. It takes someone like Baillie with his characteristic "Yes, but what does it mean?" to seek to invade the unexplored and possibly unexplorable. Having broached the idea that the crucifixion transcends its historical moment and becomes an ongoing matter, he states that God is related to every historical moment and never in any over-and-done-with relationship because there is always an ongoing element about all historical moments insofar as God is concerned. They are still happening, as it were, and Baillie, relating this idea to the Cross, says,

"God's reconciling work cannot be confined to any one moment of history. We cannot say that God was unforgiving until Christ came and died on Calvary; nor can we forget that God's work of reconciliation still goes on in every age in the lives of sinful men, whose sins He still bears There has never been an age when it would have been true to say that God was not carrying the load of the sins of His people and thus making atonement and offering forgiveness.... That is the truth of the picture of 'the Lamb slain from the foundation of the world' (Rev.13.8) (I45)

I44. Ibid., Pp.190-1.

I45. Ibid., Pp.191-2.

If this eternal aspect of the Atonement has not had a large place in traditional doctrine it is no doubt partly because of the danger of reducing the importance of the historical episode and partly because false ideas of propitiation have obscured the truth that the Atonement is something within the life of God Himself, and applied to men in every age. (I46)

Baillie then examines this concept in the light of Reformation and pre-Reformation thinking. With regard to the place of believing souls in Israel who died prior to the Crucifixion medieval scholars taught that since at the time of their death Christ had not yet come they could not, therefore, go to heaven. They had been held 'in retentis' as it were until Christ did die, whereupon He had 'descended into Hell' and in His exit therefrom had 'led captivity captive' (Eph.4.8) Reformed theologians, however, rejected this idea as fanciful and inaccurate, holding that believing souls of Israel in pre-Calvary times had benefitted immediately at their death from the historical event of the Crucifixion although it had not yet taken place. It had, however, taken place in the life of God to whom past, present and future do not have confining, restrictive and finite limitations. Thus these believing souls enjoyed the benefits of the Atonement in anticipation, a hope that was later ratified on Calvary. Baillie then quotes the Westminster Confession of Faith (I47) to reinforce his argument that Reformed theology is on safer ground although he also notes that we today would not perhaps express it in quite the same way. He then quotes C.A.Dinsmore, "There was a cross in the heart of God before there was one planted on the green hill outside Jerusalem." (I48)

Besides being retroactive and redeeming the devout souls of pre-Calvary Israel the Crucifixion, of course, also reaches forward to the present and will continue on into the future as it becomes the present. More than just something taking place on the human and terrestrial sphere, the benefits of the Crucifixion are also, in Baillie's thinking, taking place in the heavenly sphere. He quotes St. Paul's words as recorded in Acts 9.5 and the writer of the Epistle to the Hebrews (6.6) as witness to the concept that

I46. Ibid., Pp.192-3.

I47. The Westminster Confession of Faith. Chapter 8.Par.6.

I48. D.M.Baillie, God was in Christ. P.194.

the perfected work on the Cross is somehow not altogether finished but that Christ's suffering still goes on. Earlier Baillie had quoted Pascal's well-known observation that Christ will be in agony until the end of the world.(149) The completed work on the Cross was also the beginning of an ongoing eternal priesthood within the Veil where our new High Priest went at His death to make continual intercession for us, being still touched with the feeling of our infirmities.

Baillie deplored the tendency on the part of catholic tradition to recognise the completeness of the Calvary sacrifice in word while reducing it in practice to something less. He noted too that more Anglican scholars were beginning to acknowledge to a greater extent than formerly the importance of Christ's high Priesthood as well as His death in the work of redemption. After quoting some well-known Anglican scholars to this effect he closes this section by saying,

"The divine Atonement cannot be confined within any one moment of time, but, so far as it can be described in temporal terms at all, is as old and as endless as the sin with which it deals. 'The Lamb slain from the foundation of the world.' 'Jesus will be in agony until the end of the world.' 'Behold the Lamb of God which taketh away the sin of the world.' " (150)

The final section of this chapter dealing with the objective and subjective aspects of the Atonement is also the final section of God was in Christ although there remains an epilogue setting forth Baillie's views on the necessity, desirability and indeed inevitability of organic Church union. In this final section he gathers up to one point the various issues he has discussed throughout the book and sets forth the problem as follows,

"What, then, is the divine Atonement which is thus both historical and eternal? Is it an 'objective' reality, something done by Christ, something ordained and accepted by God, in a 'expiation' of human sin, quite apart from our knowledge of it and its effect upon us? Or is it a 'subjective' process, a reconciling of us to God through a persuasion in our hearts that there is no obstacle, a realizing of His eternal love? Surely these two aspects cannot be separated at all, though the attempt has often been made to classify atonement-theories in that way." (151)

Baillie makes it clear that his own view of atonement, like that

149. Ibid., P.192 (Pascal, Pensees.ed Brunschvieg 553)

150. Ibid., P.197.

151. Ibid., Pp.197-8.

of grace, is definable in terms of personal relationship "and nothing else".(I52) He sees sacrifice and sacrificial systems in an allegorical sense only, reflecting and illustrating the sacrifice of Christ to God in love and faith, and then working out that sacrifice among men, loving them without limit and so carrying their load of sins. Here again we have the historic teaching of the Church, including within the doctrine of atonement the idea that God Himself was present and participating in that historic, yet eternal, sin-bearing. The love that would expiate another's sin has to be infinite because sin is so hideous that it cannot be lightly overlooked by any good-natured indulgence. In that sense the Atonement is certainly objective despite the old idea of divine impassibility. Yet it is at the same time subjective in that it is a matter of personal relationship where we are concerned. It is here that Baillie's concept of paradox as holding in balance both sides of every scale shows its value. In this connection he says,

"Perhaps we can conserve both sides of the truth by saying, paradoxically, that while there is suffering (for human sin) in the life of God, it is eternally swallowed up in victory and blessedness, and that is how God 'expiates' our sins, as only God could do." (I53)

This technique of letting one figure of speech or one side of truth correct and supplement its opposite is one of the concepts for which Baillie is best remembered today. It was his belief that this was a valid use, indeed the only use, of paradox and here in these contrasting aspects of the Atonement we see his technique in operation. Every contrasting pair must be held together because they belong together; they can only be understood in terms of each other. The objective atonement can only be understood when it becomes a subjective reality in our own hearts by being personally and subjectively appropriated.

In the closing lines of God was in Christ Baillie puts the paradoxes of incarnation, atonement and grace into their proper perspective by saying

"But we can now see that more than the Incarnation was needed to awaken in us sinful men and women the sense

I52. Ibid., loc. cit.

I53. Ibid., P.199.

of that paradox of grace. It is because the religion of the Incarnation becomes also the religion of Atonement that it is able to do this. It is because 'God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses'. When we receive that message, and accept the forgiveness of our sins, then we begin to be set free from ourselves. Because God does not reckon unto us our trespasses, we will not reckon unto us our virtues. Our confession will be: Not I, but the grace of God." (I54)

CHAPTER FOUR.

CRITICISM AND EVALUATION.

In putting forth his books Dr. Baillie manifested some shyness and diffidence. He characterized his first book as "little more than a groping after truth in the face of acute modern problems" (I55) and his second book was likewise delineated as "not a treatise, but an essay for the present time".(I56) In both books he expressed the hope that his suggestions would prove helpful to other investigators who might achieve with them more than he hoped to do.

In an effort to assess his work the criterion which springs most readily to one's mind is that of success or otherwise in his avowed aims. He had obviously sought to shed more light on the question of the nature of God through a better understanding of the question of the Incarnation. He had also hoped to shed more light on the problem of the Incarnation through a better understanding of the nature of God. His third objective was to define authentic life and living by a better understanding of the other two questions.

Every age and generation must apply itself to this task because the differences of each age and culture require it. As W.R.Matthews suggests,

"If we are serious in the claim that all true philosophy, and all understanding of history, as well as all true human life, must centre in Christ, we seem to be under the obligation to say as precisely as we can what we mean. It is, at any rate, certain that the Person of Christ, and the claims of Christianity for him, awaken many questions in many minds--some old and some arising out of modern thought--and the mind of

I54d., Ibid., P.202.

I55. D.M.Baillie, Faith in God. Preface.

I56. D.M.Baillie, God was in Christ. Preface.

man will either pursue them, or in the long run, dismiss the challenge of Christ as unreal." (157)

Cauthen too insists that we define our Christology in every age in language clear and intelligible to the hearer. (158) He acknowledges a little later that there is the risk of distortion in the process, nevertheless the effort must be made. (159)

This is by no means an easy task and any book on Christology requires a certain diffidence on the part of the author. The problem is further complicated by the possibility that the answer sought may be so far beyond us as to be well-nigh out of reach. A.R.Vine says,

"The problem of Christology is patently insoluble, if by solution is meant understanding exactly how Godhead and manhood are united in one Person of Jesus Christ. All our knowledge is mediated, and we can never be certain of the nature of ultimate reality. The best we can do is to formulate systems which may have some resemblance to truth as it really is. If the system survives the test of experience, it is probably in some way parallel with ultimate truth. It is thus with Christology. The best we can do is to endeavour to devise a system which includes logically and reasonably all we believe we know and all we know we believe." (160)

The great problem of Christology is to show how the divine and human natures could exist side by side in Jesus Christ without collision or mutual interference. Arising out of that problem comes the practical consideration as to how Jesus Christ is of ultimate significance for men in all times and places, the norm of their authentic existence. Cauthen maintains that in the life, death and resurrection of Christ we find the meaning of our own existence and he adds that it was for this purpose that the Logos was made flesh. For us the true meaning of life lies in that encounter with the Ultimate Reality which undergirds our being. (161)

This is the problem to which Baillie addressed himself. He had hoped by a right use of paradox to obtain a clearer understanding

157. W.R. Matthews, The Problem of Christ in the Twentieth Century. Oxford University Press. 1950. P.4.

158. K. Cauthen, Christology as the Clarification of Creation. The Journal of Bible and Religion. Pub. by The American Academy of Religion. Wilson College, Chambersburg. Pa. Pp 34-41.

159. Ibid., P.38.

160. A.R.Vine, An Approach to Christology. London. Independent Press. 1948. Pp.19-20.

161. K. Cauthen, op. cit. P.39.

of the nature of God as it is revealed through the Incarnation, and a better grasp of the problem of the Incarnation as revealed by a better understanding of the nature of God. Such a search is especially necessary today when there is so much confusion regarding spiritual, moral and ethical values. As Matthews says,

"So dire is the contemporary confusion that it is almost impossible to make any statement of a philosophical kind with which all philosophers would agree, nay it is even difficult to make any assertion which all would regard as having meaning. The plight of the theologian who desires to express Christian truth in terms of modern thought is indeed pitiable, but he must do the best he can with the material presented to him by this incoherent age."(I62)

Matthews had noted earlier that if Christ is the answer to every need then we are under a compulsion to state what we mean in such a way that educated people will acknowledge the logic of our position instead of dismissing the claims of Christ as being unreal.(I63) Baillie would agree and add that a proper acceptance of the validity of paradox was necessary for progress in grasping the deepest things of Christology.

Baillie would certainly have agreed with Matthews when he said,

"We have seen that the twentieth century has posed the problem of Christ in a new form and I will venture now to indicate where I think we shall find a way towards the reconstruction which will be in harmony with modern scholarship. There is in fact a *via media* which steers between the obstinate defence of traditional views and the scepticism which would, if consistently thought out, destroy the basis of the doctrine of the Incarnation."(I64)

W.N.Pittenger also recognises the need for a modern restatement of Christology in terms which will make Christianity relevant to modern minds.(I65)

Donald Baillie would have accepted these statements as expressing his own views. He was indeed defending traditional views and he certainly sought to find the *via media* between contrasting views. He would also have agreed with Pittenger that so many of the old terms are meaningless jargon to the average man and that there is a need to coin new words and terms with which

I62. W.R.Matthews, op. cit. Pp.61-2.

I63. Ibid., P.4.

I64. Ibid., P.13.

I65. W.N.Pittenger. The Word Incarnate. Welwyn, Herts. James Nisbet. 1959. P.180.

I66. Ibid., Pp.45-6.

to convey our ideas. At the same time we must take care that we do not convey in our new Christian terms something not supported by the Scriptures, the Creeds and the other guidelines laid down by the Church. (I66)

Pittenger in his books was attempting to express Christological truths in modern language.(I67) He also admitted that the finished product might be no different from other such recent efforts. With this too Baillie would agree and Matthews might very well have been speaking for both Baillie and Pittenger when he said of himself,

"I have no complete and rounded theory to propound, and I have no ambition to start a new heresy. My utmost aspiration is to indicate where, as I think, new ways of thought are suggested by modern knowledge and speculation and perhaps to give the outline of the view of the Incarnation which, to me at least, offers the promise of fruitful development." (I68)

A simple modern restatement of Christology is not so simple. As R.E.Keighton puts it,

"One is almost led to feel that these centrally important themes cannot be so simply stated; but perhaps that is just what is true about them after all." (I69)

With these last few quotations Baillie would also have been in whole-hearted agreement. In the last book which bears his name he had said that the task of theology has to be undertaken over and over again, while the central content of faith remains the same.(I70) As we have seen, Baillie's key idea was to obtain a better view of God's nature and His activity in the Incarnation by a better understanding of the place of paradox. We are now ready to ask how well, or otherwise, he succeeded in his task.

The critics were not slow to respond, and some of them struck him hard. In the preface to the fourth edition of God was in Christ Baillie acknowledges ruefully,

I66. Ibid., Pp.45-6.

I67. Ibid., P.19.

I68. W.R.Matthews, op. cit. Pp.41-2.

I69. R.E.Keighton, Review of Out of Nazareth by D.M.Baillie in the Journal of Religious Thought. 1959. vol. 16. Pp.161-2. Howard University Press. Washington D.C.

I70. D.M.Baillie, Out of Nazareth. New York. Charles Scribner's Sons. 1958. P.159.

"It has turned out a more controversial volume at some points than I could have wished, especially in the earlier chapters. But I may say that, on the whole, the theologians with whom I have been most in controversy are those whose contributions matter most to me." (I71)

Looking back from this time and distance, twenty years after the publication of God was in Christ, it seems obvious that Baillie came off quite well insofar as criticism is concerned. It is an axiom that any man may be wrong in his opinions but no man has the right to be wrong in his facts. Baillie's opinions have been challenged, but never his basic scholarship. Dr. E.G. Jay has observed that while Baillie repudiated Adoptionism it is still implicit in his logical conclusions, and adds,

"He claims to be interpreting the doctrine of the Incarnation. Nevertheless he offers little help in understanding what Incarnation is. The tenor of the whole New Testament, and the traditional belief of the Christian Church, is that Jesus is divine in a sense in which no other can be. Illuminating as Baillie is on the human side of the christological paradox he does not help us greatly on the other. But then, can we expect from any theologian a clear expose of the methods God uses in a unique activity? Baillie himself says that "there is a sense in which the mysterium Christi must always remain a mystery". (I72) Perhaps, at bottom, the modern criticism of Chalcedon is that it attempts the impossible." (I73)

This same critic also observes how Baillie dealt well with modern restatements of the concept of two natures in one hypostasis, the Word. One such attempt dealt with suggested that the divine Logos entered into human experience and was the subject thereof. As Dr. Jay notes, the Chalcedonian doctrine raises this kind of question. The New Testament shows Christ praying to God. If then God is thus the subject rather than the object, to whom was Christ praying? To Himself? (I74)

One who criticized Baillie at greater length and extent was Professor J.L.M. Haire. In an article entitled "An unresolved tension in the Christology of D.M. Baillie" (I75) he attacked Baillie at the most central point, namely, his handling of paradox.

Haire began by mentioning the wide appeal which God was in Christ had had, especially in the paperback edition and how it had

I71. D.M. Baillie, God was in Christ. Preface

I72. Ibid., P. 106.

I73. E.G. Jay, Son of Man, Son of God. Montreal. McGill University Press. 1965. P. 82.

I74. Ibid., P. 79

I75. J.E.M. Haire, The Scottish Journal of Theology. Edinburgh.

appeared to throw some light on a difficult subject. Haire also took note of some criticisms of Baillie made by Professor J.H. Hick of Princeton, to whom we shall turn our attention later. Haire agreed with Hick's suggestion that Baillie's work contains an implicit Adoptionism because Christ is shown as the one man in whom was manifested both the presence of God in man and the highest response of man to God. Haire criticized Baillie's solution to the problem of Christ's two natures as having a weakness so glaring as to negate his solution in large measure. Haire seemed to detect in Baillie's suggestion regarding paradox an ambiguity which marred Baillie's work.

Haire then refers to a key point on which so much of Baillie's thought turned, namely, the paradox of grace whereby the Christian is aware that whatever good he seems to have achieved is actually achieved in him by God Himself. Thus one can take no credit for whatever goodness he manifests but must say in all honesty, "I, yet not I, but God". The Christian thus acknowledges that while the human element is dependent it is not annihilated. Applied to the Person of Christ, Haire says in effect, this analogy can take one of three forms, and Baillie, failing to see this, fluctuates between two of them. In the first place it can mean that the two natures are each separate to the point where we have a man and a divine being closely related, as Nestorius taught. In the second place we have the man Christ Jesus wholly dependent on God, claiming nothing for Himself but giving all credit to God, with His human nature being taken up into union with the divine (which is Adoptionism). In the third place we have the orthodox view that the two natures were both present in Christ, with Christ resisting temptation, restoring our nature, identifying Himself with us and offering Himself on the Cross for our sake. It is between the second and third of these forms that Baillie fluctuates. Haire suggests that Baillie erred in emphasizing the human nature in Christ at the expense of the divine nature. Haire held that greater weight should have been given to the divine side because Jesus as man is the only one able to give perfect obedience because He is the divine and eternal Son.

Haire suggests that Baillie glossed over the ambiguity between the two natures largely because he too readily accepted the idea

of paradox without analysing too carefully the differences in the analogies which he used to illustrate the paradox of the Incarnation. Haire further suggests that Baillie is wrong in maintaining that the distinction between Anselm's Gratia Habitualis and Gratia Unionis is a false one. Haire gives Baillie credit for knowing the difference and blames a lack of precision in expression for the ambivalence. He notes too that Anselm's thought appears in Baillie's writings and quotes two passages in support.(176)

Haire holds that the analogy of grace does not help us too much to understand the Person of Christ. True, it shows us how Christ as the true human was wholly dependent on God, but does not tell us much more, and Haire suggests that this is what Hick meant when he distinguished between Baillie's psychological explanation of the Father-Son relationship and a more ultimate explanation. Haire agrees with Hick in this and expresses the belief that we cannot explain the relation of our Lord to ourselves unless we say both that He is the true man perfectly obedient to God, and also the eternal Son who took upon Himself the form of a slave and became obedient unto death, even the death on a Cross to effect the restoration of our fallen human nature and to show that the truest humanity is that which is most dependent on God.

Haire has no fault to find with Baillie's definition of paradox. Indeed he commends Baillie on this but proceeds to show that there are differences between the illustrations which Baillie uses, something which Baillie seems to overlook. For example, contrasting the paradox in Providence with that of grace Baillie cites Joseph being sold into slavery as an evil deed which eventually produced good, and Haire says in this connection,

"But one has to ask whether the presence of God in events is exactly the same in this case as in the case of the experience of grace. Our fathers made a distinction between the 'regulative' and the 'permissive' will of God to explain this particular paradox in Providence. They allowed a limited independence to the creature. What was for them most paradoxical here was that what appears evil can nevertheless be affirmed as good owing to its ultimate outcome. They did not see God and man simultaneously active in exactly the same way as when a man accepts the grace of God. This is not paradoxical with the same sharpness or mystery as the paradox of grace." (177)

176. *Ibid.*, P.305.

177. *Ibid.*, P.307.

Haire sums up the article by stating that Baillie believed that a proper understanding of the paradox would enable us to state correctly the nature of the divine and human in Christ, but that Baillie's work is flawed because he was unknowingly juggling with three paradoxes, quoting them as analagous and parallel when they were nothing of the kind. Baillie failed ultimately, he suggests, by singling out one of these paradoxes, that of grace, as the solution to the problem under consideration. Regarding Baillie's use of the paradox of creation he says in effect that Baillie speaks of actual creation in words applicable to non-creation, to entities already existing, and concludes by saying,

"Hence the impression that he gives that we have here three parallel paradoxes tends to suggest that the paradox of grace is more obviously the solution to the Person of Christ than, in fact, it is." (I78)

Another critic whose views are worth considering here is Professor J.H.Hick of Princeton. While seemingly quite sympathetic to Baillie he nevertheless takes issue with him on several points.

In an article in the Scottish Journal of Theology (I79) he agrees that the task of restating the doctrine of the God-Man is far from easy, especially on the divine side. He suggests that a great deal of the trouble one meets in this area of thought arises from a lack of precision regarding the terms used. To say that Christ was divine, for example, is meaningless because to a certain extent there is something of the divine in every man; it is simply a matter of degree between Christ and ourselves. We would do better to speak of Him in terms of deity rather than divinity. Hick too questions the use of creation-out-of-nothing as a paradox since it does not conform to Baillie's own definition as 'a self-contradictory statement'. The idea of creation ex nihilo is not self-contradictory. (I80)

With regard to the paradox of grace Hick calls it a highly interesting suggestion, but doubts if it helps us to understand the divine nature, as Dr. Jay also points out. (I81) Hick also notes the Adoptionism implicit in Baillie's system of thought. If God's presence in Christ was only greater in degree and thus made

I78. Ibid., p.308.

I79. J.H.Hick, The Christology of D.M.Baillie. The Scottish Journal of Theology. Edinburgh. 1958.vol.II, Pp.I-12.

I80. Ibid., p.4.

I81. E.G.Jav. op. cit. p.82.

perfect in Him what is im-perfect in us so that He could live the life of perfect obedience, then what happened to Christ could in theory happen to ANY good man, and this seems to suggest that Christ was rewarded for His obedience by being taken up into deity. It is certain that Baillie would have been horrified at such a suggestion being found in his writings, nevertheless the implication is there. Hick also noted how Baillie had cautiously emphasized the uniqueness of Christ to forestall just such criticism.

Professor Hick further criticizes the paradox of grace as Dr. Baillie uses it. Baillie seemed to hold as peculiarly Christian the paradox of grace whereby God Himself supplies what He requires in the way of good works. Hick challenges the implication in Baillie's thought that Christianity has thereby a monopoly on moral goodness. If the paradox is peculiarly Christian then how do pagan saints achieve their goodness? If Baillie was to suggest that it is without God's prevenient grace then conceivably by a little greater effort such pagans could achieve 'Adoption'. If Baillie rejects this idea, as he certainly would, then he would have to admit that God's grace operates in pagans too and that his concept of the paradox of grace would have to be widened to include moral pagans also.

Or we might put it another way. If God by the judicious apportionment of grace in a man can produce in him the right responses, then why does He not do so universally? If sin can be overcome by such means then why was the Cross necessary? Baillie would no doubt reply, Hick suggests, that we sin by ourselves but when we surrender to God's grace as pagans then we begin to do right. God is always trying to produce in us the right choices through the grace He offers to every man, and He meets with very poor responses until in Christ He received the perfect response; and once again, if we are not careful, we find ourselves face to face with Adoptionism.

Hick also raises another point, namely, the dilemma between the predestinarian interpretation of the paradox of grace, and freewill. If the right choices are willed in us by God to the point where they are pre-ordained then our freewill is lost. If, however, our freewill permits us to manifest the goodness of one such as Jesus

Christ we too should thereby be raised to divinity. Hick sees Baillie as trying to steer between these two contradictory concepts and not doing it too successfully. Hick speaks of Baillie's insistence on God's prevenient activity as allowing it to "spread a film of protective ambiguity over his argument." (I82) A little later we find him saying,

"But to think of the incarnation in such wise that any man who, divinely graced, lived a perfect human life, would thereby be God incarnate, is to define incarnation in terms, not of deity, but of divinity adjectivally construed, and is to fail in the task of restating the faith of the creeds for the modern world." (I83)

It is Professor Hick's conclusion that while Baillie did not altogether succeed in giving us a working key towards unraveling the problem of the Incarnation, he is to be commended for trying. Baillie's clue of the paradox of grace, Hick suggests, may yet prove useful in shedding some light on a study of Christ's psychology, and he sums up Baillie's work as follows,

"I have argued so far that D.M.Baillie's theory does not perform the central Christological task of giving meaning to the dogma of the deity of Christ. Regarded as an attempt to do this, his treatment of the subject must be judged inadequate. But this is an unsatisfying conclusion; for there is undeniable power in Baillie's suggestion, if one can only isolate within the problem of the Incarnation the particular aspect to which the paradox of grace is relevant." (I84)

Defence of Baillie's system of thought against Hick came from W.N.Pittenger. He saw Hick's criticism of Baillie as resting on one important point and several minor ones. In Pittenger's view Baillie's chief fault lay in confining the paradox of grace to Christian experience only, as Hick had observed. Pittenger would also extend the validity of all paradoxes beyond Christian experience. For him the whole range of divine-human relations generally were involved..."Creation, providence, co-operation of the will, attention (prayer), mystical union, as well as the specific action of divine grace in the creature." (I85)

Pittenger thinks Hick was less than fair to Baillie in seeing

I82. J.H.Hick, op. cit. P.8

I83. Ibid., P.II

I84. Ibid., loc. cit.

I85. W.N.Pittenger. The Word Incarnate. P.I98.

in Baillie's work as little more than a useful effort to elucidate the fact of the Incarnation (the incarnatum) rather than the how (the incarnatio) as an act of God. (I86)

Pittenger further takes issue with Hick for seeming to know what the Fathers of Chalcedon had in mind as distinct from what they said. Much of what they have left on record has been in violent dispute ever since they first recorded their views and despite Hick's defence of the Fathers they were, in Pittenger's view, obviously astray. Despite Hick's affirmations to the contrary, Pittenger asserts that there is nothing in the language of either of the creeds to rule out completely that "what the Church said of God in Christ... may... have 'approximations'... 'in the case of any other human life'." (I87)

Baillie had defenders in other quarters too. Hugh Anderson, quoting Baillie on the New Testament (I88) says of him,

"Donald Baillie put it very well. "We never find anything that could be called a Jesus-cult, or a Christology interested simply in the question of who or what Jesus was, apart from the action of God the Father. Whatever Jesus was or did, in His life, in His teachings, in His Cross and Passion, in His resurrection and ascension and exaltation, it is really God that did it in Jesus; that is how the New Testament speaks." (I89)

Robert Paul also quotes Baillie to the effect that the Incarnation is shown by the fact that Christ could call forth the spontaneous affirmation of faith at Caesarea-Philippi, "Thou art the Christ, the Son of the living God" (Matt.I6.I6) and yet declare that of Himself He could do nothing but that it was the Father working through Him.(John55.I9; 8.28; I4.I0) Robert Paul also agreed with Dr. Baillie that the paradox of grace continues into the lives of the saints who also ascribe their victories to God, "I, yet not I, but Christ". This same writer, Robert Paul, also saw the paradox reaching back to God who so hates sin yet loves the sinner that He himself provides the absolute obedience which He demands of the sinner, providing it through Christ and the work of the Holy Spirit.

I86. Ibid., loc. cit.

I87. Ibid., Pp.I98-9.

I88. D.M.Baillie, God was in Christ. P.67.

I89. Hugh Anderson, Jesus and Christian Origins. Oxford University Press. 1964. P.I72.

"Grace", he says, "is the root of paradox because it is the very spring of God's purpose for us." (190)

For Robert Paul it is obvious that the paradox of grace as set forth by D.M. Baillie simply re-emphasises the fact that the Atonement and the Incarnation are inseparably linked in one movement in history for we find him saying,

"It is a movement; it is an action of God in history for the redemption of man--a redemption that was implicit in the outpouring of God in Creation. Indeed, what is being emphasised is not only the indissoluble link between their unity with all Christian doctrine--Baillie and Brunner are added testimonies to the growing cloud of modern witnesses that all Christian doctrine is a unity." (191)

H.T. Kerr, in a review of God was in Christ (192) suggests that Donald Baillie was trying to bridge, not one gulf, but five, as follows.

I. The gulf between the 'Jesus of history' group and that which stresses the Christ of experience. Baillie's choice of subject-matter and his arrangement thereof supports this view. Chapter one of God was in Christ, for example, entitled 'Christology at the Cross-roads' endeavours to hold the balance between these two groups. To achieve this requires a study of the historical Jesus (Chapter two, 'Why the Jesus of History') followed by a study of the Christ of faith (Chapter three, 'Why a Christology?'). This in turn necessitates a consideration of such attempts in the past as by the doctrines of anhypostasia, Kenosis and that of Karl Heim (Chapter four, 'Critique of Christologies'). Baillie is finally seen stressing the place of paradox (Chapter five, 'The paradox of the Incarnation'). Baillie's own position is found in his discussion in Chapter five of the relation of the paradox of grace to the whole problem of Christology. Kerr then states flatly that Chapter five really ends the argument of the book but that other chapters have been added on such important themes as the Trinity (Chapter six), the Atonement (Chapter seven), the Lamb of God (Chapter eight) and an epilogue on Church union (Chapter nine).

190. Robt. Paul, The Atonement and the Sacraments. London. Hodder and Stoughton. 1961. P. 273.

191. Ibid., P. 274.

192. H.T. Kerr, Theology Today. Princeton N.J. April 1949. Pp. 121-3.

2. The gulf between Protestant and Roman Catholic differences regarding the Eucharist. In this connection Kerr is supported by E.L.Mascall (193) who notes that Baillie calls the Incarnation an historical episode and suggests that what we need is a sound doctrine of the Holy Spirit dependent on the historic Incarnation of God on earth, and with regard to Baillie's views he adds,

"But it is also wholly bound up with the idea that the Incarnation did not go on for ever, but came to an end, and that since then the divine Presence is with us in a new way through the Holy Spirit working in the Church through Word and Sacraments." (194)

Mascall then takes issue with Baillie on this view even though he notes that Baillie softens the statement a little by saying that the Incarnation is ongoing in heaven. Nevertheless Mascall considers that Baillie's view minimizes the importance of the Church. He sees this view as implying a 'crudely geometric view' of the heavenly realm. He concedes, however, that it is good Calvinism and is consistent with the doctrine of the Eucharistic presence which Baillie expounds.

Mascall observes that here we have Baillie giving his views and outlook as a scholarly high-Church calvinistic theologian ably and stoutly defending the real Presence in the Eucharist and the objective efficacy of Baptism despite the objections of many Protestants on both subjects. Baillie's work is thus seen as a step towards an answer to the elusive question regarding the differences between Protestants and Roman Catholics, in which so often the answer of each has been regarded with horror by the other. For Baillie the difference lies in a region anterior to the doctrine of Church and Sacrament, consisting of a radical divergence regarding the nature of the Incarnation itself which affects all subsequent questions of theology. (195)

3. The gulf between Anglicans and Calvinists. Here too Kerr quotes an Anglican in support by noting that F.H.Cleobury also saw Baillie accepting the Anglican view which generally tends to make the Incarnation central with the Atonement as a phase thereof. Calvinists, on the other hand, tend to make the Atonement central with the Incarnation seen as an affirmation of

193. E.L.Mascall, Sacramental Theology. Church Quarterly Review. London. S.P.C.K. Oct-Dec.1957. Pp.519-523.

194. Ibid., p.520.

195. Ibid., loc. cit.

formal identity between the human and the divine in Jesus. The Anglican view requires a detailed life of Christ which shows the Atonement in a subjective sense. It is to this Anglican subjective interpretation that Baillie leans, according to Cleobury, ~~in~~ though rejecting a crude Substitutionary idea in favour of the influence of love. Cleobury suggests that there is a need for continuing sacrifice on the part of all Christians, sacrifice which God Himself makes possible, "and", says Cleobury, "Baillie works this out clearly." (196)

4. The gulf between the Experiential and the Biblical revelation. Kerr suggests that Baillie is trying to combine with the Biblical revelation of God's nature that revelation of God which every Christian personally experiences through the paradox of grace. Kerr expresses the view that Baillie is open to criticism from those scholars who favour the Scriptural revelation of God's nature because Baillie seems to exalt to a position of equality that which can be, at best, only secondary.

5. The gulf between the older and newer schools of theological thought. Kerr finds the book so lucid and important that he wonders why it was not written before. He has no hesitation in ranking it with the best thought of an earlier generation including Denney, Forsyth and Mackintosh. He finds it a quiet weighing of extreme views, and commends it to every thoughtful reader, and says,

"It nowhere obtrudes itself as a definitive or final answer to all the perplexing problems of Christology.... It is not a treatise or a monograph, or even a textbook, or an historical analysis. It is not even an elementary introduction to the subject for it presupposes some knowledge of the history of doctrine and assumes that the reader will appreciate the Christological issues raised by the Form Criticism of Bultmann and the Crisis Theology of Barth and Brunner." (197)

Cleobury says in this connection,

"Professor Baillie nowhere showed that he was at all concerned to come to terms with modern analysis. But he was an acute and clear thinker, and influenced by the empirical temper of our time, and there is very little indeed in his book that the Christian analyst will wish to re-write." (198)

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196. F.H.Cleobury, Review of God was in Christ. by D.M.Baillie
The Modern Churchman (new series) Ludlow, Shropshire, Eng.
Vol. 5. Pp.178-9.
197. H.T.Kerr, op. cit. P.122.
198. F.H.Cleobury, op. cit. P.179.

Despite the weighty criticisms directed against his book God was in Christ Baillie influenced many other writers some of whom paid tribute to his work and the writer personally in mentioning him in their own books. H.T.Kerr, for example commended Baillie for "arguing with himself" and found the book free from polemic or dogmatism. He speaks of Professor Baillie as a good author in his own right and quotes both Henry Sloane Coffin and Emil Brunner as hailing the book in the highest terms. (199)

In a letter written to Donald's brother, John, Rudolf Bultmann said of God was in Christ that it was the most significant book of our time in the field of Christology. (200)

W.R.Matthews, in his book, said,

"Nor must I omit the wise and beautifully-written book of Professor D.M.Baillie, God was in Christ." (201)

Robert Paul, speaking of the Eucharist in some detail, quotes Baillie twice in addition to the references already noted above. One reference is to Baillie's Theology of the Sacraments and the other is to a sermon published in the British Weekly, entitled "A Man's Life". (202)

J.K.S.Reid, another critic, admits that Baillie expresses some fundamental elements of Christian doctrine, for example, the prevenience of God's grace, the paradox of law and providence, man's action and God's grace, the claims of the unseen world and the supreme claims of Christ. He seems to have had a high regard for Baillie personally as a devout servant of God, and speaks of Baillie's work as "theological scholarship at its best".(203)

R.E.Keighton says of him,

"Baillie has given us a rewarding insight into the way important matters of life may be made religious concerns for us all. Put another way, he makes the religious life attractive, desirable, and reasonable." (204)

EVALUATION.

We can test Baillie's work by the criterion of success

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- 199. H.T.Kerr, op. cit. P.121.
 - 200. D.M.Baillie, The Theology of the Sacraments. Pp.34-5.
 - 201. W.R.Matthews, op. cit. Preface.
 - 202. D.M.Baillie, A Man's Life. The British Weekly. Dec.5th 1957.P.20
 - 203. J.K.S.Reid, Review of Out of Nazareth by D.M.Baillie. Scottish Journal of Theology. Edinburgh. June 1957. Pp.213-4.
 - 204. R.E.Keighton, op. cit. P.162.

regarding his avowed intention of shedding light on the problem of the nature of God and His activity in the Incarnation. We are now ready to estimate the impact which Donald Baillie made on the world of scholarship in general and that of Christology in particular. The present writer approaches this task with a great deal of diffidence. When Baillie has been criticised by scholars of international stature there is not much left for a part-time scholar, especially one with no claim to brilliance whatsoever. About all that one can do in such a case is to weigh the facts as they have emerged and consider whether or not the critics were right or wrong, and add one's own impressions as to the size of the impact, or lack of it, that Baillie made.

In all fairness to Baillie it must be admitted that despite ^{Baillie's} vigorous and undeniable rejection of Adoptionism this is precisely the logical conclusion of his system of thought as some of his critics have pointed out. This is one of the weaknesses of his suggested solution to the problem of the Person of Christ.

The centre of gravity in Baillie's system of thought is the paradox of grace defined in terms of personal relationship with God. In the case of Christ this relationship was present to a degree far beyond what it is in us. Thus Christ was able to respond perfectly because God was present in Him perfectly, willing and doing of His own good pleasure without let or hindrance. What the Father did in Christ, Christ through the Holy Spirit is able to do in His own so that while Christ could say, "I, yet not I, but the Father" we have to echo and say, "I, yet not I, but Christ". In spite of Baillie's repeated attempts to find a valid place for Christ's divinity in this relationship, the fact remains that in the kind of situation Baillie delineates, essential divinity is not necessary. Baillie, as has been pointed out, has a great deal to say about Christ's humanity, but where His divinity is concerned he is less illuminating. As both Haire and Hick have noted Baillie's lack of precision suggests ideas which he obviously repudiated, the chief of which is Adoptionism.

By all accounts too Baillie is to be commended for trying to find a place for paradox as a valid factor in Christological investigations. It is no longer good enough to bypass the obvious paradox in God's dealings with man, or our handicapping finiteness where the mind and power of God is concerned. That we do not, and

cannot, encompass mentally the infinity of God is not sufficient reason to dismiss as unimportant what we cannot grasp. There is no criticism of Baillie on this point, but when a place has been made for paradox in Christology Baillie's contribution seems to be exhausted. By and large Professor Baillie sought to be consistent with the established teachings of the Church as a whole, and his theme of the validity of paradox, especially that of the paradox of grace, as a key to a better understanding of the question of God's nature was but a means to that consistency.

A thoughtful study of Baillie's writings compared with what others have written about them leaves this writer with one or two definite convictions regarding Baillie's work.

I. He sought to be consistent in his teaching to the established doctrines of the Church. He obviously intended to be thoroughly and absolutely orthodox in his Christological views. He accepted whole-heartedly what the main stream of the Church's theologians had said with the Church's approval. The implied Adoptionism which we have noticed had no place in his thinking for he quite repudiated such views in his best-known work.⁽²⁰⁵⁾ Whatever rebellions may have stirred him and his friends in their student days had long been repudiated as wisdom ripened and reflection had done its full work. In his writings Baillie sought to defend the Church's position and restate it in terms acceptable and intelligible to modern man. About the only thing which is new, as we noted above, is his stress on the validity of paradox, in particular the paradox of grace.

It is obvious that in his definition of grace he parts company with some of the medieval theologians and returns to the Pauline concept of grace as a personal relationship. As he points out ⁽²⁰⁶⁾ grace came to be understood in the medieval period as something mechanical, a mysterious substance or force which could be infused into the soul through the sacraments. He also held that while the Reformers rediscovered the Pauline concept of grace they did not apply it as correctly as they should. In a sermon entitled "The manifold grace of God" he said,

205. D.M.Baillie, God was in Christ. P.81.

206. D.M.Baillie, The Theology of the Sacraments. P.52.

"What is grace? What do we mean by the grace of God?....We have come to see more clearly that grace must not be conceived as anything like an impersonal force or substance or quantity, impinging upon the human soul or poured into it, but wholly as a personal relationship. It is God's gracious personal influence on men." (207)

In the matter of grace Baillie states that God Himself is the author thereof, using it to produce in us that faith with which He wins our trust. The sacraments are then linked with God's grace as the means whereby a gracious personal relationship is engendered whereby God is able to provide what He Himself requires in the way of obedience and goodness, acting directly through the Holy Spirit's influence upon the human heart. (208) In another sermon he said,

"The Gospel of the Incarnation would not be complete if it were not also the Gospel of the Sacraments. God in His mercy has given us something that we can see and touch and handle.... The Word became flesh once for all; but in every age the Word becomes Sacrament, to help your weak faith and mine. Thank God for that." (209)

The Atonement too becomes linked up as a part of Baillie's system of thought which endeavoured to bind every aspect of Christology. He traces the Atonement through the Old Testament and after contrasting the prophetic strain with the priestly combines them and brings them to their climax and fulfilment in the New Testament. Here again we find him using paradox with which to try and resolve a problem. He said,

"Here are all the old terms of the Old Testament sacrificial system--offering, sacrifice, atonement, reconciliation, expiation. But now they receive a radically new interpretation--not only because they are applied to the death of Christ, which was not in the literal sense a sacrifice at all, but also because it is God Himself who is regarded as making the sacrifice, providing the victim, bearing the cost." (210)

2. It seems obvious that Baillie hoped by the acceptance of paradox to bring into agreement concepts previously considered antithetical and mutually exclusive. He seemed to feel that if this could be done then these troublesome and formerly embarrassing concepts could take their place as factors and elements in a vast programme and system far beyond our woefully finite ken, complementing each

207. D.M.Baillie, To Whom shall we go? Pp.160-I.

208. Ibid., loc. cit.

209. Ibid., P.189.

210. Ibid., P.134.

other and thus completing and fulfilling all truth ultimately. Only by the humble acceptance in faith of paradox, especially the central paradox of grace, shall we gain further light and deeper insight into the mystery of the nature of God and His purposes.

3. It seems to have been Baillie's opinion that a genuine confession of Christian faith must not witness to any one denominational statement, but only to the faith delivered to the One Church by the Apostles. Why else would he conclude a book on Christology with an epilogue stressing the need and desirability of organic Church union? In our present situation every Christian speaks out of a given and different ecclesiastical context. This would be acceptable for identification purposes, Baillie held, if only it did not provoke division within the household of faith.

4. One of the questions which seems to have troubled Professor Baillie is that concerning the meaning of our human existence. He notes how in every aspect of our lives we experience disturbance and mystery; we are confronted by a God who makes demands and invokes commitment. This too is part of the riddle of life, yet properly understood despite the factor of paradox, or at least grasped by faith, provides the relationship which alone gives meaning to an otherwise meaningless existence. (2II)

Despite his recurring fits of Highland gloom Baillie saw our human situation not as one of tragedy but as one of victory, wrought in our human sphere by God's own gracious activity. Baillie held the traditional view which sees man as intended for fellowship with God and life in His presence. As creatures, he would say, we are only able to know God through mediation, a mediation darkened, complicated and handicapped by the presence of sin in us. Christ is this mediator, not only between God and man but also between man and man. The Mediator is thus required for the reunion in true fellowship of all God's Children, starting with the House of God and the Household of faith.

Jesus of Nazareth, the Christ, Baillie would say, was sent from God to fulfil Israel's hope and calling. By His birth and life, by His teaching and healing, by His suffering and dying there was unveiled a new method of existence, a paradoxical dimension too deep

2II. Ibid., Pp.148-50.

for human understanding, yet open to human experience. This paradoxical dimension, in all its manifestations, leads us to see in the death of Christ a meaning not present in any other death. Christ is thus shown dying for our sins and being able to do so only because God was in Christ.

The new age, he would add, began with the first Easter in which the God-Man claimed the first-fruits of His work. Christ then became active in the first Apostles through the Holy Spirit and is present with His followers today by the same means. This affirms the Godhead as a Unity and Trinity. Christ as the second Person of the Trinity is our perfect model of all human existence, the supreme example of faith, hope and love. Christ is also the Head of the Church, its peace-maker and unifier.

Baillie would say that throughout the ages the Church has been identified by certain marks, usually preaching and the sacraments rightly administered. The Church, moreover, is the custodian and the propagator of the Gospel to be preached to every man, a festive community growing in newness of life, celebrating the good news of reconciliation, unity and peace present in His Word and at His table.

If we have understood the mind of Professor Baillie correctly we can say that he accepted the concept that Christ's presence in us is our summons to enter the dark places of human existence with Christ's own word of love and power. We are to identify ourselves as He did with those who struggle for such things as peace, justice, brotherhood and that righteousness that exalts a nation. We are to pledge ourselves to bring the healing power of Christ into every arena of conflict and wherever inhumanity seeks to prevail.

This is not new. This is precisely what the Church has generally taught, the mainstream referred to earlier. It is difficult to see how anyone should become unduly excited over it, and this is exactly what we find. In his life-time Baillie's best-known book God was in Christ was criticized quite vigorously even though it was regarded at first as something of a break-through. Baillie himself admits that he did not accomplish all he had hoped. In the twenty years that have elapsed since the publication of the book several writers have graciously referred both to the book and the author, but in all honesty it must be said that if D.M. Baillie had hoped to make a

tremendous impact on the world of Christological scholarship then he must have been disappointed.

That he was a good man is beyond dispute. That he was an excellent scholar is freely acknowledged, but apart from his stress on paradox as a possible key to understanding God's nature and His activity in the Incarnation, his views are obviously the standard views of the Church restated and reviewed in modern terms but without the great advance for which Baillie was seeking.

H.G.Wood in his definition of a university says some things that might well apply to Baillie and his avowed aim. Wood states that the function of the university is to bring to bear on current problems the full weight of dispassionate judgment, to winnow the wheat from the chaff, to explore and clarify issues while steadily undermining everything fanatical or partisan. (212) Cauthen states that every Christology should be based on an intuition or comprehension of Jesus as the Christ whereby every concept falls into its proper place around an organising centre, the grasp of a pattern from a personal perspective. (213)

Both these things Baillie sought to do. He brought to bear on Christological problems the full weight of his undeniable and dispassionate scholarship around the organising centre of paradox understood and accepted as a key to a better understanding of God's nature and activity. If he did not achieve as much as hoped it is little wonder for he was grappling with the greatest mystery of time and of eternity, the nature of God. Nevertheless, as Cauthen said, the attempt has to be made. (214) Matthews also intimates that it is part of our Christian duty to relate Christ to ourselves in terms of history and newly acquired knowledge. (215) Dr Vine adds that what we think of Christ is most important. If Christ is indeed the Son of God then we must bend every effort to understand Him. (216)

All this Baillie was trying to do. In Christological problems there is always a need to ask the right questions in the right way and in depth. This Baillie sought to do and for this he merits our commendation even though he did not accomplish all that he, and we,

212. H.G.Wood, Jesus in the Twentieth Century. London. Lutterworth Press. 1960. P.194.

213. K. Cauthen, op. cit. P.36.

214. Ibid., P.38.

215. W.R.Matthews. op. cit. P.3.

might have desired.

In sum then we can say that Baillie obviously hoped that by means of his insights into the place and function of paradox, a clearer understanding of the nature of God might be found either by himself or by others following his lead. He was absolutely convinced of the rightness of the Church's doctrinal position and statements though he believed, with many others, that these statements must periodically be restated in language intelligible to that generation. He believed in the reunion of Christendom and sought by all the means in his power to bring it about because he held that it was as much a part of God's will for His people as their individual salvation. In clear and forthright language he defended the Church's position in relation to the Incarnation and the Atonement, freely admitting and accepting the place and purpose of paradox, warning scholars away from the extremes of all kinds in words clear, precise and vivid.

In conclusion then we may say that while Professor Baillie may not have succeeded as much as he had hoped, he is to be commended nevertheless for the great task he attempted and for the little which he did achieve. There is manifest today a need for a Christology stated in modern terms. This need arises because Christianity always seeks to understand its own rationale and because the modern age has raised new questions about man and his universe, questions which have introduced new problems for Christians. It was Dr. Baillie's hope that by his efforts we would obtain a better understanding in spiritual matters, especially concerning the nature of God and His eternal purposes, and that the new problems would be answered with consequent benefit to ourselves.

For all this he deserves our thanks.

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