

YU CHEN

The Ritual Dimension
of Union With Christ
in Paul's Thought

*Wissenschaftliche Untersuchungen
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568

Mohr Siebeck

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The book was printed on non-aging paper by Laupp & Göbel in Gomaringen and bound by Buchbinderei Nädele in Nehren.

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This work is dedicated to the beloved memory of my mother,
Jiang Liqing, who instilled in me the love for learning.

谨以此书献给我的母亲江丽卿，是她向我灌输了对学习的热爱。

May her memory be eternal.

Αἰωνία ἡ μνήμη

Preface

This work is a culmination of my postgraduate studies in both Durham and Edinburgh Universities. The seed of this work was first planted when I took up my Masters study at Durham. In one of my writing assignments, I surveyed the current works on the “in Christ” concept, assessing their strengths and weaknesses; and I have noted a lack of interest in the sacramental or ritual aspect of “in Christ” experience in the current works, hence began the investigation of the ritual aspect of union with Christ. This research, then, found its full blooming when I took up my PhD study at the University of Edinburgh, where I received wonderful academic support for my work. I am grateful to Paul Foster, under whose supervision I have received excellent support as a guide and an interlocuter in every step of my thesis project, from forming a proposal to the final draft. A special thanks to Athanasios Despotis who gladly participated in the whole examination process, offering numerous suggestions and critiques. I am grateful to other conversation partners who have shown great interest in the project and offered some helpful suggestions, especially Shamir Paulos Kamchi. Finally, I am grateful to friends who offered support and encouragement throughout the project.

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Abbreviations

Primary Texts

1QS	<i>Serek Hayāḏad or Rule of the Community</i>
4Q394	Miqsat Ma asê ha-Torah
4Q414	<i>Ritual Purity A, formerly Baptismal Liturgy</i>
4Q512	<i>Ritual Purity B</i>
<i>1 Apol.</i>	Justin Martyr, <i>First Apology</i>
<i>1 En.</i>	<i>1 Enoch (Ethiopic Apocalypse)</i>
<i>Ab urbe cond.</i>	Livy, <i>Ab urbe condita</i>
<i>Abr.</i>	Philo, <i>De Abrahamo</i>
<i>Agr.</i>	Cato, <i>De agricultura (De re rustica)</i>
<i>Ant. rom.</i>	Dionysius of Halicarnassus, <i>Antiquitates romanae</i>
<i>A.J.</i>	Josephus, <i>Antiquitates judaicae</i>
<i>Alc.</i>	Euripides, <i>Alcestis</i>
<i>B. Civ.</i>	Lucan, <i>Bello Civili</i>
<i>Bapt.</i>	Tertullian, <i>De baptismo</i>
<i>Barn.</i>	<i>Barnabas</i>
<i>Bibl. Hist.</i>	Diodorus Siculus, <i>The Library of History</i>
<i>B.J.</i>	Josephus, <i>Bellum judaicum</i>
<i>C. Ap.</i>	Josephus, <i>Contra Apionem</i>
<i>Contempl.</i>	Philo, <i>De vita contemplativa</i>
<i>Creation</i>	Philo, <i>On the Creation of the World</i>
<i>Det.</i>	Philo, <i>Quod deterius potiori insidari soleat</i>
<i>Deus</i>	Philo, <i>Quod Deus sit immutabilis</i>
<i>Dial.</i>	Justin, <i>Dialogus cum Tryphone</i>
<i>Did.</i>	<i>Didache</i>
<i>Ecl.</i>	Virgil, <i>Eclogae</i>
<i>Eth. nic.</i>	Aristotle, <i>Ethica nichomachea</i>
<i>Ep.</i>	Cyprian, <i>Epistle</i>
<i>Ep.</i>	Plato, <i>Epistulae</i>
<i>Ep.</i>	Pliny the Younger, <i>Epistulae</i>
<i>Epigr.</i>	Martial, <i>Epigrammata</i>
<i>Eternity</i>	Philo, <i>On the Eternity of the World</i>
<i>Exc.</i>	Clement of Alexandria, <i>Excerpta ex Theodoto</i>
<i>Fug.</i>	Philo, <i>De fuga et inventione</i>
<i>Gos. Pet.</i>	<i>Gospel of Peter</i>
<i>Haer.</i>	Irenaeus, <i>Adversus haereses</i>
<i>Her.</i>	Philo, <i>Quis rerum divinarum heres sit</i>
<i>Herm. Sim.</i>	Shepherd of Hermas, <i>Similitudo</i>

<i>Hist.</i>	Herodotus, <i>Historiae</i>
<i>Hom. 1 Cor.</i>	John Chrysostom, <i>Homiliae in epistulam i ad Corinthios</i>
<i>Hom. Hymn Dem</i>	<i>Homeric Hymns 2. To Demeter</i>
<i>Ign. Eph.</i>	Ignatius, <i>To the Ephesians</i>
<i>Ign. Magn.</i>	Ignatius, <i>To the Magnesians</i>
<i>Ign. Smyrn.</i>	Ignatius, <i>To the Smyrnaeans</i>
<i>Il.</i>	Homer, <i>Ilias</i>
<i>Ios.</i>	Philo, <i>De Iosepho</i>
<i>Ira</i>	Seneca, <i>De ira</i>
<i>Is. Os.</i>	Plutarch, <i>De Iside et Osiride</i>
<i>Jos. Asen.</i>	<i>Joseph and Aseneth</i>
<i>Leg.</i>	Philo, <i>Legum allegoriae</i>
<i>Leg.</i>	Plato, <i>Leges</i>
<i>Legat.</i>	Philo, <i>Legatio ad Gaium</i>
<i>Med.</i>	Marcus Aurelius, <i>Meditations</i>
<i>Nat. d.</i>	Cicero, <i>De natura deorum</i>
<i>Oed. tyr.</i>	Sophocles, <i>Oedipus tyrannus</i>
<i>Od.</i>	Homer, <i>Odyssea</i>
<i>Odes Sol.</i>	<i>Odes of Solomon</i>
<i>Opif.</i>	Philo, <i>De opificio mundi</i>
<i>Or.</i>	Dio Chrysostom, <i>Corinthiaca</i>
<i>Paed.</i>	Clement of Alexandria, <i>Paedagogus</i>
<i>Phlb.</i>	Plato, <i>Philebus</i>
<i>Pol.</i>	Aristotle, <i>Politica</i>
<i>Pr. Jos.</i>	<i>Prayer of Joseph</i>
<i>Prob.</i>	Philo, <i>Quod omnis probus liber sit</i>
<i>Pyth.</i>	Pindar, <i>Pythionikai</i>
<i>Resp.</i>	Plato, <i>Respublica</i>
<i>Rhet.</i>	Aristotle, <i>Rhetorica Rhetoric</i>
<i>Sacr.</i>	Lucian, <i>De sacrificiis</i>
<i>Sat.</i>	Juvenal, <i>Satirae</i>
<i>Sib. Or.</i>	<i>Sibylline Oracles</i>
<i>Somn.</i>	Philo, <i>De somniis</i>
<i>Spec.</i>	Philo, <i>De specialibus legibus</i>
<i>Spec. Laws</i>	Philo, <i>On the Special Laws</i>
<i>Strom.</i>	Clement of Alexandria, <i>Stromata</i>
<i>Symp.</i>	Plato, <i>Symposium</i>
<i>T. Ash.</i>	<i>Testament of Asher</i>
<i>T. Levi</i>	<i>Testament of Levi</i>
<i>T. Sol.</i>	<i>Testament of Solomon</i>
<i>Trad. ap.</i>	Hippolytus, <i>Traditio apostolica</i>

Secondary Literature

ACC	Alcuin Club Collections
ABR	<i>Australian Biblical Review</i>
ALW	Achiv für Liturgiewissenschaft

AMPC	Amplified Bible, Classic Edition
ANRW	Aufstieg und Niedergang der römischen Welt
AR	Archiv für Religionswissenschaft
BDAG	<i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , W. Baur, W. Danker, W.F. Arndt, and F.W. Gingrich
BeVT	Beiträge zur evangelischen Theologie
BNTC	Black's New Testament Commentaries
BSac	<i>Bibliotheca sacra</i>
BT	The Bible Translator
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
BZWK	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
CEB	Common English Bible
CJAS	Christianity and Judaism in Antiquity Series
ConBNT	Coniectanea biblica. New Testament Series
CSB	Christian Standard Bible
CTQ	<i>Concordia Theological Quarterly</i>
DSD	Dead Sea Discoveries
ECIL	Early Christianity and Its Literature
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
EncJud	<i>The Encyclopedia of Judaism</i>
ESH	Ecumenical Studies in History
ESV	English Standard Version
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GTA	Göttinger theologische Arbeiten
HBT	<i>Horizons in Biblical Theology</i>
HCSB	Holman Christian Standard Bible
HNTC	Holman's New Testament Commentary
HR	History of Religions
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HTR	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
JAAR	<i>Journal of the American Academy of Religion</i>
JBL	<i>Journal of Biblical Literature</i>
JQR	<i>The Jewish Quarterly Review</i>
JRH	<i>Journal of Religious History</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSQ	<i>Jewish Studies Quarterly</i>
JTS	<i>The Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KJV	King James Version
LNTS	Library of New Testament Studies
LTJ	<i>Lutheran Theological Journal</i>
NABRE	New American Bible Revised Edition
NCBC	New Century Bible
NIB	New Interpreter's Bible
NICNT	New International Commentary on the New Testament

NIV	New International Version
NovT	<i>Novum Testamentum</i>
NRSV	New Revised Standard Version
NTD	Neue Testament Deutsch
NTL	New Testament Library
NTS	<i>New Testament Studies</i>
PRJ	<i>Puritan Reformed Journal</i>
RQ	<i>Römische Quartalschrift für Christliche Altertumskunde und Kirchengeschichte</i>
RevExp	<i>Review & Expositor</i>
ResQ	<i>Restoration Quarterly</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
SBT	Studies in Biblical Theology
SCR	Studies in Comparative Religion
SEÅ	<i>Svensk exegetisk årsbok</i>
SJT	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SVC	Supplements to <i>Vigiliae Christianae</i>
TDNT	<i>Theological Dictionary of the New Testament</i>
WD	<i>Wort und Dienst</i>
WLQ	<i>Wisconsin Lutheran Quarterly</i>
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
WW	<i>Word & World</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

Chapter 1

The Ritual Dimension of Union with Christ in Paul's Thought: Trends, Approaches, Methods

The genesis of current research on Pauline participatory soteriology can be traced to Adolf Deissmann, whose work brought the notion of being “in Christ” to the centre of New Testament studies. Following his lead, subsequent works have attempted, using various approaches, to determine the full implications of this notion. Some have focused on the concept of Pauline mysticism (theosis or deification, union);¹ others have attempted to locate Pauline mysticism in the late Jewish apocalyptic tradition or in Hellenistic thought. Still, others have sought to relate other Pauline concepts such as justification, atonement, and Adamic Christology – to name just a few – to Pauline participatory soteriology in order to draw out different aspects of the same concept. Concerning this third approach, two recent works on the subject deserve mention: Blackwell's *Christosis* and Macaskill's *Union with Christ in the New Testament*. The former studies the Pauline participatory concept in connection with the anthropological dimension of Pauline thought under the constellation of the related themes of adoption, immortality, and incorruptibility by using the *Wirkungsgeschichte* method, whereas Macaskill approaches the subject through the overarching framework of a covenant, as informed by the Reformed tradition and historical theology.

¹ Regarding terminology, some scholars prefer not to use the terms *theosis* or *deification* to refer to Paul's participatory soteriology; they opt instead for a different nomenclature since these terms are theologically loaded and strongly associated with Eastern Orthodox tradition. See Carl Mosser, “The Earliest Patristic Interpretations of Psalm 82, Jewish Antecedents, and the Origin of Christian Deification,” *JTS* 56, no. 1 (2005): 31n3. Blackwell proposes the term *Christosis*, Gorman coins the term *cruciformity*, and Campbell proposes the conceptual quartet of *union*, *participation*, *identification*, and *incorporation*. Others, such as Stephen Finlan and David Litwa, have sought to redefine the term to give it a highly specific point of reference. The former seeks biblical support for the term in Christian doctrine discourse; see Stephen Finlan and Vladimir Kharlamov, eds., *Theōsis: Deification in Christian Theology* (Cambridge: James Clarke, 2012), 1–15. The latter sets the concept within a cultural-theological framework that rejects the tight classical conception of monotheism in favour of a looser one that allows for the divinisation of humans; see M. David Litwa, *We Are Being Transformed*, 1st ed., BZNW 187 (Berlin: De Gruyter, 2012). For the purposes of this study, I will use the union to describe Paul's participatory soteriology, as it is closely related to the biblical language but does not carry the baggage of any theological traditions.

Many questions, however, remain unexplored regarding other Pauline concepts in relation to being in Christ, such as the role of sacraments. In particular, the Pauline notion of rituals, such as baptism and the Last Supper, in connection with union with Christ, has received only scant treatment in Anglophone scholarship, as Morales has observed.² The notion fares better in German-speaking scholarship. Eduard Lohse articulated the significance of baptism for understanding Pauline thought as follows:

If one considers the exceedingly frequent use of the formula "in Christ" in Paul, with which the apostle shows that the transfer to the Lord effected in baptism and the claim of the baptized by his Lord associated with it actually extends to all areas of life and puts the human being under the control of the Lord in his entire thinking, working, and action, then one can rightly characterize the whole of Paul's theology as an exposition baptism.³

Notwithstanding Lohse's overstatement of the role that baptism plays in Pauline thought (not all Paul's thoughts, such as the mission of Christ and the role of the Holy Spirit, derive from baptism), baptism and the Last Supper highlight some important elements of union with Christ, as Paul appeals to them on several occasions. Baptism highlights the close connection between this union with the unity of the body of Christ (1 Cor 10:16; 12:3), a new identity in Christ (Gal 3:27–28), and participation in Christ's salvific acts (Rom 6:1–6). Several questions arise. Do baptism and the Last Supper play a role in the process of uniting with Christ? What is the relation between these two rituals and Paul's participatory language? What is the relation between faith and sacraments or rituals? To answer these questions, I do not turn to the theological approach, as various traditions have understood the sacraments differently, especially regarding their mode of operation and their relationship to Christ's presence in the sacraments. The historical debates concerning the efficacy of Christ's presence in the sacraments cannot be resolved through the exegesis of key passages in the New Testament. Rather, I adopt a social-scientific approach, employing theories and models developed in the study of ritual, for the analysis of ritual may provide a way through this theological impasse. Instead of focusing on precise modes of operation, the present study focuses on the elements or functions of the ritual in relation to union with Christ. The cross-cultural models developed in ritual studies employ the categories of death, rebirth, purity, transformation, communion, and mediation, to name a few, and these overlap with how Christian rituals function. By using

² Isaac Augustine Morales, "Baptism and Union with Christ," in *"In Christ" in Paul: Explorations in Paul's Theology of Union and Participation*, ed. Michael J. Thate et al. (Tübingen: Mohr Siebeck, 2014), 161.

³ Eduard Lohse, "Taufe und Rechtfertigung bei Paulus," *Kerygma und Dogma* 11 (1965): 308–24, repr. in *Die Einheit des Neuen Testaments: Exegetische Studien zur Theologie des Neuen Testaments* (Göttingen: Vandenhoeck & Ruprecht, 1973), 228–44, quoted in Morales, "Baptism and Union," 159.

these models to analyse how baptism and the Last Supper function in the practice of the early church, the significance of the two rites is brought to the fore in the discussion of Pauline theology. Thus, baptism is treated as a ritual and not merely a theological metaphor, albeit one that needs distinction between the rite itself and the imagery with which Paul loads it.

There are two important qualifications regarding this study. First, the term *sacrament*, a highly theologically loaded word, does not appear in the New Testament. It is, however, an etic term that has been used by scholars to refer collectively to baptism and the Last Supper, without presupposing any specific theological understanding of these two rites. Throughout the present study, the term sacrament will apply specifically to the early church's ritual practices of baptism and the Last Supper, without any theological presupposition of their modes of operation. Second, the terms sacrament and *ritual* are used interchangeably throughout the study, recognising that the former is a theological category and the latter a social-scientific category.

A. The State of Scholarship

Within biblical scholarship, the role of baptism and the Last Supper in Pauline theology has long been of only marginal interest. Some scholars have ascribed significance to baptism and the Last Supper, but only in fleeting references or in reinterpreting Paul's language of baptism as merely metaphorical.⁴ The following works on the role of sacraments in Pauline thought have exhibited just such a tendency.

I. G. Adolf Deissmann

Deissmann, dubbed the pioneer of Christ mysticism,⁵ writes emphatically that both baptism and the Lord's Supper do not bring about fellowship with Christ⁶ but are an outward expression of this fellowship. Holding that the theophany of Christ to Paul on the road to Damascus is a decisive moment when Paul establishes relations with Christ and that Paul is commissioned to evangelise to rather than baptise the nations, Deissmann argues that these two

⁴ Cf. Constantine R. Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* (Grand Rapids: Zondervan, 2012), 384–86, and James D. G. Dunn, "'Baptized' as Metaphor," in *Baptism, the New Testament and the Church: Historical and Contemporary Studies in Honour of R.E.O. White*, ed. Stanley E. Porter et al. (Sheffield: Sheffield Academic Press, 1999): 294–310.

⁵ E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Minneapolis: Fortress, 1977), 453.

⁶ Adolf Deissmann, *Paul: A Study in Social and Religious History*, 2nd ed., trans. Lionel R. M. Strachan (London: Hodder & Stoughton, 1926), 130–31.

rites have no bearing on establishing fellowship with Christ.⁷ Although in Paul's case the fateful encounter with the risen Lord has a lasting impact on his relationship with Christ, he is nevertheless instructed to be baptised afterwards, cementing the fellowship between Christ and Paul as a chosen vessel sent to the nations (Acts 9:10–19). Moreover, the argument that Paul is commissioned to evangelise but not to baptise, of which Paul himself remarks in 1 Cor 1:14, does not negate the fact that he does baptise people during his missions (1:15). The reason for this remark is Paul's rhetorical response to the divisions in the Corinthian community that weaponizes the baptismal ritual as a rallying cry for allegiance to different fractious groups. One sees Paul, with his mastery over rhetoric, respond to the accusations directed against him by Jewish leaders by claiming that he is a Pharisee (Acts 22:2–5; cf. Phil 3:5) Thus, it is possible that Paul would have baptised his audiences,⁸ especially communities founded by him, since baptism often follows the proclamation of the gospel. Finally, the premise that undergirds Deissmann's notion of "Christ mysticism" is individualistic and private, without the mediation of external means or a third party. This is in stark contrast to Paul's understanding of fellowship with Christ, which has a corporate dimension and a ritual setting. In 1 Cor 12:12–13 Paul speaks of baptism as a rite that initiates the Corinthians into the body of Christ. In 1 Cor 10:14–20 Paul copiously employs the term *κοινωνία* throughout the pericope to emphasise that the Lord's Supper establishes union with Christ. Three observations emerge from these two passages:

1. The preposition *εἰς*⁹ in 1 Cor 12:13 should be understood in a local sense, designating the sphere in which one is baptised. This signifies baptism as a rite of initiation that initiates the Corinthians into the Christ community.
2. The comparison drawn between the Lord's Supper and pagan sacrifice in 1 Cor 10:18–21 presupposes that Paul understands the former as a religious sacrifice that would make the participants partners of the divine beings present in the ritual (i.e., Christ and demons).
3. Both rituals have a corporate dimension. The baptism ritual aims at the incorporation into the body of Christ, and Paul couches baptism within the overall framework of unity amongst the members of Christ's communities in 1 Cor 12. The corporate nature of the Lord's Supper is intimated by the series of first-person plurals attached to various ritual actions: *εὐλογοῦμεν*, *κλῶμεν*, *ἔσμεν*, and *μετέχομεν*.

⁷ *Ibid.*, 131.

⁸ Although one is uncertain whether Paul baptised all his audiences during his missionary activities, he did perform the baptism ritual on at least some who heard his preaching (1 Cor 1:16; cf. Acts 18:8).

⁹ See chapter 2 D. Ritual Function: III Transformation: Virtuality and Historical Emergence below for why the preposition denotes a movement into a sphere. See also Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (Sheffield: Sheffield Academic Press, 1994), 151.

Based upon these observations, Deissmann's notion of Christ mysticism, which is wholly individualist and private and lacks the mediation of ritual performance, is simply inadequate.

II. *Albert Schweitzer*

Current research on Paul's thought on participation in connection with the sacraments traces its starting point to Schweitzer's proposal that Pauline mysticism stands in stark contrast to Hellenistic mysticism. Instead of locating Paul's notion of the sacraments amongst the Hellenistic mysteries, Schweitzer argues that its origins are found in late Jewish eschatology, on the grounds that the external rites are the "assurance of future deliverance."¹⁰ Thus, baptism is "an act which guaranteed the efficacy of repentance, as a preparation for the outpouring of the Spirit and for the salvation at the Judgement,"¹¹ and the Last Supper is "a mystical anticipatory celebration of the Messianic feast."¹² The Hellenistic sacramental conception is, on the one hand, atemporal, "profess[ed] to be able to manifest their power in all generation" from primitive antiquity; on the other hand, Paul's sacramental conception has temporal boundaries whose "power is derived from the events of the last times."¹³ Schweitzer further observes that Paul predicates his conception of the sacrament on his teaching of the "mystical being-in-Christ";¹⁴ that is, baptism is a participation in Christ's death and resurrection and the Last Supper, whose acts of "eating and drinking signif[y] union with Christ."¹⁵ Regarding the question of the necessity of the sacrament, however, Schweitzer observes that, although Paul's doctrine of redemption is closely connected with the sacrament, the latter "can be thought of apart from them [the sacraments], since the whole mystical doctrine of fellowship with Christ rests upon the single conception of faith."¹⁶ In other words, it is faith that affects the union with Christ and not rituals, whose function is that of "externalisation, not of intensification."¹⁷

¹⁰ Albert Schweitzer, *The Mysticism of Paul the Apostle*, trans. William Montgomery (London: Adam and Charles Black, 1953), 228–29.

¹¹ *Ibid.*, 233.

¹² *Ibid.*, 251.

¹³ Albert Schweitzer, *Paul and His Interpreters: A Critical History*, trans. William Montgomery (London: Adam and Charles Black, 1912), 216.

¹⁴ Schweitzer, *Mysticism of Paul*, 261–62.

¹⁵ *Ibid.*, 268–69.

¹⁶ Schweitzer, *Paul and His Interpreters*, 214.

¹⁷ *Ibid.*, 215.

III. Alfred Wikenhauser

In contrast to Schweitzer's stance associating the sacraments with union with Christ, Wikenhauser asserts that it is baptism that affects the union with Christ, while faith is the proper condition through which the believer receives the baptism. Wikenhauser points out that most Protestant scholars "take no account of a real objective fellowship of life and being between Christ and Christians" established by a sacramental act, namely baptism.¹⁸ In support of this, Wikenhauser interprets the Greek preposition εἰς in the phrase "be baptized into [εἰς] Christ" as having a locative sense; the whole phrase thus "means to be plunged or sunk into the Person of Christ."¹⁹ He unequivocally declares that "Baptism, and not faith, establishes the mystical relationship with Christ."²⁰ Faith – understood as confident trust in God, who will complete the work of redemption in believers – means an intellectual assent to the content of the Gospel's message and obedient subjection to the precepts of the Gospel in daily conduct.²¹ Furthermore, faith is a necessary condition for receiving baptism, for it entails one's acceptance of the gospel before entering into a relationship with Christ through baptism.

IV. Wilhelm Bousset

Another exception to the general trend of downplaying the role of ritual in Paul's thought is Bousset's *Kyrios Christos*. Commenting on Romans 6, he observes that Paul connects Christ mysticism to the baptism ritual understood as an act of initiation. The intimate relation between the participants and Christ is achieved through baptism. Bousset further observes that although this is analogous to the ancient mysteries in some fashion, Paul "frees that cultic experience, which had been understood only in the mood of a mystery, from its gloomy ties, reorients it to the personal, interprets it spiritually-ethically, and enlarges it."²² Similarly, he sees Paul as joining Christ mysticism with the baptism ritual in Gal 3:26–27, using the imagery of "clothed with the deity."²³ Again, Paul's mysticism differs from that of ancient mysteries, since the former is interwoven "with the purely intellectual ideas of the apostle about faith."²⁴ The notion of union with Christ accomplished through

¹⁸ Alfred Wikenhauser, *Pauline Mysticism: Christ in the Mystical Teaching of St Paul*, trans. Joseph Cunningham (New York: Herder & Herder, 1960), 110.

¹⁹ *Ibid.*, 111.

²⁰ *Ibid.*, 123.

²¹ *Ibid.*, 128–29.

²² Wilhelm Bousset, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*, trans. John E. Steely (Nashville: Abingdon, 1970), 157.

²³ *Ibid.*, 158.

²⁴ *Ibid.*, 158.

baptism is tantalising, but Bousset does not develop this idea further, leaving us with only a germ of an idea.

V. E. P. Sanders

Alarmed by Schweitzer's use of the language of *opus operatum*,²⁵ Sanders downplays the ritual significance of baptism by devoting little space to the discussion of baptism in relation to participation: there are only four relevant entries in the index to *Paul and Palestinian Judaism*.²⁶ Within these sporadic treatments of Pauline baptism, Sanders raises the possibility that baptism and the death of Christ should be connected with the soteriology of cleansing that Christians receive as a preparation for future salvation and suggests that the concept of the body of Christ that appears in 1 Cor 12:12 is also present in the baptism and the Last Supper. However, Sanders makes these fleeting remarks about baptism without developing fully how the sacraments relate to Paul's notion of participation in Christ.²⁷

VI. Herman N. Ridderbos

Ridderbos continues the trend of intellectualising the notion of union with Christ by arguing that, instead of interpreting "in Christ" language in a mystical sense that is relegated to certain moments of experience such as rites and ceremonies, the notion of union with Christ should be grounded in the "'objective' state of salvation" that is "included in the historical death and resurrection of Christ himself."²⁸ For Ridderbos, to be in Christ is to be included in the Christ events of death and resurrection. This view immediately raises the question of the means by which one is to be included in these salvific events of Christ in order to be united with Christ. However, Ridderbos does not answer that question since it appears that he would have understood this to be accomplished through a mental grasp of faith in Christ.

In objectifying the notion of union with Christ as a "state of salvation," Ridderbos makes a dichotomy between the concept of union with Christ and

²⁵ Morales notes that Schweitzer's usage of *opus operatum* in *Paul and His Interpreters* has nothing to do with the traditional theological concept, in which misuse of the term contributes to the marginalisation of the role of baptism and the Lord's Supper in many treatments of Paul's writings and thought. See Morales, "Baptism and Union," 158n.

²⁶ Sanders, *Paul and Palestinian Judaism*, 14, 434, 452, 456; Richard B. Hays made this observation in "What is 'Real Participation in Christ?'" in *Redefining First-Century Jewish and Christian Identities: Essays in Honor of Ed Parish Sanders*, ed. Fabian E. Udoh et al., *CJAS* 16 (Notre Dame: University of Notre Dame Press, 2008), 336–51.

²⁷ Sanders, *Paul and Palestinian Judaism*, 522–23.

²⁸ Herman N. Ridderbos, "In Christ, with Christ: The Old and the New Man," in *Paul: An Outline of His Theology*, trans. John Richard De Witt (Grand Rapids: Eerdmans, 1997), 57–64.

that of spiritual experience that one participates in. I propose that ritual bridges the gap between the cerebral mode of participation in Christ and the somatic experience of the transformation in ritual participation. Rikard Roitto, adopting the recently developed theory of Cognitive Science of Religion (CSR), demonstrates that our cognition of the divine is formed by the interaction of a thinking subject and their environment and on the analogy with concrete social experience.²⁹ This applies to the formation of Pauline notion of “in Christ” whose foundation is built and shaped by the ritual experience of early Christ movement. In particular, baptism and the Lord’s Supper play a significant role in giving rise to the concept of “in Christ.” Paul’s baptismal language of baptised “into Christ” (εἰς Χριστόν, Rom 6:3) is a metaphorical extension of candidate’s concrete bodily experience of going down into the water and coming back up from the water contained in the ritual space.³⁰ Similarly, Paul’s language of fellowship with Christ and with members of Christ’s body finds its basis in the concrete social experience of meal ritual. In the meal ritual, the participants experience Christ’s presence “in a highly embodied way” through the partaking of bread and wine, which has indexical relation to Christ.³¹ Furthermore, the sense of intimacy amongst the participated is cultivated by the “very format of the *triclinium* (dining room),” “an enclosed space with the couches along the walls so that the focus of all participants was towards the centre of the room.”³² Thus, these two examples show that ritual is the locus point of divine cognition (theology) and religious experience of the divine. In Chapter 4, I will discuss in detail how ritual mediates these two modes of participation in the divine.

VII. Michael J. Gorman

Gorman has briefly taken up the issue of rituals and faith in relation to union with Christ. Commenting on Rom 6:1–7:6 in connection with Gal 2:15–21 under the theme of justification as co-crucifixion, Gorman briefly addresses the relationship between faith and baptism:

Rather, it shows that for Paul faith and baptism are theologically coterminous, and faith is the essence of baptism even as baptism is the public expression of faith. Thus, what Paul predicates of faith he can also predicate of baptism, and vice versa, because together they

²⁹ Rikard Roitto, “Paul’s Theological Language of Salvation as Social and Embodied Cognition,” in *Participation, Justification, and Conversion: Eastern Orthodox Interpretation of Paul and the Debate Between Old and New Perspectives on Paul*, ed. Athanasios Despotis (Tübingen: Mohr Siebeck, 2017), 355–75.

³⁰ Roitto, “Paul’s Theological Language,” 63, 72–3.

³¹ *Ibid.*, 71–2.

³² *Ibid.*, 71.

effect, at least from the perspective of the human response, transfer into Christ and thus participatory justification in him.³³

Instead of conceiving faith and works or baptism in this context as two different categories, with one or the other being dominant or one being subsumed into the other (and in this case baptism is the outworking expression of faith), I conceive of them as referring to a single reality with two different dimensions. Evidently, Paul understands πίστις [faith] as a love ethic that expresses its efficacy in action: “For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love” (Gal 5:6).

VIII. Constantine R. Campbell

Campbell also affirms that the sacraments do not affect or actualize union with Christ, whatever the significance of these symbols might be.³⁴ He presents two views from either end of a spectrum of sacraments and union with Christ. The first sees baptism and the Last Supper as having no reference to union with Christ, with the former being a metaphor when Paul speaks of it. The second sees the sacraments as “the means through which believers participate with Christ in death” (baptism) and “communion with Christ” (the Last Supper).³⁵ Campbell mediates between the two ends of this spectrum by affirming that, when Paul speaks of being baptised in Christ, he is speaking metaphorically, but that the Last Supper, with its eating and drinking, has symbolic content:

This means that when Paul speaks of being baptized into Christ’s death, he refers to baptism metaphorically. He does not imply that union with Christ is effected through the act of baptism, as though it is some sort of initiation rite. Union with Christ is effected by faith. Concerning the Lord’s Supper, it is difficult to deny that its symbolic content is at least suggestive of union with Christ [...] However, it probably goes too far to regard the Lord’s Supper – in Paul’s mind at least – as an actual act of sharing in Christ’s death rather than simply symbolic of such.³⁶

This tendency to downplay the symbolic content of baptism and the Last Supper stems from the assumption that metaphors involve secondary and nonliteral usages that extend beyond the original, literal meaning(s) of the term(s) in question. As a result, these commentators often treat baptismal language in the New Testament as metaphorical rather than treating the baptism ritual as a ritual.³⁷ These anti-ritual biases in contemporary scholarship have led to the marginalisation of baptism and the Last Supper in Pauline

³³ Michael J. Gorman, *Inhabiting the Cruciform God* (Grand Rapids: Eerdmans, 2009), 79.

³⁴ Campbell, *Paul and Union*, 387.

³⁵ *Ibid.*, 385.

³⁶ *Ibid.*, 386.

³⁷ Dunn, “‘Baptized’ as Metaphor.”

scholarship. Indeed, it is not an exaggeration to state that the understanding of early Christian rituals has suffered because of antimetaphorical biases in scholarship. There is a longstanding tradition in Western philosophy of distrusting metaphor as a vehicle for truth and viewing it instead as mere ornament used to buttress rhetorical prowess.³⁸ However, the tide has turned in recent decades, as numerous philosophers, linguists, and anthropologists have sought to rehabilitate metaphors as meaningful, cognitive, and even foundational to the understanding of society.³⁹ This includes understanding rituals as metaphorical and metonymic.⁴⁰

Rituals are the actualisation of root metaphors in society. Recent theoretical and ethnographic literature has demonstrated that metaphor not only infuses two concepts in creating similarities of a new kind but also lies at the root of linguistic conception.⁴¹ Since metaphors have an impact on language and thought, social practices reflect the metaphors that dominate language and thought. One of the ways metaphors are actualised in social practices is rituals that govern and regulate the outworking of a society. In a ritual, a series of sign-images or metaphors are “put into operation by a series of superordinate and subordinate ceremonial scenes.”⁴² Each of these scenes predicate on the participants the effects thereof by incorporating them into certain frames of reference like birth and death. By performing these scenes, the rituals bring about a transformation of the participant’s experiences.

By applying this understanding of rituals as living out the implications of root metaphors in society to rituals in the early Christ community, one no longer sees metaphors as merely ornamental rhetoric but as actualisations of the root metaphors that produce a new community.

³⁸ See Ted Cohen, “Metaphor and the Cultivation of Intimacy,” *Critical Inquiry* 5, no. 1 (1978): 3–5; George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980), 189–92; and Dan R. Stiver, *The Philosophy of Religious Language: Sign, Symbols, and Story* (Malden, MA: Blackwell, 1996), 8–13, 112–14.

³⁹ Stiver, *Philosophy of Religious Language*, 112–33; Lakoff and Johnson, *Metaphors We Live By*; Eva Feder Kittay, *Metaphor: Its Cognitive Force and Linguistic Structure* (Oxford: Clarendon Press, 1987); James W. Fernandez, *Persuasions and Performances: The Play of Tropes in Culture* (Bloomington: Indiana University Press, 1986), 3–70; and Claude Lévi-Strauss, *Totemism*, trans. Rodney Needham (Boston: Beacon Press, 1962).

⁴⁰ See Fernandez, *Persuasions and Performances*, 21–3, 41–50; Clifford Geertz, *The Interpretation of Cultures: Selected Essays by Clifford Geertz* (New York: Basic Books, 1973), 412–53; Lakoff and Johnson, *Metaphors We Live By*, 233–35; Victor Turner, *Dramas, Fields, and Metaphors: Symbolic Action in Human Society* (New York: Cornell University Press, 1974), 23–59; and Howard Eilberg-Schwartz, *The Savage in Judaism: An Anthropology of Israelite Religion and Ancient Judaism* (Bloomington: Indiana University Press, 1990), 119, 122–29.

⁴¹ Lakoff and Johnson, *Metaphors We Live By*.

⁴² Fernandez, *Persuasions and Performances*, 42.

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