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To the memory of Donald Eric Capps, who introduced me to Erik H. Erikson's work and taught me the importance of hope in pastoral care.

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Were it not for my brothers (and sisters) in arms in our nation's Armed Forces, especially the Sailors and Marines I was privileged to serve as chaplain, this dissertation would never have even crossed my mind. Those of us who have forever been changed by war need a solid foundation for an enduring identity. It is toward providing an explanation of this foundation that this dissertation is directed.

Finally, were it not for the love, support, cajoling, and understanding of my dear wife, Robyn Rueb Steele, nothing would have been accomplished. Next to our Lord and Savior Jesus Christ, you are the single best thing in my life. I love you with all my heart. Thank you, Babe!

## ABSTRACT

Steele, Walter R. "A Theological Dialogue with and Evaluation of Erik H. Erikson's Theory of Identity Development in Light of Pauline Baptismal Theology in Romans and Some Implications for Pastoral Care" Ph.D. diss., Concordia Seminary, 2017. 304pp.

The Issue of identity and identity development, or actualization, is both a psychological and a theological issue. Among psychologists who have been concerned with identity, the name of Erik H. Erikson is at the forefront. His psychosocial theory has been appropriated by several people in the field of pastoral care, yet his theory has not been adequately subjected to a robust and thorough theological critique based on solid exegesis. This dissertation provides such a critique by using a revised-correlational dialogue between Erikson's and Eriksonian theory and Paul's baptismal theology of identity drawn principally from Romans.

The dissertation first describes Erikson's theory and a major adaptation of his theory by James Marcia and his associates. It then explores Romans to determine Paul's understanding of identity and the actualization of a Christian identity by means of baptism. A revised correlation dialogue next reveals that Erikson's theory must not be applied to the conferral or imputation of identity, which is given as a gift and received by faith. However, his theory is helpful in two ways. First, it is useful in describing the deleterious effects of mistrusting God and building identity on the foundation of rebellious autonomy. In this case, both the syntonetic and dystonic elements can be viewed as antithetical to the Christian life. On the other hand, if identity is first based upon trust in God and the gospel of the free gift of righteousness in Christ, and autonomy is understood in terms of self-control and individuation, his theory can be properly used in the pastoral care work of assisting Christians in actualizing that identity in the various stages of life. The final chapter provides trajectories for further study and presents an initial proposal for using the Rite of Holy Baptism in pastoral care.

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## PREFACE

Over sixty years ago, in 1950, Erik Homburger Erikson presented his initial Life Cycle Theory in *Childhood and Society*. By the next decade he was well known, even winning a Pulitzer Prize in nonfiction for *Gandhi's Truth* in 1970. The term, "Identity Crisis," comes from the popularization of his theory in *Identity: Youth and Crisis* (1968).

His life cycle theory was incorporated into the pastoral care theology of Lutheran practical theologian Donald Capps in his courses at Princeton Theological Seminary; however, it does not appear as though it has been given significant attention within The Lutheran Church—Missouri Synod's seminaries' curricula. Any discussion of human lifespan development must take into account the work of Erikson and that of those who have built upon his theory and modified it over time. It is the conviction of this dissertation, and will be shown in the proof of its thesis, that the use of Erikson's theory of identity actualization in pastoral care is theologically defensible. His theory with appropriate modifications can enrich and support the work of pastoral care, especially in reference to the realm of the actualization of a Christian's baptismal identity.

First, any theological discussion or critique of such a theory must understand the fundamental presuppositions of his theory. Second, any examination of this theory must consider how it might need to be revised in light of Christian theology. In this dissertation, "Erikson's theory" will refer to his work specifically. "Eriksonian" will be the term for those which have Erikson's work as their foundation.

## ABBREVIATIONS

AC	The Augsburg Confession
Ap	The Apology to the Augsburg Confession
BAGD	Bauer, Walter, William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, <i>A Greek-English Lexicon of the New Testament and Other Christian Literature</i> , 2nd ed. Chicago: University of Chicago Press, 1979.
BSLK	<i>Die Bekenntnisschriften der evangelisch-lutherischen Kirche</i> ,
DSM 5	<i>Diagnostic and Statistical Manual of Mental Disorders</i> , 5th ed.
FC	Formula of Concord
LC	Large Catechism
SA	Smalcald Articles
SC	Small Catechism
SD	Solid Declaration
Tr	Treatise on the Power and Primacy of the Pope

## GLOSSARY

**A Sense of Autonomy.** A sense of autonomy is an introspective experience of being a person who is separate, unique, and individuated from another; that is, of being oneself. This begins at approximately 18 months from birth, during the time when toilet training is also beginning. A sense of autonomy is externally observable by actions which illustrate strength of will and willfulness, such as a struggle against the parents.<sup>1</sup>

**Basic Strengths and Basic Weaknesses.** Each of the eight stages in Erikson's theory is resolved when the person achieves what Erikson calls "a basic sense of" two dialectical qualities, for example, a sense of basic trust and a sense of basic mistrust. Erikson is often erroneously understood to present these two as a positive and a negative. On the contrary, the so-called negative is necessary for living in the world.<sup>2</sup> As an example, basic mistrust is a good quality if mistrust is placed (so to speak) in that which is untrustworthy. When the resolution of each stage is successfully achieved the product is a "basic strength" of character. As an example, in Stage I (Trust vs. Mistrust) the adaptive strength is "hope." Hope results when trust must endure periods in which mistrust in the provider could be devastating. Hope gives the person a reason to endure.<sup>3</sup>

**Crisis.** The idea of a crisis being instrumental at each developmental stage is indispensable for Erikson. "Each successive stage and crisis has a special relation to one of the basic elements of society, and this for the simple reason that the human life cycle and man's institutions have evolved together."<sup>4</sup> It is essential for understanding Erikson to understand that the social, historical setting of a person's life is integral to that person's development, just as important as any genetic factors that are in play. A crisis occurs when the social setting of the person intersects with that person's learned strengths, which are no longer adequate to negotiate the new situation. In Erikson, a crisis is not an evil. It is a necessity for social adaptation and maturation. "Erikson actually regarded these crises less as battles and more as dialectical tensions."<sup>5</sup>

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<sup>1</sup> See Erik H. Erikson, *Childhood and Society*, 2nd ed. (New York: Norton, 1963), 251–54. "Will" and "willfulness" is "the sense that one will find his or her own identity rather than have to submit to choices imposed by authority figures." Alan S. Waterman, "Developmental Perspectives on Identity Formation: From Adolescence to Adulthood," in *Ego Identity: A Handbook for Psychosocial Research*, ed. J.E. Marcia, et al (New York: Springer, 1993), 49.

<sup>2</sup> Erikson presents the dialectic in his various charts of epigenetic development in terms of X vs. Y (e.g.: Basic Trust vs. Basic Mistrust); however, his intention is not to say that the first quality is the good one and the second one is an evil. In a description of his chart and the terms he uses, he states: "The *vs* stands for 'versus,' and yet also, in light of their complementarity, for something like 'vice versa.'" *The Life Cycle Completed*, ext. ed. (New York: Norton, 1997), 55. Erikson is dealing with human life as it is, not as it was in Eden or will be in the eschaton for believers in Christ.

<sup>3</sup> See Erikson *Childhood and Society*, 247–51.

<sup>4</sup> Erikson *Childhood and Society*, 250.

<sup>5</sup> Stephen A. Mitchell and Margaret J. Black, *Freud and Beyond: A History of Modern Psychoanalytic Thought* (New York: Basic Books, 1995), 148.

**Epigenetic Principle (of Maturation).** Erikson borrowed this term from Freud, who, in turn, had borrowed it from embryology. In physical development, “each organ has its time of origin. This time factor is important as the place of origin.”<sup>6</sup> In a similar way, the psychosocial development of a person also follows a set sequence, during which, at each step, the potential psychosocial characteristic emerges as a fully developed quality. It may become stunted or regress in some way after emerging, but it will not be missing. However, if it fails to emerge when it should, it produces a “defective person.”<sup>7</sup> Such a failure to emerge is highly detrimental to psychosocial development, just as the failure of a physical organ to develop *in utero* will also prohibit it ever from emerging.<sup>8</sup>

**Identity Crisis.** Erikson writes: “‘Identity’ and ‘identity crisis’ have in popular and scientific usage become terms which alternately circumscribe something so large and so seemingly self-evident that to demand a definition would almost seem petty, while at other times they designate something so narrow for purposes of measurement that the over-all meaning is lost, and it could just as well be called something else.”<sup>9</sup> Erikson recollects first using the term when he was treating war veterans at Mt. Zion Veterans’ Rehabilitation Center during the Second World War. “Most of our patients, so we concluded at that time, had neither been ‘shell-shocked’ nor become malingerers, but had through the exigencies of war lost a sense of personal sameness and historical continuity.”<sup>10</sup> Subsequently, he and others noted the same loss in severely conflicted youth. What the servicemen and these youth had in common was their age bracket. “Thus, we have learned to ascribe a normative ‘identity crisis’ to the age of adolescence and young adulthood.”<sup>11</sup>

**Ego Identity.** Ego identity is that sense of self which includes both a sense of personal sameness and of historical continuity, even as one changes and matures over time. Ego identity is “derived from the psychosocial crises of childhood in light of the ideological climate of youth.”<sup>12</sup> It tests, selects, and integrates the self-images derived from these crises. It is not wholly a conscious sense of identity. It is a partially unconscious organizing agency, which is formed by the forces of somatic, psychic, and social influences. Self-identity emerges from experiences in which changing roles and social relationships are successfully reintegrated into one’s sense of continuity over time. Identity formation, thus, can be said to have a self-aspect and an ego aspect.<sup>13</sup>

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<sup>6</sup> Erikson, *Childhood and Society*, 65.

<sup>7</sup> Erikson, *Childhood and Society*, 66.

<sup>8</sup> Erikson writes in much greater detail about epigenetic development in “Problems of Infancy and Early Childhood,” in *A Way of Looking at Things: Selected Papers 1930–1980*, ed. Stephen Schlein (New York: Norton, 1987), 547–68.

<sup>9</sup> Erik Erikson, *Identity: Youth and Crisis* (New York: Norton, 1968), 15.

<sup>10</sup> Erikson, *Identity: Youth and Crisis*, 17.

<sup>11</sup> Erikson, *Identity: Youth and Crisis*, 17.

<sup>12</sup> Erikson, *Identity: Youth and Crisis*, 210.

<sup>13</sup> Erikson, *Identity: Youth and Crisis*, 211.

**Maladaptation/ Malignancy.** Erik and Joan Erikson use these terms to describe an exaggeration of a virtue, or character strength, “amounting to a pathology”<sup>14</sup> For example, the virtue developed after successful negotiation of Stage V (Identity vs. Identity Diffusion) is fidelity. The maladaptive manifestation of fidelity is fanaticism. The maladaptive response to the crisis is repudiation.

**Revised Correlational Approach.** A revised correlational approach is a conversational approach between two distinct disciplines, such as psychology and theology, in which mutual understanding is sought, so that each discipline might be enriched by the interaction between the two.

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<sup>14</sup> Joan Erikson, *Wisdom and the Senses: The Way of Creativity* (New York: Norton, 1988), 114.

## CHAPTER ONE

### SCOPE OF THE DISSERTATION

#### The Thesis

“Who am I?” This question stands at the center of human inquiry in our time.<sup>1</sup> The question is asked by children, especially those who have been adopted.<sup>2</sup> It is asked by adolescents and emerging adults.<sup>3</sup> It is a major factor for military veterans, especially combat veterans suffering from post-traumatic stress injury.<sup>4</sup> It is asked by older adults as they enter retirement and no longer find identity in their occupation.<sup>5</sup> “Identity is an understanding of who you are.”<sup>6</sup>

The issue of identity and identity formation, however, is not merely a psychological issue; it has a theological foundation. As will be demonstrated in chapter 3 of this dissertation, for the Christian the foundational source of identity is his baptism into Christ Jesus, by means of which

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<sup>1</sup> “Survival, anticipation, and responsibility seem to depend on identity and seem to reveal what makes questions about identity so morally and practically important, not to mention emotionally uncomfortable.” Maura Tumulty, “How Philosophers Think about Persons, Personal Identity, and the Self,” in *Personal Identity and Fractured Selves*, ed. Debra J.H. Mathews, Hilary Bok, and Peter V. Rabins (Baltimore, MD: The John Hopkins University Press, 2009), 23.

<sup>2</sup> “For many adopted persons, the question of identity is interwoven with specific questions about one’s lineage, such as ‘Who are my biological parents’ ‘Where was I born?’ ‘What were my earliest days like?’ and ‘What is my genetic heritage?’ . . . Adoptive identity addresses these questions: ‘Who am I as an adopted person?’ and ‘What does being adopted mean to me, and how does it fit into my understanding of my self, relationships, family, and culture?’” Harold D. Grotevant and Lynn Von Korff, “Adoptive Identity,” in *Handbook of Identity Theory and Research*, ed. Seth j. Schwartz, Koen Luyckx, and Vivian Vignoles, (New York: Springer, 2011), 2:585–86. See also Betty J. Lifton, *Journey of the Adopted Self: A Quest for Wholeness* (New York: Basic Books, 1994).

<sup>3</sup> “Identity formation takes place in every phase of the life span, but has particular poignancy in emerging adulthood.” David P. Setran and Chris A. Kiesling, *Spiritual Formation in Emerging Adulthood* (Grand Rapids: Baker, 2013), 79.

<sup>4</sup> As an example, see the case study, “A Combat Crisis in a Marine,” Erikson, *Childhood and Society*, 38–47.

<sup>5</sup> “Thus we see how the giving up of work has an interfering influence on the human ego.” Heije Faber, *Striking Sails*, trans. Kenneth R. Mitchell (Nashville: Abingdon, 1984), 75.

<sup>6</sup> Stephen M. Saunders, *A Christian Guide to Mental Illness: Recognizing Mental Illness in the Church and School* (Milwaukee: Northwestern, 2016), 1:238.

God confers upon the Christian the identity of being one who is righteous before him.<sup>7</sup> Baptism results in a change of status. As Paul writes in Romans 6, it kills and makes alive. It also transfers the baptized person from the kingdom of darkness into the kingdom of God. “Through Baptism God enters deeply into human life; a separation between life before and the life after takes place.”<sup>8</sup> Nonetheless, for all that baptism bestows, it is not often used in the pastoral care task of Christian identity actualization. Specifically, Christians are often told, “Live out your baptism.” Yet, what this means and how it is to be applied in the context of their daily lives is not very clear. Furthermore, how the actualization of Christian baptismal identity is to be expressed in the various stages on life’s way is also a topic not addressed in any great detail. The task of outlining the pragmatics of pastoral care in terms of identity actualization is, nonetheless, not within the scope of this dissertation. A more fundamental task must first be accomplished. That task is to engage the issues of identity actualization theologically.

It is the thesis of this dissertation that the utilization of Erikson’s developmental theory, which theory has found its way into many books on pastoral care, is theologically defensible within certain limits. It will be shown that the theory can be used in pastoral care in two specific and seemingly contradictory areas when dealing with Christian identity. First, Erikson’s theory, when viewed through the lens of Paul’s theology of baptism in Romans, and especially in the preparatory work Paul does in Romans 1–5, can be used in pastoral care to describe and illustrate the effects, or fruits, of original sin, which has its source in mistrust (lack of trust or faith) in God, and that this leads to a false identity built on the foundation of narcissistic autonomy and the resultant work of self-justification.

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<sup>7</sup> “Being in Baptism is equivalent to being in Christ.” David P. Scaer, *Baptism* Confessional Lutheran Dogmatics 11 (St. Louis: The Luther Academy, 1999), 1.

<sup>8</sup> Edmund Schlink, *The Doctrine of Baptism*, trans. Herbert J. A. Bouman (St. Louis: Concordia, 1972), 46. See also Jonathan D. Trigg, *Baptism in the Theology of Martin Luther* (Boston, MA: Brill, 2001), 166–73.

The second part of the thesis is that Erikson's theory can be utilized faithfully in assisting in the pastoral care work of identity actualization, if, and only if, the concept of identity construction or development is excluded from the basic foundation of Christian identity, which identity is conferred by means of baptism and based upon the finished work of Christ in his death and resurrection. In order to establish this final caveat, the dissertation, while noting the apparent similarity between Paul and Erikson, that is, that trust (faith) is foundational to identity, will demonstrate that the foundation of Christian identity is conferred by God in baptism. The Christian's foundational identity is in the righteousness of faith given in the gospel.

Therefore, this dissertation will demonstrate that, examined through the lens of a biblical foundation of baptism, drawn principally from Paul's Epistle to the Romans, supplemented by First Corinthians, Galatians, Ephesians, and Colossians, Erikson's theory of identity development can legitimately be utilized in the pastoral care work of Christian identity actualization with the following caveats. First, it can be used to describe the effects and fruits of original sin. Second, it can be used to assist a Christian to learn how to express, or actualize, his or her conferred identity, which is given baptism. Third, any concept of development must be avoided when speaking about the Christian's conferred, imputed, alien identity in Christ. This will be demonstrated in chapter 4, as Erikson's theory, presented in chapter 2, is correlated with Paul's baptismal theology in chapter 3.<sup>9</sup> After the above thesis is defended, some implications of the findings of this dissertation will be presented in chapter 5. While that chapter will only begin to discover possibilities, its goal is to encourage further work in the future.

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<sup>9</sup> The scope of this dissertation will be limited to the area of Eriksonian developmental psychology. Increasingly, brain research is revealing the interconnection between psychological and biological aspects of human development. A recent publication which gives a general survey of this research is Allen Nauss, *Implications of Brain Research for the Church* (Minneapolis: Kirk House, 2013). Such research may well bolster Erikson's contention that identity development has not only psychological and social aspects, but is strongly influenced by the somatic.

## The Current Status of the Question

To limit Erikson to the discipline of psychology or psychoanalytic thought is really to misunderstand the monumental change his theory has had on the social sciences and on psychology of religion. True, he was trained as a psychoanalyst. However, Erikson's theory builds upon and yet expands the scope of both Sigmund Freud and Anna Freud, of whom he was an analysand.<sup>10</sup> Partially due to the influence of Anna Freud, who shifted her emphasis from the study of the "id" (*das Es*) to that of the "ego" (*das Ich*),<sup>11</sup> Erikson began to question the "nineteenth century physicalism" of the Freuds, and eventually even Ms. Freud's mechanistic description of defense mechanisms.<sup>12</sup> He expanded the view of human psychological development so that it included three key elements: the somatic (physical being), the psychological; and the social.<sup>13</sup> While this thinking is common today, his innovation was courageous as it brought him into conflict with Anna Freud, who thought of his work as a

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<sup>10</sup> While Erikson was undergoing psychoanalysis with Anna Freud, she was writing *Das Ich und die Abwehrmechanismen* (The Ego and the Mechanisms of Defense) which she published in 1936. Lawrence Friedman, in his authoritative biography of Erikson, writes: "Anna Freud ran several seminars while serving actively as a training analyst. Erik found her published lectures on the technique of child analysis to be 'the only safe technical statement' on the subject. . . . Erik therefore regarded his contact with Anna Freud at the core of his analytic training." Lawrence J. Friedman, *Identity's Architect: A Biography of Erik H. Erikson* (New York: Scribner, 1999), 75.

<sup>11</sup> See Kit Welchman, *Erik Erikson: His Life, Work, and Significance* (Philadelphia: Open University, 2000), 49.

<sup>12</sup> See Friedman, *Identity's Architect*, 88.

<sup>13</sup> Erikson is normally labelled a "Neo-Freudian," since a significant percentage of his work departs from the intrapsychic emphasis of Sigmund and Anna Freud. See Ludy T. Benjamin, Jr., *A Brief History of Modern Psychology* (Malden, MA: Wiley-Blackwell, 2007), 127–32. Much as did Erikson, Heinz Hartmann also understood that a sharp divide between the physiological and the psychological cannot be legitimately maintained. "We reject the customary form of this question: What is biological and what is psychological in the developmental process? We ask instead: What part is congenital, what maturational, and what environmentally determined? What physiological and what psychological changes take place in it? Our psychological method encompasses more than just the processes of mental development. Precisely because the psychological is a part of the biological, under certain conditions our method shed light on physiological developments, particularly on those pertaining to instinctual drives. We can trace the course of these developments, using psychological phenomena as their indicator or symptom." Heinz Hartmann, *Ego Psychology and the Problem of Adaptation* (1937), trans. David Rapaport (New York: International Universities Press, 1958), 34–35.

repudiation of the work of her father.<sup>14</sup> One cannot truly accuse her of a false estimation of the trajectory of Erikson's work. As an example, for her father the sublimation of the instincts (or drives of the id) was culturally necessary, but resulted in neuroses in the individual who had to suppress his id-impulses. The German psychiatrist and psychoanalysis Stavros Mentzos writes: "Es ist frawürdig, ob alle Formen kulurell wertvoller Tätigkeiten aus einer Sublimierung entstehen." Then, referencing Erikson's *Identity: Youth and Crisis*, as well as Winnicott and Matussek, he continues, "Die neuere Kreatitätsforschung auch psychoanalytischer Autoren geht eine ähnliche Richtung."<sup>15</sup>

The heightened concern about personal identity is a modern phenomenon. Erikson, in *Young Man Luther* (1958), sought to connect young man Martin's life crises with the battle between identity confusion and the acquisition of a sense of self. It is highly unlikely that Luther would have been conscious of such a struggle.<sup>16</sup> His *Weltanschauung* was quite different. Nevertheless, Erikson's work opened the door to the psychoanalytic study of history, even of biblical characters.

Erikson, of course, did not work in a vacuum. He was an heir of centuries of Western intellectual thought. Jerrold Seigel remarks:

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<sup>14</sup> Erikson was sensitive to the way the publicity surrounding *Childhood and Society* (1950) ignored those he considered to be his mentors and forerunners. Among these he counted both Freuds, especially Anna Freud, whose 1922 essay "Beating Fantasies and Daydreams" had contributed significantly to developmental theory. See Friedman, *Identity's Architect*, 220. He was also hurt that Anna Freud thought little of *Childhood and Society* and his subsequent writings. See Friedman, *Identity's Architect*, 289.

<sup>15</sup> Stavros Mentzos, *Neurotische Konfliktverarbeitung* (München: Kindler, 1982), 66. "It is doubtful whether all forms of culturally valuable activity arise from sublimation. . . . Recent research on creativity by psychoanalytic authors also have a similar tendency."

<sup>16</sup> "Talk about 'Identity' in the modern sense would have been incomprehensible to our forebears of a couple of centuries ago. Erikson has made a perceptive study of Luther's crisis of faith and reads it in the light of contemporary identity crises, but Luther himself, of course, would have found this description reprehensible if not utterly incomprehensible." Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge, MA: Harvard University, 1989), 28.

Since the time of Descartes and Locke (and less explicitly before, as we shall see), the basis of selfhood in Western culture has been sought primarily along or within three dimensions, ones that are familiar and should be easily recognizable to anyone. We call them the bodily or material, the relational, and the reflexive dimensions of self. The first involves the physical, corporeal existence of individuals, the things about our nature that make us palpable creatures driven by needs urges, and inclinations, and that give us particular constitutions or temperaments, making us for instance more or less energetic, lethargic, passionate, or apathetic. Our selves on this level, including whatever consciousness we have of them, are housed in our bodies, and are shaped by the body's needs. The second, relational, dimension arises from social and cultural interaction, the common connections and involvements that give us collective identities and shared orientations and values, making us people able to use a specific language or idiom and marking us with its particular style of description, categorization, and expression. In this perspective our selves are what our relations with society and with others shape or allow us to be. The third dimension, that of reflexivity . . . derives from the human capacity to make both the world and our own existence objects of our active regard, to turn a kind of mirror not only on the phenomena in the world, including our own bodies and our social relations, but on our consciousness too, putting ourselves at a distance from our own being so as to examine, judge, and sometimes regulate or revise it.<sup>17</sup>

These three dimensions are evident in Erikson's thought. His contribution has been to take the extended period of adolescence, which has become quite long in modern times, and assign to it, especially and in particular, the work of identity formation—a formation which, while still open to some manipulation in later years, is essentially formed during this timeframe. Seigel has noted that “Erikson argued that the problem of human identity becomes especially acute during adolescence, when individuals experience powerful bodily and mental transformations, making it difficult to achieve a stable sense of continuity, both of themselves over time, and between what any individual is for her or himself and what she or he is for others.”<sup>18</sup> This instability is at the core of the “identity crisis.”<sup>19</sup> However, as Seigel notes elsewhere, Erikson teaches that the work of developing individual identity begins in infancy when the child starts to differentiate himself

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<sup>17</sup> Jerrold Seigel, *The Idea of the Self: Thought and Experience in Western Europe Since the Seventeenth Century* (Cambridge: Cambridge University Press, 2005), 5–6.

<sup>18</sup> Seigel, *Idea of the Self*, 16.

<sup>19</sup> Seigel, *Idea of the Self*, 419.

from “the other,” developing first a basic sense of trust and a basic sense of mistrust, and then a sense of personal autonomy.<sup>20</sup>

Erikson’s emphasis on the importance of a sense of identity and the dimensions of its development is supported by the research of Pierre Tapp, Sylie Espardes-Pistre, and Florence Sordes-Ader. They report seven important dimensions: La continuité; l’unité ou la cohérence; la diversité et les territoires identitaires; la séparation, l’autonomie et l’affirmation; l’originalité; l’action et la production d’œuvres; la valorisation ou positivité de soi.<sup>21</sup>

Erikson has also been credited with broadening the theoretical orientation of psychoanalysis. Before him little attention was paid to the positive aspects of the cultural or social milieu. For Freud, the Super-Ego (*das Über-Ich*), while necessary for social life, was the chief contributor to neuroses. Erikson understood the social forces as playing a more positive role in the development of personal identity. His work has also been incorporated into such diverse fields as cultural anthropology, social work, and psycho-biography. Nonetheless, Stephen Mitchell and Margaret Black make the following assessment.

Erikson’s legacy offers one of the most interesting ironies of contemporary psychoanalytic thought. In terms of both the popular culture and related disciplines like history and anthropology, Erikson has been among the most widely read and influential of psychoanalytic authors, yet within the psychoanalytic literature itself he is rarely acknowledged. Erikson always saw his own contributions as simply adding dimensions to existing Freudian thought. Yet Freudian analytic authors had a hard time bridging their traditional emphasis on the intrapsychic instinctual conflict with

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<sup>20</sup> Jerrold Seigel, “Problematizing the Self,” in *Beyond the Cultural Turn: New Directions in the Study of Society and Culture*, ed. Victoria E. Bonnell and Lynn Hunt (Berkeley: University of California Press, 1999), 294–97.

<sup>21</sup> Pierre Tap, Sylie Esparbes-Pistre, and Florence Sordes-Ader, “Identité et stratégies de personnalisation,” in *Bulletin de Psychologie* 50, no. 428 (1997): 186–88. These coincide with Erikson’s concept of identity being composed of a sense of continuity, coherence, diversity of the three aspects of existence (physical; psychological, and social), being distinct from the mass of persons, generativity, and the development of a positive identity as opposed to a mere rejection of that which society rejects as unacceptable.

Erikson's rich sense of the complex relationships between the individual and the surrounding culture. In this sense, Erikson was ahead of his time.<sup>22</sup>

He contributed to this expansion of Freudian theory by pointing not only to his own clinical work but also to Freud himself, especially Freud's *Die Traumdeutung*.<sup>23</sup> Erikson averred that Freud made a major systematic break with this past when he wrote *Die Traumdeutung*. Erikson's argument has been attacked as false by Harry Guntrip, who argues that Erikson misunderstood Freud.<sup>24</sup> This, along with Anna Freud's evaluation of Erikson's writings, may partially account for Erikson's lack of status among many psychoanalytic theorists. Edward Shapiro and Gerard Fromm write:

Erikson made significant contributions to a broad range of disciplines, but the application of his theories to clinical practice has not received proper recognition. Although considered among the group of ego psychologists that transformed psychoanalytic theory in the 1950s and 1960s, Erikson's emphasis on how the individual is inextricably bound to sociocultural and historical forces has broad and largely underdeveloped clinical significance. David Rapaport described Erikson's work as the culmination of ego psychology, the first psychoanalytic theory of the person's relationship to social reality with which the ego is always engaged. Rapaport noted, "[Erikson's] concept of mutuality specifies that the crucial coordination is between the developing individual and his human (social) environment." This concept extends clinical work beyond the boundaries of the individual and opens it to larger scrutiny. From his clinical study of patients, Erikson recognized how the pathology and recovery of patients are linked to how they engage and are engaged by their world.<sup>25</sup>

Nevertheless, Erikson has not been ignored by other writers in the field. In 1978, Daniel J.

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<sup>22</sup> Mitchell and Black, *Freud and Beyond*, 141.

<sup>23</sup> Sigmund Freud, *Die Traumdeutung* (Leipzig: Franz Deuticke, 1900). See Sigmund Freud, *The Interpretation of Dreams*, trans. James Stachey (New York: Basic Books, 1955).

<sup>24</sup> See Harry Guntrip, *Psychoanalytic Theory, Therapy, and the Self* (New York: Basic Books, 1971), 76–77. Guntrip both credits Erikson with broadening the scope of psychoanalysis and criticizes him for mistakenly assigning this change to Freud. He also says that Erikson failed to understand that he has already relinquished a great deal of the foundational underpinnings of Freud's drive theory, while continuing to confess allegiance to the same (84).

<sup>25</sup> Edward R. Shapiro and Gerard Fromm, "Eriksonian Theory and Psychiatric Treatment," in *Comprehensive Textbook of Psychiatry*, 7th ed., ed. Bergamin A. Sadock and Virginia A. Sadock, (Philadelphia: Lippincott, Williams, & Wilkens, 2000), 2:2200.

Levinson built upon Erikson's work in *The Seasons of a Man's Life*.<sup>26</sup> Gail Sheehy's book *Passages*,<sup>27</sup> published two years prior, was actually built upon the research reported in the former. Sheehy updated her work in 1995 with *New Passages: Mapping Your Life across Time*.<sup>28</sup> Carol Gilligan<sup>29</sup> and Joan Borysenko<sup>30</sup> have been among the voices that have engaged Erikson critically, charging that his theory is overly androcentric. Borysenko postulates a significant difference between adolescent girls and boys in their respective stages of affective development. Boys, as they enter late adolescence, which is the beginning of Stage V (Identity vs. Identity Diffusion) for Erikson, begin to negotiate the balance between intimacy and isolation. Girls, according to Borysenko, have already worked through this stage in earlier years. They have mastered intimacy. For them the task is not to lose themselves but to develop their own sense of personal identity apart from others. In other words, Stages V (Identity vs. Identity Diffusion) and VI (Intimacy vs. Isolation) are switched for each sex.<sup>31</sup> This critique, among others, will be addressed in Chapter 2 because there is merit to the concern.

Erikson's work continues to be referenced in books on psychotherapy and psychological theory. Jane Kroger argues that Erikson gives us "the organizing framework" for viewing human lifespan development over the changing stages of life.<sup>32</sup> It is especially at the points of crises in

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<sup>26</sup> Daniel J. Levinson, *The Seasons of a Man's Life* (New York: Ballantine Books, 1978).

<sup>27</sup> Gail Sheehy, *Passages* (New York: Dutton, 1976).

<sup>28</sup> Gail Sheehy, *New Passages: Mapping Your Life across Time* (New York: Ballantine Books, 1995).

<sup>29</sup> Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard University Press, 1982).

<sup>30</sup> Joan Borysenko, *A Woman's Book of Life: The Biology, Psychology, and Spirituality of the Feminine Life Cycle* (New York: Riverhead Books, 1998).

<sup>31</sup> See Borysenko, *Woman's Book of Life*, 73–74.

<sup>32</sup> Jane Kroger, *Identity Development: Adolescence through Adulthood*, 1st ed. (Thousand Oaks: Sage, 2000), 247.

life that significant personal changes occur.<sup>33</sup> One of the strengths of Erikson's perspective is uniting of the psychological with the social environment. "Ego identity requires knowing who you are and how you fit into society."<sup>34</sup> Henry Maier presents three dimensions for viewing development: cognitive; affective; behavioral. He presents Jean Piaget's cognitive theory, Erikson's affective theory, and Robert R. Sears's behavioral theory. In *Three Theories of Child Development*, he discusses each theory and then attempts to demonstrate how each theory coordinates with the other two and can be integrated into an Affect-Behavioral-Cognitive model. While his endeavor is beyond the scope of this dissertation, it is important to note that it is Erikson's model that he uses and not someone else's. In addition, Erikson's theory of identity development is cited repeatedly in *Handbook of Identity Theory and Research*.<sup>35</sup> His theory is also dealt with extensively in both volumes of *The Handbook of Life-Span Development*.<sup>36</sup> These scholars, among others, consider Erikson from a secular perspective. The foregoing demonstrates the weight given to his thought, and gives insight into the seriousness with which his work is still given consideration.

Jack O. Balswick, Pamela Ebstyn King, and Kevin Reimer present a theological perspective in *The Reciprocating Self*,<sup>37</sup> by utilizing Erikson in their theological study of human development. Their book considers issues which go beyond the scope of this dissertation, such as questions of physicalism, dualism and trichotomism in theological anthropology, and how these

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<sup>33</sup> Taylor, *Sources of the Self*, 28.

<sup>34</sup> Raymond Martin and John Barresi, *The Rise and Fall of Soul and Self: A Intellectual History of Personal Identity* (New York: Columbia University Press, 2006), 275.

<sup>35</sup> Schwartz, Luyckx, and Vignoles, *Handbook of Identity Theory*.

<sup>36</sup> Willis F. Overton, ed., *The Handbook of Life-Span Development*, vol. 1, *Cognition, Biology, and Methods* (Hoboken, NJ: John Wiley, 2010); Michael E. Lamb and Alexandra M. Freund, eds., *The Handbook of Life-Span Development*, vol. 2, *Social and Emotional Development* (Hoboken, NJ: John Wiley, 2010).

<sup>37</sup> Jack O. Balswick, Pamela Ebstyn King, and Kevin Reimer, *The Reciprocating Self: Human Development in Theological Perspective* (Downers Grove: InterVarsity Press, 2005).

affect the way one considers lifespan development. Using Erikson's schema, they consider each stage from the viewpoints of social science research and theology. Of concern to these scholars is the lack of a guiding teleology in existing developmental theory. In *The Reciprocating Self*, they take notice of a philosophical shift in the foundation of theological anthropology. The shift is from the Aristotelian concept of substance to the concept of relationality in Trinitarian theology. The self, as they describe it, is a reciprocating entity engaging "fully in relationships with another in all its particularity."<sup>38</sup> Therefore, for them, the *imago dei* is a relational term. It is relationality that determines identity. One is who one is based on one's relation to others, and to "the Other," as well as to one's own self. Rather than the *imago dei* being in some sense a substantial likeness (such as spirit) or an ethical quality (such as holiness<sup>39</sup>), it is a reflection of the perichoretic relationship between the divine persons of the Holy Trinity.

Theirs is a theology of relationality drawing from the works of men such as Karl Barth, Dietrich Bonhoeffer, Stanley Grenz, and John Zizoulis. However, they do not attempt to build an exegetical foundation for the development of human teleology, which they describe as God's intention for human identity development as becoming "particular beings in relationship with the divine and the human other."<sup>40</sup> An exegetical foundation for Christian identity development based on Paul's baptismal theology would significantly bolster their argument.<sup>41</sup>

Donald Capps integrated Erikson's framework into many of his writings and courses. His

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<sup>38</sup> Balswick, King, and Reimer, *Reciprocating Self*, 21. Italics in the original.

<sup>39</sup> The term "holiness" is used here rather than "righteousness," because it will be argued later in the dissertation that "righteousness" is a relational as well as an ethical term.

<sup>40</sup> Balswick, King, and Reimer, *Reciprocating Self*, 49.

<sup>41</sup> The connection between the doctrine of the Holy Trinity and baptism as reflected both in the revelation of the three divine persons in the baptism of Jesus (Matt. 3) and the commission to make disciples by baptism "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19), seems clear to this writer. The formula for baptism, resulting in a change of identity into a disciple of Jesus, is Trinitarian and arguably relational, in that the relationship between the baptized and Jesus is that of teacher to disciple. However, Balswick, King, and Reimer do not address this.

writings, however, have been aimed at appropriating Erikson into pastoral care work rather than rigorously critiquing the foundations. Thus, while his books have been helpful to many, they also would have been bolstered by a more robust dialogue between Erikson and exegetical theology. The same holds true for Gary R. Collin's guide for Christian counseling.<sup>42</sup> Siang-Yang Tan,<sup>43</sup> Mark R. McMinn and Clark D. Campbell,<sup>44</sup> Robert C. Fuller,<sup>45</sup> Matthew Linn, Sheila Fabricant, and Dennis Linn,<sup>46</sup> and Stanton L. Jones and Richard E. Butman<sup>47</sup> all reference Erikson's theory, use it to describe human development, yet also fail to give it a substantial theological critique.<sup>48</sup>

While Erikson continues to be referenced in the area of lifespan development, little from a Christian perspective, and virtually nothing from a Lutheran perspective, has been done to determine the theological validity of his theory or, having approved some or all of his theory, to discover how an Eriksonian perspective might enrich a robust pastoral theology of identity. Pastoral theology that is not based upon a solid theological foundation will likely run counter to the gospel and hurt people spiritually in the long run. Therefore, this dissertation seeks to provide a theological critique of Erikson's theory in light of Pauline baptismal theology. This will be accomplished by grounding this theological critique in solid exegesis, and demonstrating how Erikson's theory of identity development, with some corrections and adjustments, can assist the work of pastoral care in terms of Christian identity actualization. The "Methodological

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<sup>42</sup> Gary Collins, *Christian Counseling: A Comprehensive Guide*, 3rd ed. (Nashville: Nelson, 2007).

<sup>43</sup> Siang-Yang Tan, *Counseling and Psychotherapy: A Christian Perspective* (Grand Rapids: Baker Academic, 2011).

<sup>44</sup> Mark R. McMinn and Clark D. Campbell, *Integrative Psychotherapy: Toward a Comprehensive Christian Approach* (Downers Grove: InterVarsity Press, 2007).

<sup>45</sup> Robert C. Fuller, *Religion and the Life Cycle* (Philadelphia: Fortress, 1988).

<sup>46</sup> Matthew Linn, Sheila Fabricant, and Dennis Linn, *Healing the Eight Stages of Life* (New York: Paulist Press, 1988).

<sup>47</sup> Stanton L. Jones and Richard E. Butman, *Modern Psychotherapies: A Comprehensive Christian Appraisal*, 2nd ed. (Downers Grove: InterVarsity Press, 2011).

<sup>48</sup> In fairness, since these scholars are not exegetes, this may be asking for more than they are able to provide.

Procedures” section below outlines the systematic process to be followed to demonstrate this thesis.

### **The Dissertation in the Context of Current Scholarship**

Lutheran Church—Missouri Synod (LCMS) pastoral theology has tended in recent years to shy away from integrating findings of secular psychology into the framework of pastoral care. The discussion for the Missouri Synod begins with C. F. W. Walther’s *Pastoraltheologie*<sup>49</sup> (First Edition: 1872) which predates the rise of psychotherapy in pastoral theology. It is not possible to know for certain what Walther’s attitude toward the discipline would have been. Certainly he would have rejected the reductive physicalism that undergirds Freud’s psychoanalytic theory. However, he did teach that pastoral care involves more than merely preaching to people. “Pastoraltheologie ist der von Gott verliehene (θεόδοτος), durch gewisse hilfsmittel erlangte (acquisitus) praktische habitus der Seele, vermöge dessen ein Kirchendiener befähigt ist, alle Verrichtungen wie ihm als solchen zukommen”<sup>50</sup> These words indicate that Walther appreciated that other disciplines are to be incorporated into the practice of soul care.

J. H. C. Fritz, perhaps following the suggestion of Walther that auxiliary means are appropriate in pastoral theology, wrote about the cure of souls in *Pastoral Theology* (1932). He states that a general theological anthropology is not sufficient. “A pastor . . . must also know how to diagnose and treat the *peculiar* spiritual conditions of an *individual* soul.”<sup>51</sup> While the sinful heart is the root cause of all problems within people, there are secondary causes which manifest

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<sup>49</sup> Carl Ferdinand Wilhelm Walther, *Amerikanisch-Lutherische Pastoraltheologie*, 5th ed. (St. Louis: Concordia, 1906).

<sup>50</sup> Walther, *Pastoraltheologie*, 1. “Pastoral theology is the God-given practical *habitus* of the soul, obtained through certain auxiliary means, by virtue of which a minister of the church is gifted to carry out everything that comes his way.”

<sup>51</sup> John H.C. Fritz, *Pastoral Theology*, Concordia Classic (St. Louis: Concordia, 2000), 184.

sin in particular ways. These include: heredity; psychosomatic influences; fixed habits; various temperaments; hysteria in women; and the “twenty-two large groups and types of mental diseases” listed by the American Psychiatric Association in his day. He does add this caveat: “Of course a modern psychiatrist who denies the fact that sin is the source of all evil in the world, and especially also of demoniac possession, should not be consulted,”<sup>52</sup> thereby acknowledging the challenge faced by any practical theologian who desires to attempt some integration between psychology and theology.<sup>53</sup> Concern with identity development, at least as it concerns people today, does not appear to have been a concern at this point in the history of Lutheran pastoral care.

Concordia Publishing House published *What, Then, Is Man? A Symposium of Theology, Psychology, and Psychiatry*<sup>54</sup> in 1958. This is a serious attempt at a revised correlational dialogue between the disciplines. The first edition of Erikson’s *Childhood and Society* had appeared eight years before. The second edition would see the light of day three years later. Although *What, Then, is Man?* does not reference Erikson, concerns about the philosophical presuppositions of psychologists are raised. *What, Then, Is Man?* lists three areas of concern: determinism, materialistic monism, and intersubjective confirmability. The authors aver that determinism undergirds the teaching of Sigmund Freud. Since Erikson was trained as a Freudian psychoanalyst, if their assertion is true, the degree to which his schema exhibits determinism must be investigated. Materialistic monism, otherwise known as “Reductive Physicalism” avers that there are no supernatural forces at work. This provides an atheistic framework within

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<sup>52</sup> Fritz, *Pastoral Theology*, 210–11.

<sup>53</sup> Bruce Hartung argues that Fritz’s writings are not sufficiently studied today within The Lutheran Church—Missouri Synod and that “we would do well to study him more.” Bruce Hartung, “Dean J. H. C. Fritz and the (Lifelong) Formation of Pastors,” *Concordia Journal* 40, no. 1 (2014): 45.

<sup>54</sup> Paul Meehl, *What, Then, Is Man? A Symposium of Theology, Psychology, and Psychiatry*, Graduate Study 3 (St. Louis: Concordia, 1958).

psychology. Erikson, especially under his wife's influence, was not antagonistic to a form of Protestant Christianity and was influenced by his mother (a Jew who read and introduced her son to Kierkegaard).

Part of the appeal of Erikson for pastoral care and counseling is his positive attitude toward Christianity. Hettie Zock comments on Erikson's relation to Christian religion.

Having summed up the more formal characteristics of Erikson's concept of religion, with regard to content, it can be said to rely heavily on the *Christian religion*. As we have regularly seen up to now, Erikson frequently draws his psychological terminology from the Christian religion. The motto of the immortal identity 'die and become' as well as the golden rule have a Christian character. Furthermore, it is no coincidence that it is mostly Christian religious figures in whom Erikson has found a strong sense of I: Jesus, Luther, Kierkegaard, and Thomas Jefferson. Besides there is the Jew Einstein, who grew up in a Christian milieu, and the Hindu Gandhi, who was deeply influenced by the sermon on the mount. Moreover, Erikson points—rightly or wrongly—to the similarities between satyagraha and Jesus' teachings. It is true that Erikson never says that the representation of the meeting with an Ultimate Other is the exclusive property of the Christian tradition. However, it can be rightfully argued that Christian tradition is in some way normative for Erikson.<sup>55</sup>

Zock's evaluation of Erikson's positive attitude towards Christianity is corroborated by Walter Capps.

Erik Erikson contributed toward increased understanding of religion by providing documentation and illustration of how individuals construct worldviews. Admittedly, this sounds simplistic, but there is a particular point to be made. Sigmund Freud himself explored the relationship between psyche and culture in such well-known studies as *Civilization and Its Discontents* (1930), *Moses and Monotheism* (1939), and *The Future of an Illusion* (1927), and elsewhere, while many writers and theoreticians, influenced by Freud, pushed the psyche-and-culture tandem even further in their analyses of the manner in which Western culture is a product of collective neurosis or psychoses or of failed exchanges within psychological reality. But, to my knowledge, no one prior to Erik Erikson had undertaken to explain these matters in specific individual and historical terms.<sup>56</sup>

The third concern of *What, Then, Is Man?* is intersubjective confirmability, which restricts

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<sup>55</sup> Hettie Zock, *A Psychology of Ultimate Concern: Erik Erikson's Contribution to the Psychology of Religion*, 2nd ed. (Amsterdam: Editions Rodopi B.V., 2004), 115–16.

<sup>56</sup> Walter H. Capps, "Erik Erikson's Contribution toward Understanding Religion," in *Ideas and Identities: The Life and Work of Erik Erikson*, ed. Robert S. Wallerstein and Leo Goldberger (Madison, CT: International Universities Press, 1998), 70–71.

“discourse to propositions that can be confirmed or disconfirmed... by appeal to empirical evidence which we can all obtain at will.”<sup>57</sup> While this is sound science, it does preclude any influence upon the subject matter by religious texts, thereby prohibiting meaningful dialogue.<sup>58</sup> As texts are examined, these three presuppositions will require serious consideration. Rick Marrs states that the in-depth scholarship of this work “had a formative influence on many non-LCMS evangelicals who expanded the Christian counseling and psychology movement in the 1970s.”<sup>59</sup> Yet it appears to be buried in obscurity among many Missouri Synod Lutherans.

*The Pastor at Work* is a collaborative work, published by Concordia Publishing House in 1960.<sup>60</sup> Chapter 13, “Pastoral Care of the Sick,” by Edward J. Mahnke and Chapter 17, “The Pastor and the Burdened Soul,” by Edwin A. Nerger both reference secular and pastoral psychology texts in their chapter bibliographies. Thus it appears that from at least the 1930s through the 1960s, The Lutheran Church—Missouri Synod attempted in some manner to integrate the field of psychotherapy with that of pastoral care. Nevertheless, the concept of identity development is not a central theme in *The Pastor at Work*.

The 1990 edition of *Pastoral Theology*, edited by Norbert H. Mueller and George Kraus, has a dearth of information related to such integration. The events of the late 1960s and 1970s in the LCMS, especially concerns about the effects of modernism on theology, might account for this. Nevertheless, such an investigation is also outside the scope of this dissertation.

In 1994, Concordia Publishing House published *Pastoral Care under the Cross* by Richard

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<sup>57</sup> Meehl, *What, Then, Is Man?* 85.

<sup>58</sup> For a recent discussion of the intersection between Christian theology and science, see “In Christ All Things Hold Together: The Intersection of Science and Christian Theology.” A Report of the Commission on Theology and Church Relations (CTCR) of The Lutheran Church—Missouri Synod. St. Louis, February 2015. A fuller discussion of this dialogue, including this CTCR document, see Chapter 4 of this dissertation.

<sup>59</sup> Rick Marrs, “Christian Counseling: The Past Generation and the State of the Field,” *Concordia Journal* 40, no. 1 (2014): 31.

<sup>60</sup> William H. Eifert, *The Pastor at Work* (St. Louis: Concordia, 1960).

C. Eyer.<sup>61</sup> In chapter 5, “Crossing the Years: The Elderly,” Eyer makes extensive use of Erikson’s developmental schema and writes about identity development. However, this book, as is true for many others, does not attempt to critique Erikson from a theological perspective or explore in depth its connection to baptism. Eyer’s use of Erikson is pragmatic and functional.

In 2007, Concordia Publishing House released *Lutheran Service Book Pastoral Care Companion*.<sup>62</sup> In the Introduction, the commission members distinguish between “ordinary pastoral care” and “extraordinary pastoral care.” They state: “While recognizing the place of extraordinary forms of pastoral care, the agenda attends to the ordinary.”<sup>63</sup> However, the agenda, while acknowledging the existence of “extraordinary pastoral care” appears quickly to dismiss it. The agenda states: “The wise pastor will know when others must be summoned to care for physical or psychological maladies. . . . [The] pastor will devote himself to spiritual care—the care of the soul.”<sup>64</sup> This statement could, and has been, understood to mean that pastoral care in The Lutheran Church—Missouri Synod has a very narrow focus and that pastors ought to eschew pastoral counseling. The narrowly focused goal of pastoral care, as stated in the *Lutheran Service Book Pastoral Care Companion*, is “nothing less than the faith confessed in the conclusion of the Apostles’ Creed: ‘I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting.’”<sup>65</sup> Not only is it “nothing less than,” some LCMS pastors clearly understand it to be nothing *more* than this.<sup>66</sup> Such a narrowed description of pastoral care is not

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<sup>61</sup> Richard C. Eyer, *Pastoral Care under the Cross: God in the Midst of Suffering* (St. Louis: Concordia, 1994).

<sup>62</sup> The Lutheran Church—Missouri Synod Commission on Worship (COW), *Lutheran Service Book Pastoral Care Companion* (St. Louis: Concordia, 2007).

<sup>63</sup> COW, *Pastoral Care Companion*, ix.

<sup>64</sup> COW, *Pastoral Care Companion*, ix.

<sup>65</sup> COW, *Pastoral Care Companion*, xi-xii.

<sup>66</sup> An example of this attitude can be found in a blog post by LCMS pastor Tim Rossow on “The Brothers of John the Steadfast” website: “It is not the proper role of the pastor to teach the active righteousness of children,

thick enough for real parish practice. Parishioners more often avail themselves of their pastor for “extraordinary pastoral care” more than they do for confession and absolution. They look to him and other church workers for advice and perspective in a multitude of lifecycle crises, including the question, “Who am I?”

In *The Genius of Luther’s Theology*, Robert Kolb and Charles Arand write, “Every age brings with it a predominant set of beliefs about what it means to be human and how to live out that humanity. Each configuration of the human being also brings with it an analysis of the ailments that beset human life along with a proposal of a set of cures that are needed.”<sup>67</sup> These two sentences state both the reality and the challenge of this dissertation’s endeavor. The Greeks used philosophy. Ancient Israel used Torah and wisdom literature. Ever since the Enlightenment, science has been looked to as the predominant and determinative source of knowledge. The issue with scientific explanations is not with science proper; it is rather scientism. “Scientism is a philosophical handmaiden of materialism. While materialism is a metaphysical claim (about what exists), scientism is an epistemological claim (about what we can know). In its strong form,

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parenting, ruling, etc. This is the role of fathers, rulers, and others as a left hand kingdom activity. When the left hand kingdom becomes too prominent in the church we get sermon series on money-management, parenting skills, and good sex, all of which are favorites of the Evangelical crowd. The pastor’s role is to preach the law to repentance and the speak forgiveness where there is repentance. Of course, there will be some teaching on being a good parent, ruler, etc. as Luther does in the Large Catechism but this does not rise to the level of new major Lutheran motif.” While Rossow may appear to allow for preaching such as Caemmerer outlined, an earlier paragraph, in which he attacks the emphasis on “two kinds of righteousness,” as taught now by Charles Arand, Joel Bierman, and Robert Kolb, among others, makes it clear that his goals of preaching are quite narrow. “The two kinds of righteousness is the topic of a sermon by Martin Luther in 1518. It was seized upon by a few professors from the St. Louis seminary a few years ago as a potential new theological motif that could rival and maybe even supplant the law/gospel motif. As best I can tell, the seed for this this new impetus for the two kinds of righteousness was planted by Robert Kolb and watered by Chuck Arand . . . . An over emphasis on the two kinds of righteousness diminishes the prominence of the law/gospel dichotomy. In the law/gospel dichotomy, we hear the law to be convicted of our sin and we need the gospel to raise us to new life in Christ. It is that freedom from the law that is the fundamental thing of the Christian faith. Biermann and others are emphasizing the two kinds of righteousness in order to make the law and living in accordance with it the fundamental thing of the Christian faith.” See: <http://steadfastlutherans.org/2009/09/two-kinds-of-righteousness-theological-fad-or-helpful-paradigm-news-from-the-nid-south-region-pastors-conference-by-pr-rossow/> accessed August 25, 2015.

<sup>67</sup> Robert Kolb and Charles P. Arand, *The Genius of Luther’s Theology: A Wittenberg Way of Thinking for the Contemporary Church* (Grand Rapids: Baker, 2008), 23.

scientism asserts that materialistic science is the only means of *knowing* what is real.”<sup>68</sup>

Nonetheless, scientism should not be a reason for Christians to jettison science.<sup>69</sup> Nor should this be a reason not to seek a mutual understanding of the human condition. An honest, productive, mutually beneficial dialogue with the social sciences can be of immense value to pastoral theology and possibly also to systematics and exegetical theology as well. A model for the interaction between theology and science is found in “In Christ All Things Hold Together: The Intersection of Science and Christian Theology,” a report of the Commission on Theology and Church Relations of The Lutheran Church—Missouri Synod.<sup>70</sup>

The social sciences seek to describe the human condition in language appropriate to the various sub-disciplines within its purview. Theology also is concerned with the human condition, prelapsarian, lapsarian, regenerated, and after the Parousia. The theological study of the human being is known as ‘theological anthropology’.<sup>71</sup> An honest dialogue must first allow each

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<sup>68</sup> “In Christ All Things Hold Together,” 78.

<sup>69</sup> This is not to say that some “science” ought not to be rejected. However, the reasons for rejecting it must be made clear. One of the challenges for a Christian of working with Erikson is his adherence to Darwinian evolution, as did Sigmund and Anna Freud. Evolutionary psychology is quite popular at present. It is assumed in the secular academy, as well as in seminaries such as Princeton Theological Seminary. It aims to explain all human psychological affects (as well as cognitive processes and behaviors) as evolutionary adaptations. This applies to religion and religious faith as well. This aspect of Erikson cannot be ignored. As will be shown in chapter 3, Paul assumes a historical Adam. Chapter 2 will wrestle with how significant Erikson’s evolutionary presuppositions affect his theory and whether they render it fatally flawed. It is part of the defense the thesis of this dissertation that it does not. An excellent discussion of the degree of concord and conflict that exist between science, religion, and naturalism is found in Alvin Plantinga, *Where the Conflict Really Lies*, (Oxford: Oxford University Press, 2011), especially for the current subject, see pp. 129–61. The argument for the neurotic basis of religious faith is famously described in Sigmund Freud, *Totem and Taboo*, trans. James Strachey (New York: Norton, 1950) and *The Future of an Illusion*, trans. James Strachey (New York: Norton, 1961). A more positive view of religion and religious faith, from a psychoanalytic writer, is Ana-Marie Rizzuto, *The Birth of the Living God: A Psychoanalytic Study* (Chicago: University of Chicago Press, 1979). Rizzuto does not reject a Freudian foundation, but rather seeks to describe missing pieces in Freud’s conception of religious experience. She avers that Erickson made “an important addition to Freud’s location of the critical moment of religious antecedents” (38) in the first stage of human development in which the developmental crisis results in the dialectic between basic trust and basic mistrust. This will be explored further in chapter 2.

<sup>70</sup> “In Christ All Things Hold Together.”

<sup>71</sup> See F. LeRon Schults, *Reforming Theological Anthropology: After the Philosophical Turn to Relationality* (Grand Rapids: Eerdmans, 2003), 11; Richard Lints, “Theological Anthropology in Context,” in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark Talbot (Grand Rapids: Eerdmans, 2006),

discipline to speak with its own vocabulary and grammar, within its appropriate sphere. The terminology and meaning of those words must next be translated in such a way that true communication can occur. (Of course, the saying “*taduttore, traditore*” reminds us that a one-for-one exchange of ideas is limited by the semantic domain of each language.) This dissertation presents Erikson’s theory (chapter two), Paul’s baptismal theology drawn principally from his Epistle to the Romans (chapter three), and then notes points of convergence and divergence, before evaluating Eriksonian theory in light of Paul’s teaching, in chapter 4. This work must first be done before any attempt is made to determine the implications for the task of pastoral care in identity actualization, some of which will be explored in chapter 5.

Mutual dialogue must take seriously each discipline. This means that Erikson’s theory of identity development must be given a fair hearing. He must be allowed to speak. Our first task is to achieve understanding. Without this, no worthwhile critique or evaluation is possible. Points of convergence and divergence must be discerned. Areas where one discipline supplements the other are to be explored and mined for what they are worth. Finally, before any conclusion can be arrived at, a hierarchy of authority must be established and clearly presented. Herein, a theological anthropology drawn from the Scriptures and the Lutheran Confessions will be used as the control and arbiter between disputes.

Although few LCMS theologians have made significant use of Erikson, and when they have done so they have not provided a solid theological foundation for such appropriation, outside of LCMS circles the Lutheran (ELCA) practical theologian Donald Capps made extensive use of Erikson’s model.<sup>72</sup> However, like Eyer of the Lutheran Church—Missouri Synod, he never critiqued it from either a biblical or theological perspective. Similarly, LeRoy

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<sup>72</sup> Donald Capps, *Life Cycle Theory and Pastoral Care* (Minneapolis: Fortress, 1983), serves as an example.

Aden<sup>73</sup> follows Erikson's model without critique. This dissertation provides such a critique by means of exegetical work on Paul's baptismal theology and a dialogue between both disciplines. In reality, Eyer's, Capps's and Aden's appropriations belong under the heading of the Reception History of Erikson in practical theology. They are not true dialogues; neither are they critiques.

This dissertation recognizes a void that exists in Lutheran practical theology in engaging Erikson biblically and theologically. It critiques Erikson's theory of identity development using a Lutheran Confessional approach.<sup>74</sup> It also examines Erikson's model, in a faithful and disciplined manner, in relation to Paul's theology of baptism, and brings Paul and Erikson into theological dialogue. The goal is to describe identity development in a manner that does justice to both theology and Eriksonian theory, so that further work based upon this examination might be done with confidence in its theological validity. The goal will be met in chapter 4. Finally, three preliminary implications will be presented in the final chapter, to stimulate future work.

### **The Methodological Procedure to Be Employed**

Two principle approaches characterize all research and interaction between the disciplines. In the realm of biblical and theological inquiry a Lutheran Confessional approach will be in operation throughout. James Voelz briefly describes such an approach.

**First, Christ must remain at the center of the picture as the touchstone for the whole. . . . Second, all of the passages of the Scriptures (a) must hang together exegetically as a whole** (the principle of **coherence**), that is, all the passages must be able to be accounted for and must relate to one another in a matrix; and (b) **must be exegetically defensible within their own Scriptural contexts** (the principle of **integrity**), that is, all the texts must be able to be matrixed without compromising the integrity of any individual passage under discussion. Furthermore, these principles are related to one another. We might liken their relationship to a constellation that

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<sup>73</sup> LeRoy Aden, "Faith and the Development Cycle" *Pastoral Psychology* 24, no.3 (1976): 215–30.

<sup>74</sup> James W. Voelz, *What Does This Mean? Principles of Biblical Interpretation in a Post-Modern World*, 2nd ed. (St. Louis: Concordia, 2003), 348–61.

consist of a binary star system (= coherence-integrity principles) that orbits around a third main sequence star (= Christological principle).<sup>75</sup>

One significant strength of this approach, among others, is that it will serve as a referee as the attempt to glean psychological identity development data from the exegetical and theological tasks.

A revised correlational dialogue between theology and Eriksonian theory will characterize the methodology of this dissertation. An extremely helpful resource for carrying out the task in the practical theology arena of theology and culture<sup>76</sup> is Gordon Lynch's *Understanding Theology and Popular Culture*.<sup>77</sup> It is his contention that theologians should study culture for at least four reasons. Culture can be studied to understand how it shapes religious belief and activities among a population. It can be studied to investigate how culture serves religious functions. It can be viewed in such a way so as better to approach the missiological task Christ has given to the church. Finally, as Lynch explains, cultural texts and practices can serve "as a medium for theological reflection."<sup>78</sup> This fourth approach is the major emphasis of this dissertation.

Beyond these four main approaches, or reasons for studying the intersection of theology and culture, four conversational approaches exist. What Lynch calls an "applicationist approach" subjects culture "to a critique on the basis of fixed theological beliefs and values. . . . A basic assumption of this approach is that it is possible to identify core theological truths from a particular source (e.g., the Bible or Church tradition) and then apply these critically to the beliefs

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<sup>75</sup> Voelz, *What Does This Mean?* 353. (Emphases in the original)

<sup>76</sup> This dissertation is written in partial completion of the requirements for the Ph.D. in Theology with a concentration on Theology and Culture. In the phraseology of cultural studies, the cultural artifact being studied is Erik H. Erikson's theory of identity development. The theological element will be drawn from exegetical theology.

<sup>77</sup> Gordon Lynch, *Understanding Theology and Popular Culture* (Malden, MA: Blackwell, 2005).

<sup>78</sup> Lynch, *Understanding Theology*, 21.

and values of popular culture.”<sup>79</sup> While a Lutheran Confessional approach certainly has fixed core truths which cannot be compromised, a weakness to this approach, especially if it is uninformed by other approaches, is a failure truly to investigate the cultural artifact on its own merits and for its own ability to convey elements of truth, value, and purpose. It generally prohibits meaningful engagement with the culture, including the sciences. In this conversational approach, communication is unidirectional—theology to culture.

A second conversational approach is labeled “correlational.” This approach characterizes the work of Paul Tillich.<sup>80</sup> This approach is characterized by “*correlating* the questions raised by contemporary culture with *answers* revealed through religious tradition.”<sup>81</sup> This approach appears to provide a safety net for theology. Culture is studied so as to understand its questions and failings. Theology comes and provides the solution. However, hidden within this approach is the assumption that theology has answers to all questions raised within culture and that culture has no ability to challenge theology to think deeply about both prior assumptions, the impact of the cultural milieu on theology, or even to ask theology whether such formulations are right or wrong.

A revised correlational approach “envisions a more complex conversation involving questions and answers from both culture and tradition.”<sup>82</sup> This approach acknowledges the unique contribution each field of inquiry brings to the table as the human condition is discussed,

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<sup>79</sup> Lynch, *Understanding Theology*, 101.

<sup>80</sup> For example: “Theology must use the immense and profound material of the existential analysis of all cultural realms, including therapeutic psychology. But theology cannot confront it by simply accepting it. Theology must confront it with the answer implied in the Christian message. The confrontation of the existential analysis with the symbol in which Christianity has expressed its ultimate concern is the method which is adequate both to the message of Jesus as the Christ and to the human predicament as rediscovered in contemporary culture. Paul Tillich, *Theology of Culture* (Oxford: Oxford University Press, 1959), 49.

<sup>81</sup> Lynch, *Understanding Theology*, 102. (Italics in the original)

<sup>82</sup> Lynch, *Understanding Theology*, 103.

debated, and described. Below, in the description of the focus of the research in chapter 4, five views of the way theology and psychology do or do not interact is discussed in greater detail. There is an intimate connection between these various views and the conversational approaches now being described. The revised correlational approach takes the position that such dialogue is a two-way street. This does not, however, require the findings to be of equal weight. As already stated above, a Lutheran Confessional approach will be the arbiter between any irreconcilable differences. There is plenty of room for mutual edification between the two fields of inquiry as they interact in dialogue. Nevertheless, when psychology contradicts biblical theology, it is time for it to defer to the higher authority.

A fourth conversational approach is that of “praxis.” Lynch states that this approach very much characterizes the *modus operandi* of liberation theology. It is committed “to critiquing religious and cultural beliefs and practices on the basis of their ability to promote liberation and well-being.”<sup>83</sup> This approach, while it claims to treat each discipline as equal partners, looks to the results of religious and cultural beliefs and practices and judges them on humanistic terms. While practical theology is concerned about the lives of people, this approach will not characterize the conversational approach of this dissertation, since the primary goal is to theologially evaluate Erikson’s theory in light of Pauline baptismal theology.

Details of the research methodology for each step along the way are presented in the subsections below.

#### Focus of Chapter Two: Erikson’s Developmental Theory

The research methods to be employed are literature review and exegetical study. The literature review will include several biographies on the life and work of Erikson and journal

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<sup>83</sup> Lynch, *Understanding Theology*, 104.

articles within which he provides autobiographical material. The main focus will be on his books and journal articles which explicate his theory. Both sources are necessary in order to ascertain the influence of his life story on the development of his Life Cycle theory and on the corpus of his writings.<sup>84</sup> Furthermore, in order to understand the ontogenesis of his thought processes, appropriate writings of Sigmund Freud, Anna Freud, and Joan Erikson will be explored.

Following a general overview of Erikson's developmental theory, which will orient the dissertation within his overall scheme of development, the dissertation will focus tightly on his theory of identity development. Three factors will be explored in this chapter, as well as provide the overall structure for examining both Erikson's theory and Paul's baptismal theology. These three factors are the somatic, the psychological, and the social dimensions of identity development.

Identity development, according to Erikson, while the chief affective work of adolescence, begins in infancy and extends even to life's end. Therefore, the stages that precede adolescence and those that follow must be considered in this study. François Marty states: "Pour Erikson, il y aurait continuité de l'enfance à l'âge adulte dans les processus en jeu concernant l'identité et l'identification, la société jouant un rôle capital dans mesure où elle permettrait à l'adolescent d'intégrer les exigences sociales en franchissant différentes étapes structurantes pour son evolution."<sup>85</sup> The concept of the development of identity runs throughout his theory, even though

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<sup>84</sup> The influence of Lynch's book on the methodology of this dissertation is hereby acknowledged. He recommends that a revised correlational approach include, in so far as is possible, author-centered, text-based, and ethnographic study. The latter can also be understood to involve reception history and how texts have been applied. It is a basic assumption of this dissertation, which will be born out in chapter 2, that to understand Erikson's theory, his life is as important as his writings. The man and the texts are inseparable. Since Erikson is not a creature of the distant past, author-centered study is feasible and profitable.

<sup>85</sup> "For Erikson, there is continuity from childhood to adulthood in the processes involving identity and identification, with society playing a key role in so far as it will allow the adolescent to integrate social requirements as he crosses through different stages, structuring its evolution." François Marty, "Identité et identification à l'adolescence," *Bulletin de Psychologie* 50, no. 428 (1997): 164.

the stage to which it is principally applied is, in his writings, that of adolescence.<sup>86</sup> Therefore, without consideration of the other stages and their connection to identity development a true understanding of his theory of identity would not be possible.

### Focus of Chapter Three (First Task): Pauline Baptismal Theology

Textual research will first include exegetical study of relevant texts, focusing primarily on Paul's Epistle to the Romans. In order to supplement and shed light upon this study of Romans, pertinent texts within the Pauline corpus, especially statements related to baptism in First Corinthians, Galatians, Ephesians, and Colossians will be included.

Romans 7 includes an extensive autobiographical section. Paul's use of "I" and the struggle of the "I" with sin, and the commission of sins that is not understood by the "I," points to the importance of clearly understanding one's true self, one's true identity as a Christian "in Christ." The exegetical work on Romans begins with a survey of the identity-related issues which are found in Romans 1–5.<sup>87</sup> Identity, before and after faith in Christ, will be examined. Next, a close examination of Romans 6 provides the foundation for baptismal identity before entering Romans 7, in which the struggle for true identity is vividly described. This leads to Romans 8, in which identity remains an important concern. Romans 9–11 assist in the discussion of the relationship between ethnic identity and Christian identity. The remaining chapters of Romans provide examples of how baptismal identity is expressed in the ethical life.<sup>88</sup>

It is hardly possible to understand the complexity of Paul's anthropology or his baptismal

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<sup>86</sup> The central importance of the development of identity is reflected in the fact that his biographer, Lawrence Friedman, titled his book about Erikson's life, *Identity's Architect*.

<sup>87</sup> The debate about whether Romans 5 belongs with the preceding chapters or with Romans 6–8 is not an issue for this dissertation. It is granted that Romans 5 is pivotal and it will be treated as such.

<sup>88</sup> Throughout the study of Romans, special attention will be given to the term *δικαιοσύνη* (righteous). The term is not merely an ethical term. It describes a right relationship to another. The connection between this right relationship and the relationality aspects of identity, especially to God (the "Other") is important for identity, especially as it is developed in the social (interpersonal) sphere.

theology without including consideration of Paul's use of the creation accounts in Genesis<sup>89</sup> and of the wisdom literature of the Old Testament.<sup>90</sup> Nevertheless, due to space requirements these will be appropriately examined only as they are suggested by the Pauline texts under study.

Secondary sources which deal with Paul's anthropology and his theology of baptism as necessary will be included in the research and discussion so as to develop a thick description of biblical anthropology, which can inform the study of the development of identity.

### Focus of Chapter Three (Second Task): Christian Identity in Paul's Baptismal Theology

This area of research, which will narrow the focus to Paul's teaching concerning Christian identity, may begin to cause some readers concerns about any psychologizing of Paul's writings and of the apostle himself. Yet without the research contained in this section the thesis cannot be proved. This section explores scholarly research into Paul's anthropological terms, psychological aspects of his theology, and his understanding the structure of the human being. A somewhat dated study by W. David Stacey<sup>91</sup> explores the Greek, Hebrew, and Pauline views of man. Despite its date, his study of the terms soul, spirit, flesh, body, heart, mind, conscience, and "the inward man" is a good starting point. Robert Jewett's study of Paul's anthropology in relation to conflict settings<sup>92</sup> brings to light many terms that otherwise might be passed by without thought. Gerd Theissen draws our attention to the interface between Pauline anthropology and

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<sup>89</sup> Romans 5 includes a detailed theological argument on death, based on the Genesis 3 account of the fall into sin. This sets the stage for the Christian's participation in the death and the resurrection of Jesus Christ in the next chapter.

<sup>90</sup> For example, other than a likely reference to Ecclesiastes in Rom. 3:10, Paul's statement, τῇ γὰρ ματαιότητι ἣ κτίσις ὑπεράγῃ (for the creation was subjected to futility) in Rom. 8:20 and his description of life in a fallen world elude to the הכל הבל (all is futility) in Eccles. 1:2. The Septuagint translates הבל as ματαιότης throughout Ecclesiastes.

<sup>91</sup> W. David Stacey, *The Pauline View of Man: In Relation to Its Judaic and Hellenistic Background* (London: MacMillan, 1956).

<sup>92</sup> Robert Jewett, *Paul's Anthropological Terms: A Study of Their Use in Conflict Settings* (Leiden: Brill, 1971).

psychological theory. Theissen acknowledges that psychological exegesis can be poor exegesis.

He states:

Every exegete has learned that psychological exegesis is poor exegesis. It interpolates between the lines things that no one can know. It inserts modern categories into ancient texts. Because of its interest in personal problems behind the text, it does not let the text come to speech. Above all, however, it relativizes the text's theological claim through appeal to factors that are all too human. The lengthy catalogue of the sins of psychological exegesis is imposing; the rejection of any combination of psychology and exegesis is often presented with such disarming obviousness that it is almost an offense against good manners.<sup>93</sup>

Why then attempt it? This dissertation is not a work of psychological exegesis. The purpose of researching Pauline baptismal theology is to ascertain what it is that Paul taught. The purpose of investigating the ways in which this informs the development of a Christian's identity is to see what data is available for a dialogue between Erikson's theory and Christian theology. Theissen's limited goal is not to exegete the texts psychologically. Rather it is "to interpret texts as expression and occurrence of human experience and behavior."<sup>94</sup> Again, this is the importance of Romans chapter seven.

#### Focus of Chapter Four: A Revised Correlational Dialogue between Chapter Two and Chapter Three Findings

Space and the purpose of this dissertation preclude a survey of the history of the interrelation between theology and psychology. Excellent resources for such study include *A History of the Cure of Souls*,<sup>95</sup> *Pastoral Care in Historical Perspective*,<sup>96</sup> and *A History of*

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<sup>93</sup> Gerd Theissen, *Psychological Aspects of Pauline Theology*, trans. John P. Galvin (Philadelphia: Fortress, 1987), 1.

<sup>94</sup> Theissen, *Psychological Aspects*, 1.

<sup>95</sup> John T. McNeill, *A History of the Cure of Souls* (New York: Harper & Brothers, 1951).

<sup>96</sup> William A. Clebsch and Charles Jackle, *Pastoral Care in Historical Perspective* (New York: Jason Aronson, 1975).

*Pastoral Care in America*.<sup>97</sup> In addition to these surveys, the classic critique of the psychologizing of theology is Philip Rieff's *The Triumph of the Therapeutic*.<sup>98</sup> His critique of the increased importance of psychology and psychotherapy in Western culture includes the charge that "psychological man takes on the attitude of a scientist, with himself as the ultimate object of his science."<sup>99</sup> Rieff traces this back to Freud's attitude toward religion. According to Rieff, Freud deconstructed religion and turned it into a neurotic condition.<sup>100</sup> The methodology of this study, while focusing on human identity development, seeks to be theologically informed in such a way that the Christocentricity of Christian theology remains the foundation of the entire endeavor.

A description of the revised correlational approach has been provided above. In order to facilitate the revised correlational dialogue, preliminary work on both Erikson and Paul is necessary. Erikson's theory is researched in detail. This is the work of chapter 2. Next, Paul's theology of baptism and the development of Christian baptismal identity is studied. This occurs in chapter 3. Having produced data from these two divergent fields of inquiry, a method of correlation must be used which finds points of convergence. Without these points of convergence, no conversation is possible. Tools from qualitative research will be used, especially qualitative research coding, including "In Vivo," "Magnitude," "Process," and "Axial" coding.

"In Vivo Coding" assigns labels to sections of transcripts, which describe the subject being discussed. In doing so attempts are made to stick as closely to the actual wording of the source

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<sup>97</sup> E. Brooks Holifield, *A History of Pastoral Care in America: From Salvation to Self-Realization* (Eugene, OR: Wipf & Stock, 1983).

<sup>98</sup> Philip Rieff, *The Triumph of the Therapeutic: Uses of Faith after Freud* (New York: Harper & Row, 1966).

<sup>99</sup> Rieff, *Triumph of the Therapeutic*, 50.

<sup>100</sup> For example, Freud writes, "The gods retain their threefold task: they must exorcize the terrors of nature, they must reconcile the cruelty of Fate, particularly as it is shown in death, and they must compensate them for the sufferings and privations which a civilized life in common has imposed on them." Freud, *Future of an Illusion*, 22.

material.<sup>101</sup> “Magnitude Codes” are assigned to “In Vivo Codes” to determine the frequency of occurrence and the amplitude of their importance.<sup>102</sup> “Process Codes” are assigned in order to explore conceptual realities generated by the data. Process Coding involves turning previous coding, especially “In Vivo Codes,” into gerunds in order to highlight actions. Second cycle coding follows this initial work, correlating codes from the first cycle into larger sets using “Pattern Coding,”<sup>103</sup> for meaningful correlative analysis. Pattern Coding investigates and seeks to identify emergent themes. As part of Pattern Coding, Axial Coding reassembles data into the manageable and relevant categories suggested by the data.<sup>104</sup> Further details on these coding methods are presented in chapter 4.

Correlating the two fields of theology and psychology is a matter of debate today among both theologians and psychologists. Therefore, a review of five divergent views will next be presented to illustrate the ways in which Christians understand and approach the interaction between theology and psychology in general. This is essential because the way in which one views the relationship between theology and psychology affects whether one will accept or reject the methodology used in this dissertation.

Eric L. Johnson is the editor of *Psychology and Christianity: Five Views*,<sup>105</sup> which is a fully

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<sup>101</sup> Johnny Saldaña, *The Coding Manual for Qualitative Researchers* (Los Angeles: Sage, 2016), 73.

<sup>102</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 86.

<sup>103</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 236–39.

<sup>104</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 244–50. Axial Coding reassembles the data taken apart in first cycle coding. “The ‘axis’ of Axial Coding is a *category* (like the axis of a wooden wheel with extended spokes) discerned in first cycle coding.” Analytical memos help bring the distinct pieces of data together and assist in reducing first cycle coding to a manageable level for meaningful analysis.

<sup>105</sup> Eric L. Johnson, ed., *Psychology and Christianity: Five Views* (Downers Grove: InterVarsity Press, 2010). The value of this book is the dialogue between the various contributors. After presenting the view to be considered, the contributors representing the other views weigh in with their critiques. Thus both strengths and weaknesses of each position can better be considered by the reader.

updated and revised version of an earlier work which featured only four views.<sup>106</sup> Two of the views presented will be dispatched somewhat quickly. These two views are called “A Levels-of-Explanation View” and “A Biblical Counseling View.” The former is presented by David G. Myers and the latter by David Powlison. These are considered together here because of the common characteristic of not allowing a dialogue between the two. The Biblical Counseling View, which was popularized by Jay Adams,<sup>107</sup> holds to the position that psychology is irredeemably secular and antithetical to a Christian understanding of what it is to be a human being. The “Levels-of-Explanation” view acknowledges the value of both a theological and a psychological explanation of human health and human malady, yet allows no real dialogue between these disciplines. Each discipline provides its own vantage point, uses its own terminology, and has its own theater of operation. Each asks and answers different questions. While the Biblical Counseling perspective privileges Scripture and the Levels-of-Explanation takes psychology as well as theology seriously as distinct disciplines, neither by itself will equip one to conduct the work required in the realm of theology and culture, and thereby be of use in the endeavor of this dissertation.

Between these two polar opposites are the Integrationist View and the Christian Psychology View. The integrationist view “is more open to modern psychology than biblical counseling, yet is generally more sympathetic to its critique than the levels-of-explanation

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<sup>106</sup> An even more detailed breakdown of approaches is found in Brian E. Eck, “Integrating the Integrators: An Organizing Framework for a Multifaceted Process of Integration,” in *Psychology and Christian Integration*, ed. Daryl H. Stevenson, Brian E. Eck, and Peter Hill (Batavia, IL: Christian Association for Psychological Studies, 2007), 227–37. Eck lists nine unique approaches, which he places into three major paradigms, namely, the ones that are non-integrative, those that are manipulatively integrative, (reconstructing or transforming one of the two disciplines), and the approaches that are non-manipulative (those which either correlate or unify the process).

<sup>107</sup> Jay Adams’s best-known work among Christian counselors is *Competent to Counsel* (Phillipsburg, NJ: Presbyterian and Reformed, 1970). He also authored *Christian Counselor’s Manual* (Phillipsburg, NJ: Presbyterian and Reformed, 1973) which is built upon the earlier publication.

approach.<sup>108</sup> The integrationist view is represented by the *Journal of Psychology and Theology*, published by the Rosemead School of Psychology at Biola University and by the *Journal of Psychology and Christianity*, published by the Christian Association for Psychological Studies. Two important publications that are in the mainstream of this approach are *Psychology and Christianity Integration: Seminal Works that Shaped the Movement*<sup>109</sup> and *Integrative Approaches to Psychology and Christianity*.<sup>110</sup> The view of these publications is characterized by a revised correlational conversational approach.

Mark McMinn and Clark Campbell state that integrative work in psychology and psychotherapy “is integrative in two dimensions: theologically and theoretically.”<sup>111</sup> By theological integration, they mean that a biblically and theologically defensible description of persons is foundational. This description must take into account the biblical teaching that human beings are God’s creation, that God created man in his image (the *imago dei*), that man is a fallen creature who is corrupted in body, mind, and soul, and that Christ has redeemed humanity providing the only grounds for true and lasting hope. Thus the Christocentric dimension is primary and gives the proper worldview and orientation for integration of theology and psychology.<sup>112</sup> The theoretical dimension refers to “the general trend in psychotherapy literature to find value in various theoretical approaches.”<sup>113</sup> McMinn and Campbell point to the multitude of theoretical approaches in psychology, which can be utilized under theology as the control and

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<sup>108</sup> Johnson, *Psychology and Christianity*, 34.

<sup>109</sup> Daryl H. Stevenson, Brian E. Eck, and Peter C. Hill, eds. *Psychology and Christianity Integration: Seminal Works that Shaped the Movement* (Batavia, IL: Christian Association for Psychological Studies, 2007).

<sup>110</sup> David N. Entwistle, *Integrative Approaches to Psychology and Christianity: An Introduction to Worldview Issues, Philosophical Foundations, and Models of Integration*, 2nd ed. (Eugene, OR: Cascade Books, 2010).

<sup>111</sup> McMinn and Campbell, *Integrative Psychotherapy*, 15.

<sup>112</sup> McMinn and Campbell, *Integrative Psychotherapy*, 46.

<sup>113</sup> McMinn and Campbell, *Integrative Psychotherapy*, 15.

arbiter. Their formula for integration does not center on one school of psychological or psychotherapeutic theory.<sup>114</sup> This dissertation profits from this perspective and from the following one.

The fourth position is called the “Christian Psychology View.” This is the position taken by Eric Johnson, as well as by Robert Roberts and P. J. Watson in *Psychology and Christianity: Five Views*. In many ways this view is a step away from the integrationist and toward the biblical counseling position. The aim of those espousing this viewpoint is to create a new discipline of psychology that is distinctly Christian.<sup>115</sup> At the heart of this endeavor is the drive to make Scripture and the Christian tradition of “soul care” the major source of this new psychology. Johnson does not want to jettison psychological research. Rather he urges a prioritization of texts. This prioritization privileges the Scriptures. “The Bible is the Christian’s *arch-text*.”<sup>116</sup> Classic texts on Christian pastoral care are also high on his list. Other texts, especially secular texts, “need to be read with a hermeneutic of both trust and suspicion”<sup>117</sup> because of the sinfulness of the researchers and authors—a sinfulness common to all people. Rather than calling the task “integration,” Johnson prefers to refer to it as “translation.”<sup>118</sup>

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<sup>114</sup> It should be noted that neither does the approach of Nancy McWilliams, a secular psychotherapist and contributing editor of for the *Psychodynamic Diagnostic Manual*, PDM Task Force. (2006). *Psychodynamic Diagnostic Manual*. Silver Spring MD: Alliance of Psychoanalytic Organizations. In Nancy McWilliams, *Psychoanalytic Diagnosis*, 2nd Edition (New York: Guilford, 2001), 68–69, she recommends an eclectic approach, which draws the best from each school of psychological theory and practice.

<sup>115</sup> Tan appears to bridge the difference between a fully integrationist view and that of “Christian psychology.” He states his view as follows: “My approach to Christian counseling resonates most with the integration (Collins 2000), Christian psychology (Roberts 2000; see also E. L. Johnson *Foundations for Soul Care: A Christian Psychology Proposal* [Downers Grove: InterVarsity Press, 2007]), and biblical counseling (Powlison 2000).” Tan, *Counseling and Psychotherapy*, 327.

<sup>116</sup> Johnson, *Foundations for Soul Care*, 222.

<sup>117</sup> Johnson, *Foundations for Soul Care*, 225.

<sup>118</sup> Johnson, *Foundations for Soul Care*, 226. The Bible does not answer all questions within another worldview that may indeed be necessary and helpful within a specific culture. Johnson’s use of the term “translation” does not adequately address this, even though he admits that the Scriptures do not address all fields of knowledge. Nevertheless, the task of translation is necessary if a dialogue between theology and psychology is to occur between these two disciplines, when each is addressing the same topic from differing perspectives.

Much of what Johnson recommends characterizes this dissertation. The first task is the achieving of comprehension. The secular text “must be read in order to understand as best as possible the meaning of the text according to the author.”<sup>119</sup> The second task is to evaluate the writing on its own merits. Is the research honest and truly scientific? What presuppositions are at work? To what degree does naturalism and reductive physicalism affect the finding? This is all part of evaluating the worth of the text. The third task is what Johnson means by “translation.”<sup>120</sup> Are there words used in psychology that can be translated into words used in theology? To what degree are the semantic domains overlapping? Can the secular text be incorporated into “a Christian disciplinary matrix”?<sup>121</sup> The penultimate task, as described by Johnson, is “transposition.” He also refers to this as “sublimation.” By transposition or sublimation Johnson has in mind a hierarchy of orders in the makeup of human persons. For this he draws heavily upon Kierkegaard.<sup>122</sup> A human being is comprised of the following four strata, listed in ascending order: biological; psychological; ethical; spiritual. All four are God’s creation and ought to be under his lordship. By making this distinction, Johnson wants to combat the inroads philosophical materialism (reductive physicalism) can have on a Christian psychology.

The final product for which Johnson is striving is a fully Christian psychology, which

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<sup>119</sup> Johnson, *Foundations for Soul Care*, 231.

<sup>120</sup> This term might well be better. Integration can be understood to change the essential character of one or both disciplines as they interact with one another. Translation acknowledges that similar concepts can have different terminology within each discipline. Use of the term “translation” also acknowledges the challenge of semantic domains and the likelihood that there will not be a one-for-one equivalency—a challenge whenever translation of any kind is attempted. Nevertheless, given the prevalence of the term “integration” in the field, it will be used herein.

<sup>121</sup> Johnson, *Foundations for Soul Care*, 233.

<sup>122</sup> Johnson, *Foundations for Soul Care*, 332–73. See especially Søren Kierkegaard, *Stages on Life’s Way*, trans. Howard V. Wong and Edna H. Wong (Princeton, NJ: Princeton University Press, 1988). In this work, Kierkegaard expounds upon three stages: the aesthetic; the ethical; the religious. Johnson renames the aesthetic as psychological and the religious as spiritual. He then adds below these the physical stage, nodding to increasing research in the area of neuroscience, and thereby avoiding the charge of Gnostic dualism. See Johnson, *Foundations for Soul Care*, 357.

generates its own texts “written in a Christian dialect, using all available discursive/conceptual resources (particularly the canon and Christian classics) as explicitly as possible, but second, it will demonstrate some degree of the *enrichment* of its discourse, as a result of its incorporated material derived from the second dialect community.”<sup>123</sup> Such a goal is beyond the scope of this dissertation. Yet this dissertation is designed to contribute a Christian evaluation of this “second dialect” from Erikson and to allow Erikson to ask the church how baptismal identity is developed and expressed through the various stages of the lifespan.

A brief mention of the fifth view, “Transformational Psychology,” is in order.<sup>124</sup> It is the contention of John H. Coe and Todd Hall in *Psychology in the Spirit*, that a “human person is an embodied spirit (a ‘soul’) whose nature has numerous bodily, affective, cognitive, volitional, and gender capacities.”<sup>125</sup> A close reading of this text reveals a tendency to downplay the importance of the biological dimension of human existence. This evaluation is bolstered by the prescriptions offered in the book which border on mysticism. In some ways this approach is a version of Christian psychology.<sup>126</sup> In other ways, its rejection of nearly all secular psychological research places it close to the biblical counseling view. This approach will not play any major role in this dissertation.<sup>127</sup>

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<sup>123</sup> Johnson, *Foundations for Soul Care*, 238–39.

<sup>124</sup> In a discussion with Eric Johnson, November 17, 2015, at the annual meeting of the Evangelical Theological Society, in Atlanta, Georgia, Johnson told me that a third edition of his book is planned, which will subsume this fifth view back into Christian Psychology, as it was in the first edition. Any differences between these two views are no longer considered significant enough to merit their distinction.

<sup>125</sup> John H. Coe and Todd W. Hall, *Psychology in the Spirit: Contours of a Transformational Psychology* (Downers Grove: InterVarsity Press, 2010), 220.

<sup>126</sup> For this reason, the predecessor to *Psychology and Christianity: Five Views* omitted Transformational psychology from that edition. See Johnson, *Foundations for Soul Care*, 37.

<sup>127</sup> A strength of Coe and Hall, in their transformational approach, is the acknowledgement of the influence of the demonic on psychopathology. The practical outworking of their approach aims at developing “and understanding of the wiles of the devil and our spiritual-psychological strategy of resisting him both personally and culturally.” Coe and Hall, *Psychology in the Spirit*, 304.

A strict revised correlational conversation between two disciplines of equal authority would privilege neither. However, as already stated, this is not the case for a theologically proper and faithful conversation between theology and culture. Therefore, a more detailed description of the conversation method to be used herein is appropriate. The methodology of this chapter will be to bring into dialogue the findings of chapter 2 (Erikson) and chapter 3 (Paul). This will require some translation of terminology and a search for areas of convergence and divergence.

One might argue that because Erikson self-identified himself as a Freudian, and that Freud was an avowed atheist, all psychoanalytic thought that comes from a Freudian orientation ought to be rejected. However, this would be akin to rejecting all scientific discoveries based upon the metaphysical presuppositions of the researcher. Emma Pierce writes:

The fact that Freud did not believe in any god or any spiritual dimension did not negate the grains of wheat in his bag of theoretical chaff. Many who did not share his atheistic belief system are nonetheless unable to deny the possibility of an unconscious dimension: deep, abiding drives and instincts that may indeed control a human being, bringing about attitudes and behaviours that are at best inexplicable, at worst detrimental and destructive.<sup>128</sup>

Erikson has much more to offer than a few kernels of wheat in a sack of chaff. His psychology can, with some adjustments, be compatible with Paul's baptismal theology as it applies to the actualization of Christian identity.

Erikson's theory of identity development will be allowed to ask questions of Paul's theology and vice versa. Each will be allowed to speak to the other and to question the findings of the other with one overarching caveat. When there are truly contradicting conclusions, theology will be privileged. Ultimately the goal is to translate Erikson in such a way that he can be a dialogue partner in a discussion of baptismal identity actualization in the context of pastoral

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<sup>128</sup> Emma Pierce, *Suicide or Adoration: A Theology of Mental Health* (Broadmeadow, UK: P. E. Pierce, 2014), 298.

care. The format chosen for this portion of the revised correlational approach is a fictitious dialogue between Erikson and “a practical theologian.” James Fowler used this approach in *Stages of Faith*.<sup>129</sup> Erikson was involved in a series of moderated discussions with Huey P. Newton, cofounder of the Black Panthers, in February and in April of 1971. This dialogue, although far afield from the purpose of this dissertation, will provide interesting dialogue unavailable in Erikson’s books. As much as possible, actual quotes and dialogue from Erikson will be used in order to remain faithful to his intent, as he queries theology’s findings.

#### Focus of Chapter Five: Implications for Pastoral Care

Practical theology is multifaceted. John Fritz includes catechetics, liturgics, homiletics, and pastoral theology under the term “practical theology.”<sup>130</sup> This chapter will limit itself to three broad implications of the thesis of this dissertation for pastoral care, in reference to Christian identity. The developmental stages and their connection to this aspect of identity development will be brought into focus. The purpose is to demonstrate that the findings of this dissertation are not merely of academic importance. They reach beyond the theoretical into the actual work of pastors in their congregations. It will be demonstrated how a modified version of Erikson’s theory might assist the pastor as he appropriates this information for the work of pastoral care of God’s people.

The connection between Erikson and pastoral care work has been frequently noted. In their critique of therapeutic models such as Erikson’s, Jones and Butman comment that while they have areas of caution—as one should with any appropriation of secular psychology—models such as Erikson’s have much to offer the Christian pastor.

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<sup>129</sup> James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: HarperCollins, 1978), 41–51.

<sup>130</sup> Fritz, *Pastoral Theology*, 1.

The psychodynamic psychotherapies are among the broadest, most comprehensive systems in use today. In moving beyond Freud's narrow commitment to a biologically rooted, "scientific" theory, contemporary psychodynamic theorists have developed a system that does not present many of the problems to the committed Christian psychotherapist that classical analysis does. . . . These models are relational in nature, balance a cautious optimism with a deep appreciation of our capacity for self-deception and have a substantial (though secondary in emphasis) understanding of our rational capacities as humans. The values embedded in the model are broadly compatible with Christian values, though of course there is not a perfect match. . . . We think it fitting that this is one of the models that many Christian therapists are embracing; it holds much promise as a possible foundation for future elaboration of a thoroughly Christian understanding of human personality.<sup>131</sup>

Robert Richter, a rostered minister of the LCMS, has relied heavily on Erikson for geriatric ministry among military veterans.<sup>132</sup> Much of Richter's research supports Joan Erikson's contention that "in encounters between the syntonic and dystonic, the dystonic elements win out as time goes on; despair is 'in attendance.'"<sup>133</sup> The despair that accompanies extreme old age comes from the realization that time is too short to undo, redo, or otherwise make up for lost opportunities. You are who you have made yourself to be and there appears to be no reparation. It is to this point that Richter has addressed his ministry, seeking to help Christians understand

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<sup>131</sup> Jones and Butman, *Modern Psychotherapies*, 161. Jones and Butman, in their critique of Freud, speak in such a way as to draw out from his writings a less positive view of humankind's condition than does Erikson. In this way, it might be that Freud is closer to the truth concerning human corruption than is Erikson. "Freud's description of humans as having two intrinsically opposed core motivations places conflict as central and endemic to being human. Unlike the humanistic theories which say that humans are basically good but 'messed up' by external influences, psychoanalysis says that to be human is to be torn by conflict. This darker reading of the human plight is much closer to biblical reality than Romantic humanism." Jones and Butmann, *Modern Psychotherapies*, 121. The two drives to which they refer are eros/libido and death/aggression. A major difference between Freud and the teaching of the Bible is that for Freud, these dark drives are part of what it is to be human; for the Christian they are part of what life is like for sinful humanity. It was not so in the beginning. It will not be so for the Christian after the resurrection of the flesh. Freud's' view, if it were accepted without modification, would decimate Christology. See Formula of Concord, Article 1.

<sup>132</sup> In addition to his journal article "Attaining Ego Integrity through Life Review," *Journal of Religious Gerontology* 2, no. 3 (1986): 1–11, he and I had numerous conversations about the appropriation of Erikson's theory into pastoral care when we served in the same pastoral circuit (2004–2008). Sadly his failing health precludes further discussions at this time. Richter avers that the centrality of identity in Erikson's theory is as important for pastoral care of the elderly as it is for adolescents and young adults. The loss of identity comes with retirement from one's life work, failing senses and mental capacities, and loss of friends and family due to death. These are the very points raised by Joan Erikson, as she describes a ninth stage in the life cycle. Erik H. Erikson and Joan Erikson. *The Life Cycle Completed*, ext. ed. (New York: Norton, 1998), 105–14.

<sup>133</sup> Erikson and Erikson, *Life Cycle Completed*, 113.

their true identity in Christ and to find hope in him, that despite their failures they are to be free from shame and guilt under the umbrella of the gift of righteousness in Christ.

James W. Fowler credits Erikson, among a few others, with providing him with the concept of stages for his theory of the development and maturing of faith over the lifespan.<sup>134</sup> He states that Erikson's theory provides him "the background" for his own scheme.<sup>135</sup> This is clear in a case study he presents titled, "Mary's Pilgrimage."<sup>136</sup> Various crises, at significant points in the woman's lifespan were catalysts for the formation of her sense of identity, which ultimately resulted in her identity as a Christian.

The Roman Catholic scholars Matthew Linn, Sheila Fabricant, and Dennis Linn coauthored *Healing the Eight Stages of Life*.<sup>137</sup> They unabashedly appropriate Erikson's model and apply it to spiritual care. Despite their Roman Catholic seminary training, they make no connection between the stages of development and identity formation through baptism.

The practical theologian who has made the most of Erikson's theory is Donald Capps. In *The Depleted Self*, he notes a change that has occurred in Western culture. While once people felt anxiety due to a sense of guilt, today people feel deep anxiety without a sense of guilt. Erikson addresses this as an existential state, which is connected to a sense of deep shame. This shame may be unconscious, or preconscious, yet it is the result of being stripped naked.<sup>138</sup> This depletion of self recoils as a defense mechanism into narcissism. Such a view retains the theological concept of sin, and describes it in a similar way as does Genesis 3.

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<sup>134</sup> Fowler, *Stages of Faith*, 38.

<sup>135</sup> Fowler, *Stages of Faith*, 106. Fowler presents a table (Table 3.3 Psychosocial and Faith Stages: Optimal Parallels) to show the correlation between their stages. (p. 113).

<sup>136</sup> Fowler, *Stages of Faith*, 257–65.

<sup>137</sup> Linn, Fabricant, Linn, *Healing the Eight Stages of Life*.

<sup>138</sup> Donald Capps, *The Depleted Self: Sin in a Narcissistic Age* (Minneapolis: Fortress, 1993), 6–7, 74–75.

Capps also builds on Erikson's first developmental stage when he avers that what sets pastoral work apart from the other "helping professions" is hope. Pastors are agents of hope.<sup>139</sup> Similarly, in *Life Cycle and Pastoral Care*, he uses Erikson's stages as a guide to the pastor's work.<sup>140</sup> It is Capps's contention that a prevalent characteristic, specifically among males, in Western society is melancholia. This is to be distinguished from clinical depression, although the two are related in many ways. In *Men and Their Religion* he argues that the melancholy self is formed in males in early childhood. He avers that "melancholia is primarily a condition that men experience, due primarily to the boy's separation from his mother."<sup>141</sup> This melancholia is then integrated into men's sense of identity. Capps has developed this in greater detail in *Men, Religion, and Melancholia*. In this book he notes the prevailing melancholia that characterized William James, Rudolf Otto, and Erikson. Of special interest are his comments concerning Erikson. Capps believes that Erikson's study of the life of Luther was "ostensibly Erikson's case study of Luther [as] mythic." Erikson was not trying to write a biography.<sup>142</sup> In fact, for Capps, *Young Man Luther* has more to say about Erikson's own sense of identity than it does about Luther's. He writes: "I suggest that the most important reflection of Erikson's own self-image in

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<sup>139</sup> Donald Capps, *Agents of Hope: A Pastoral Psychology* (Eugene, OR: Wipf & Stock, 2001), 1.

<sup>140</sup> Capps, *Life Cycle Theory*.

<sup>141</sup> Donald Capps, *Men and Their Religion: Honor, Hope, and Humor* (Harrisburg, PA: Trinity Press International, 2002), 5. In a conversation with him, he told me that his working title for this book was *The Melancholy Self: Why Men Are Incurably Religious*. His contention is that men express their religion differently than do women. Churches, however, have long expected a man to express religion in feminine ways. Carol Gilligan in her book *In a Different Voice* criticizes Erikson for his male-centered scheme. Capps does not refute Gilligan; rather, he uses her accusation as support for his theory that a boy's separation from his mother is a crisis, in an Eriksonian manner, which causes the shame experienced in the second developmental stage. This crisis, or trauma, however is minimized by adults and considered inconsequential. (p. 21).

<sup>142</sup> In *Young Man Luther* (New York: Norton, 1958), Erikson admitted that "the fit in the choir" was likely not historical. For him that did not matter. The myth served as a means to communicate his theory. Donald Capps, *Men, Religion, and Melancholia: James, Otto, and Erikson* (New Haven, CT: Yale University Press, 1997), 161. Similarly, the historicity of Luther's relationship with his parents was less important to Erikson than the myth of Luther he used to illustrate his points on affective development. This should come as no surprise. The life-stages Erikson describes for Luther do not fit the age brackets of his theory.

*Young Man Luther* is precisely the mother–son theme that lies, shadowlike, behind the melodramatic story of father and son.”<sup>143</sup>

As Capps constantly attested, Erikson clearly speaks to pastoral care. Especially in *Toys and Reasons*, Erikson has much to say about the ritualization of human life. He closely ties ritual to the first five stages of development, showing their relevance for ritual, and I will argue, for ritual’s relevance for pastoral care and counseling.<sup>144</sup> Again, Donald Capps:

Other psychoanalytic theorists developed concepts of repeated behaviors applicable to religious ritual, while Erikson applied his developmental theory. Moreover, though Freudian in general orientation, his studies of the rituals of Native Americans (1963), his theoretical essays on ritual (1966, 1977), and his discussions of ritual and political leadership (1968, 1969, 1977) add up to a major reformulation of the traditional psychoanalytic view of religious ritual.<sup>145</sup>

This aspect of Erikson’s work has not had sufficient attention. The importance of ritual, especially in regards to the experiential acquisition of a Christian identity, needs greater scholarly attention. Erikson finds ritualization in the mundane aspects of life as well as in the obvious places, such as baptisms, bar-mitzvahs, weddings, and funerals. These are tied to the various developmental stages. He argues that the ritual element of adolescence, which is the stage most connected to the work of identity formation, centers on “the solidarity of conviction,” when a basic sense of identity emerges, which remains relatively constant through the remainder of life.<sup>146</sup> Considerable space in the final chapter of this dissertation is devoted to viewing the baptismal rites of The Lutheran Church—Missouri Synod in light of Erikson’s theory of

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<sup>143</sup> Capps, *Men, Religion, and Melancholia*, 185.

<sup>144</sup> This is significant for this dissertation. Stage V is the stage during which identity is formed. If a goal of baptism is the development of a Christian baptismal identity, then these two disciplines have much to say to one another in the application of the psycho-social dimensions of ritual to liturgies. Erikson also makes ritual connections to subsequent stages, albeit without the same detail with which he does the previous five.

<sup>145</sup> Donald Capps, “Erikson’s Theory of Religious Ritual: The Case of the Excommunication of Ann Hibbens,” *Journal for the Scientific Study of Religion* 18, no. 4 (1979): 338.

<sup>146</sup> Erik H. Erikson, *Toys and Reasons: Stages in the Ritualization of Experience* (New York: Norton, 1977), 106–10.

ritualization in order to provide a way of viewing them in light of the task of providing pastoral care to God's people in actualizing the identity conferred upon them in baptism. While the ritual elements are certainly subservient to God's action by means of his word, this final section of the dissertation will focus on how the ritual can be used to underline and illustrate what God has done and is doing by means of his word in baptism.

### **Outcomes Anticipated**

This dissertation will demonstrate the validity of the thesis that the use of Erikson's theory of identity development is theologically defensible when the theory is excluded from the concept of the Christian's conferred identity. If the conferred (or imputed) identity of being righteous by faith is thought of as a "foreclosed identity," Erikson's language might be acceptable. However, his theory is too intertwined with the idea of development to justify using his theory in reference to the Christian's real or imputed identity. However, and likely contrary to Erikson's intent, his theory can be used to describe and outline the effects of original sin, especially in light of mistrust of God and his word and the resulting autonomy. In view of this, the syntonic as well as the dystonic elements of this theory describe the result of a lack of trust in God as one places trust in self. Beyond this, if the Christian's sense of identity is built upon the conferred, imputed identity, given in baptism, Erikson's theory will be demonstrated to be of use in pastoral care. Specifically, the ways in which identity is actualized at the various stages in life can be useful to the pastor as he cares for God's people.

Confessional Lutherans have been largely absent in the meetings of conservative Christian organizations concerned with pastoral care. For example, the Winter 2014 issue of the *Journal of*

*Psychology and Christianity*<sup>147</sup> presents various ways theological traditions are integrating theology and psychology. Missing in that journal issue is any Lutheran view. Similarly, at both the 2014, 2015, and 2016 meetings of the Evangelical Theological Society in San Diego, California; Atlanta, Georgia; and San Antonio, Texas, respectively, only one Lutheran theologian was present for the “Theology for Pastoral Care” working group. A Lutheran voice needs to be present Lutherans are to fulfill our responsibilities to the *Una Sancta* by clearly articulating the pure doctrine of Scripture. This dissertation seeks to provide a uniquely Lutheran perspective in evaluating, critiquing and dialoging with an Eriksonian developmental model, so as to provide a biblically, psychologically, and scientifically informed foundation for the pastoral care work of identity actualization. It will provide justification for constructive dialogue with Eriksonian developmental theory and with Erikson’s description of identity development in practical theology by showing significant points of convergence in Paul’s baptismal theology. It will also show areas of important disagreement.

From this foundation, the dissertation in chapter 5, will give examples of how an Eriksonian perspective can enrich pastoral care, by providing important information on the developmental stage of the counselee. It also has important implications for the use of baptismal rites as tools for pastoral counseling on the subject of the development of a Christian identity, building on the practice and significance of baptism within the Christian community.

Effective, faithful pastoral care<sup>148</sup> requires knowledge of the developmental stage of the

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<sup>147</sup> *Journal of Psychology and Christianity* 33:4 (2014).

<sup>148</sup> The terms “pastoral care,” “pastoral counseling,” and “pastoral psychotherapy” are often used interchangeably, especially the first two. Gary Collins writes: “Counseling attempts to provide encouragement for those who are facing losses, decisions, or disappointments. Counseling can stimulate personality growth and development. It helps people cope more effectively with the problems of living, with inner conflict, and with crippling emotions. Counseling is able to assist individuals, family members, and married couples to resolve interpersonal tensions or relate effectively to one another. And counseling can help those whose life patterns are self-defeating and causing unhappiness. The Christian counselor seeks to bring people into a personal relationship with Jesus Christ and to help find forgiveness and relief from the crippling effects of sin and guilt. . . . Some people

counselee. One hardly counsels a preadolescent the same as one would an octogenarian. This is not solely because of a person's cognitive development. Equally important is the level of affective development, including one's sense of identity. In *Identity: Youth and Crisis*, Erikson writes about the epigenesis of identity.<sup>149</sup> Although his theory avers that "not until adolescence does the individual develop the prerequisites in physiological growth, mental maturation, and social responsibility to experience and pass through the crisis of identity,"<sup>150</sup> nevertheless, each of the previous stages plays an integral role of preparing for successful navigation of this crisis, and contributes to it.

A person's basic sense of identity is essentially developed as he negotiates the crises of Stage V (Identity vs. Identity Diffusion). Nevertheless, as he navigates the challenges of Stage VI (Intimacy vs. Isolation), the pressures of caring for others in Stage VII (Generativity vs. Stagnation), and then faces the existential reality of impending death in Stage VIII (Integrity vs.

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may find it useful to make a distinction between pastoral care, pastoral counseling, and pastoral psychotherapy. Of the three terms, pastoral care is the broadest in scope. It refers to the church's overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another. . . . *Pastoral Counseling*. This is a more specialized part of pastoral care that involves helping individuals, families, or groups as they cope with the pressures and crises of life. . . . *Pastoral Psychotherapy*. This term appears to be used with less frequency than it was a few years ago. It refers to a long-term, in-depth helping process that attempts to bring fundamental changes in the counselee's personality, spiritual values, and ways of thinking." Gary R. Collins, *Christian Counseling*, 36. Carroll Wise, however, would not make such a distinction. "The work of the pastor with individuals has usually been called pastoral counseling. There are various reasons for this. However, in this book we shall discard the use of this term. Both in a broad and also a more narrow sense, the pastor does a form of psychotherapy. By psychotherapy we mean a process, engaged in by two or more persons in which one is accepted as a healer or helper, who aims at assisting the other to change feelings, attitudes, and behavior, or, in other words, become in some ways a different person." Carroll A. Wise, *Pastoral Psychotherapy* (New York: Jason Aronson, 1983), 1. Richard Eyer differentiates pastoral care and pastoral counselling, thinking of pastoral counseling as being initiated by the person in need and pastoral care as initiated by the pastor. See: Eyer, *Pastoral Care*, 18. The term "pastoral care" is used in this dissertation to indicate the wider possibilities of using Erikson's theory beyond the narrower work of pastoral counseling. See also, Bruce Hartung, "Pastoral Psychotherapy," in *Dictionary of Pastoral Care and Counseling*, Rodney J. Hunter, ed. (Nashville: Abingdon, 1990), 860–61. Since the purpose of this dissertation is to provide a theological defense or using Eriksonian theory, the term "pastoral care" is used throughout. The use of this term herein is to be construed in the broad sense of the term.

<sup>149</sup> Erikson, *Identity: Youth and Crisis*, 91–141.

<sup>150</sup> Erikson, *Identity: Youth and Crisis*, 91.

Despair and Disgust), this basic sense of identity continues to be modified throughout life.<sup>151</sup> Understanding that a preadolescent is not yet at the stage for a full-blown crisis of identity, but that he or she is, for instance, at Stage III (The Play Stage) and is experimenting with various roles, can assist the task of pastoral care and counseling by the realization, for example, that the child is anticipating possible future roles and needs space to play these things out. At the same time, issues of guilt over play-acting secret fantasies might prove to be a rich opportunity to teach the child about legitimate and illegitimate guilt.<sup>152</sup> This, as Erikson states, “is the ontological cornerstone of morality.”<sup>153</sup> On the other hand, while an octogenarian may feel the need the pastor to support her sense that she has cared well for others and that she has been a good and faithful servant, it is of ultimate importance that she hear that God’s word, which declares her righteous, has made both her and her works pleasing to God, even though she may see her own failings.

Stage VIII (Integrity vs. Despair and Disgust) in Erikson’s theory suffers from an inadequate teleology. The fear of the loss of self and identity due to the disintegrating effects of death needs more than Erikson’s assurance of growth in wisdom and knowledge one has done well by others. It is here that the connection between baptism and death and resurrection lifts Erikson’s theory beyond the earthly. Still, the full realization of the disintegrating power of death which can lead to despair is outlined by Erikson more fully than many others describe it. Many of the elderly certainly know they have not done all things well, and, even more importantly, that they have left many things undone which ought to have been done. Here, linking the imputed identity given in baptism with the righteousness of faith and distinguishing it from the imperfect

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<sup>151</sup> Erikson, *Identity: Youth and Crisis*, 135–41.

<sup>152</sup> Erikson, *Identity: Youth and Crisis*, 118.

<sup>153</sup> Erikson, *Identity: Youth and Crisis*, 119.

development of this identity in one's experiential life (which points to the imperfection, and the relativity, of civic righteousness) incorporates Erikson's final stage issues of integrity, wisdom, despair, and disdain into a coherent approach to pastoral care of the elderly.

This dissertation will not directly argue the sacramental dimensions of baptism.<sup>154</sup> Rather, the goal is to outline ways in which the Rite of Holy Baptism (the ritual) can support the work of pastoral care as it intersects with the actualization of Christian identity. Identity, understood in an Eriksonian perspective, includes the somatic, the psychological, and the social. Although his study is primarily about Luther's rhetoric, Neil Leroux writes about the important link between content and rhetorical action.

An author fashions (*inventio*) a work in which an audience can participate not only through the information presented, but also through the forms into which the information is organized. Information can bring satisfaction through its newness, but form has the capability repeatedly to satisfy because of its power to elicit our recognition of its rightness or fittingness. Furthermore, this rightness—our cooperation with and ability to apprehend, appreciate, and participate in form (whether by agreeing with it, rejoicing at it, mourning over it, being terrified by it, etc.—is the work's *psychology*, the explanation behind its function. What makes audience identification happen is usually not information, but form, “the creation of an appetite in the mind of the auditor, and the adequate satisfying of that appetite. Therefore, to dichotomize form and content—making content primary, form merely something later selected (as shape, container, or format)—is misguided. Rather than being irrelevant or in opposition to content, form and content are inseparable; form becomes part of, is the “body” of, the (dis- or pre-embodied) content.<sup>155</sup>

This has important implications for inclusion of the baptismal liturgy in pastoral care in the experiential life of the Christian, as the pastoral caregiver seeks to describe, and to assist in shaping, a true and faithful actualized expression of Christian identity grounded in the person's

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<sup>154</sup> *A priori* for this dissertation is that baptism is a sacrament, instituted by Jesus Christ, which confers forgiveness, life, and salvation. It is not merely an ordinance of the church. The confessional foundation for this understanding of baptism, as drawn from the New Testament is found in: AC 9; Ap 9; SA 3:5; SC 4; LC 4. Luther's “Baptismal Booklet,” sometimes appended to his Small Catechism, will be part of the study of the liturgy of baptism.

<sup>155</sup> Neil R. Leroux, *Luther's Rhetoric: Strategies and Style from the Invocavit Sermons* (St. Louis: Concordia, 2002), 21–22.

baptism.<sup>156</sup> Albrecht Peters, comments on Luther's teaching on baptism in his catechisms.

Baptism is to give shape to and to provide a framework for our entire Christian life, as a unique event that takes place but once and that is not to be repeated, meaning that a Christian life is nothing other than a daily baptism, started at a particular time but reentered into constantly. Though the term *signification* is itself open to misunderstanding, the eschatologically effective power of Baptism was front and center in the interpretations of Baptism that were crafted in 1519 and 1520. . . . Everything in the Small Catechism concentrates on the well-known phrase about how the old man is drowned daily and how the new man rises again each day.<sup>157</sup>

This dissertation encourages fuller use of the baptismal rite in pastoral care. Thus, the connection between the drowning of the old man and the casting off of one's false identity and the confession of one's negative identity and the emerging of the new man, the Christian identity given in baptism, will be demonstrated. That which is given as a gift is appropriated in one's life experience, by means of the crises one experiences. This emphasis on the important of crises will be shown to be very close to the Lutheran concept of the life of the Christian being that of a *theologus crucis* (theologian of the cross).

Erikson is helpful because he tightly ties ritualization to the stages of development, especially in the social aspects of the psychosocial and particularly in the first five stages of development. This is important when one considers how his insights might inform pastoral care as the pastoral caregiver points out the social (ecclesial) significance of baptism, a baptism into a new family.<sup>158</sup> This new family is part of one's new baptismal identity in Christ.

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<sup>156</sup> Norman Nagel writes about the connection between baptism and identity, noting that in baptism both the name of the person is given to the baptized, and the name of the triune God is placed upon the baptized. "Name and identity go together. So we have the designation of a particular person by name, and upon that particular person the triune name of God is put with the water in the very act of baptizing. Through all the variations of liturgy this has always been there. Who and whose we are is given with the name and the water." Norman Nagel, "Holy Baptism," in *Lutheran Worship: History and Practice* (St. Louis: Concordia, 1993), 283.

<sup>157</sup> Albrecht Peters, *Commentary on Luther's Catechisms: Baptism and Lord's Supper*, trans. Thomas Trapp (St. Louis: Concordia, 2012), 105–6.

<sup>158</sup> For an example of the pastor using ritual in pastoral care see: Capps, *Life Cycle*, 55–80. Capps refers to the pastor as a "ritual coordinator," who uses the church's rituals to care for the congregation as a whole and for individuals in particular, according to their stage in life.

Since the dynamics of baptism include a person's body<sup>159</sup> (the somatic), his soul (the psychic), and his social status (ecclesial relationships) how might orders of baptism be used in counseling so as to reinforce these dimensions of the sacrament? How has the tendency, only recently beginning to be overcome, to reduce the liturgical action to a few words and some water worked against the development of Christian identity? An exhaustive study of baptismal liturgies throughout church history is a task for another study. This dissertation will focus on the use of the baptismal rites in use in the LCMS. They will be shown to be extremely useful, albeit underutilized, resources which can effectively assist in the task of developing a sense of Christian identity in the setting of pastoral care.

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<sup>159</sup> Concerning the importance of the body in baptism, Albrecht Peters writes: "The sacraments underscore the physical nature of such a promise of forgiveness. To the inner meditation on the image of Christ comes, in addition, the application of His sacrificial act in Word and in sign, to afford one confident assurance. . . . Luther underscores the physical nature of the application of the word of salvation in the sacramental signs in three different aspects. In the first place the sign strengthens the character of the Word as what binds and comforts. God extracts us from our swarming around among His creatures, extracts us here below from our high speculations about God that are part of our own self-transcendence, and shows us signs that he Himself has instituted. . . . In such a way the 'heard sacrament' is accommodated to the *verbum visibile*, in a unifying way that cannot avoid being detected by the individual." Peters, *Baptism and the Lord's Supper*, 36–37.

## CHAPTER TWO

### ERIK H. ERIKSON'S DEVELOPMENTAL THEORY AND THE CENTRALITY OF EGO IDENTITY

#### An Overview of Erikson's Developmental Theory

Erikson's developmental theory is a theory of psychosocial development, with an emphasis on affective development. This emphasis is in contrast with the cognitive development theory of Jean Piaget<sup>1</sup> and the behavioral development theory of Robert Sears.<sup>2</sup> Nevertheless, Erikson shares with Piaget and Sears, the assumption that development proceeds according to a set narrative.

The assumption underlying the three dimensions of development as postulated by Piaget, Erikson, and Sears is that the action of development progresses as a unity-in-continuity. Development (1) evolves within an orderly and continuous progression and (2) unfolds through well-established successive phases (or stages). What emerges in behavior, affect, or thought at one phase becomes transformed into something akin to, but also different from, what existed earlier. The processes unfold as an oscillating movement which is both *differentiating* and *integrating*. Such a developmental implies increasingly complex levels of organization.<sup>3</sup>

Although scholars such as Henry Maier classify Erikson's theory as affective development, Erikson does not limit his theory to a simple definition of what is commonly thought of as "being

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<sup>1</sup> For an overview of his theory see: Jean Piaget, *The Origin of Intelligence in the Child*, vol. 3, *Jean Piaget: Selected Works*, trans. Margaret Cook (New York: Routledge, 1953).

<sup>2</sup> In contrast to Piaget, see: Robert R. Sears, Eleanor E. Maccoby, and Harry Levin, *Patterns of Child Rearing* (Stanford, CA: Stanford University Press, 1957).

<sup>3</sup> Henry W. Maier, *Three Theories of Child Development*, 3rd ed. (New York: Harper & Row, 1978), 4. Emphasis in the original. This understanding of development as orderly, continuous, and in stages is drawn from the biological (somatic) aspects of fetal development. This is basis for the epigenetic principle of human development. In 1940 Erikson wrote: "Embryology has developed from the concept of the homunculus, a minute, but completely preformed man waiting *in utero* to be awakened, to expand and jump into life, to the present understanding of what is called *epigenetic development*, the step by step growth of the fetal organs. Erik H. Erikson, "Problems of Infancy and Early Childhood," in Schlein, *Looking at Things*, 548–49. This principle is then expanded to include the entirety of the human lifespan.

emotional.” Michael F. Mascolo and Kurt W. Fischer state: “Current theory and research underscore the idea that emotion plays a central role in selecting, amplifying, and organizing attention, consciousness, thinking, and action.” They also report that “it is helpful to think of emotional states with reference to three broad classes of components.”<sup>4</sup> These include motive-relevant appraisals, a core somatic experience, and motor expressions and motor-active tendencies. Essentially, cognitive activities and behaviors are heavily influenced by the affective state of the individual.

Erikson’s theory is also not simply a psychological theory. The clinical and developmental psychologist James Marcia and Ruthellen Josselson state: “Erikson’s theory covers the entire life span and details expectable psychosocial crises and outcomes at different periods of life. It affords a way of locating people in their developmental trajectory and understanding their ‘symptoms’ or life difficulties as reflecting blockages in their growth.”<sup>5</sup> Erikson intertwines the somatic, the psychological, and the social into a unified theory of development. These three important factors merge to form, among other developmental characteristics, a person’s sense of identity. Jane Kroger, of University of Tromsø, Norway, an expert in developmental psychology, remarks:

Ego identity is shaped by three interacting elements: one’s biological characteristics; one’s own unique psychological needs, interests, and defenses; and the cultural milieu in which one resides. Physiological characteristics such as an individual’s gender, physical appearance, physical capabilities, and limitations provide one with a sense of “bodily self.” As one ages, physical features and capabilities will change and healthy identity adaptation requires altering one’s sense of identity in accordance with differing physical changes. Psychological elements of identity include one’s unique feelings, interests, needs, and defenses, which give one a sense of *I* that remains the same across time and circumstance. One’s social and cultural milieus

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<sup>4</sup> Michael F. Mascolo and Kurt W. Fischer, “Foundations of an Integrative Theory of Dynamic Development” in *Handbook of Life-Span Development*, 1:152–53.

<sup>5</sup> James Marcia and Ruthellen Josselson, “Eriksonian Personality Research and Its Implications for Psychotherapy,” *Journal of Personality* 81, no. 6 (2013): 617.

provide opportunities for expression as well as recognition of biological and psychological needs and interests. For Erikson, optimal identity development involves finding social roles and niches within the larger community that provide a good “fit” for one’s biological and psychological capabilities and interest.<sup>6</sup>

However, the cultural milieu is not simply the place where the person lives out an identity. It has a very strong impact of the development of identity, and how that identity can or cannot be expressed. In point of fact, the cultural and historical setting into which a person is born and within which she lives contributes to her sense of social identity. S. Alexander Haslem, Stephen D. Reicher, and Michael J. Platrow state:

At a personal level, social identities are immensely important to individual group members. They give us a sense of place in the world: who we are, what we should do, and how we relate to others. Identities also give us a sense of connection to those who share our sense of self (i.e., other in-group members), and the group itself is typically a source of belongingness and pride.<sup>7</sup>

Additionally, the society, or cultural milieu, sets the boundaries for organizing group identity, historical setting, cultural norms, and language, which itself determines ways in which self can be publicly expressed.<sup>8</sup>

The first and foundational factor in development is the somatic stages of human development. In each stage of physical development, the person acquires new physical traits and abilities which are determined both by genetics and by the epigenetically determined growth of the human organism.<sup>9</sup>

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<sup>6</sup> Jane Kroger, *Identity Development: Adolescence through Adulthood*, 2nd ed. (Thousand Oaks, CA: Sage, 2007), 8.

<sup>7</sup> S. Alexander Haslam, Stephen D. Reicher, and Michael J. Platrow, *The New Psychology of Leadership: Identity, Influence, and Power* (New York: Psychology Press, 2011), 144.

<sup>8</sup> Erikson, *Identity: Youth and Crisis*, 73–74.

<sup>9</sup> The term “epigenetics” is used in many different ways, depending on the context. Erikson’s use of the term refers primarily to the progressive changes that take place for an organism—specifically human beings—from conception to end of life. “The word ‘epigenetic’ literally means ‘in addition to changes in genetic sequence.’ The term has evolved to include any process that alters gene activity without changing the DNA sequence, and leads to modifications that can be transmitted to daughter cells (although experiments show that some epigenetic changes can be reversed). There likely will continue to be debate over exactly what the term means and what it covers. . . .

Erikson's psychosocial developmental theory is epigenetic, suggesting a synchrony between individual growth and social expectations. At each of eight chronological periods in the life span, there are physical changes to which one's social environment responds with particular expectations and supports in the form of cultural practices and institutions. It is assumed that the resolution of psychosocial stages will be positive given "an average expectable environment." . . . For example, at school age, when the child is physically, mentally, and emotionally capable, she is expected to begin to learn the technology of their culture (e.g., in literate societies, reading, writing, number skills, etc.), and this learning process is supported by the social provision of elementary schools. . . . Each of the stages of ego growth furnishes a necessary contribution to the resolution of the succeeding stage.<sup>10</sup>

The second factor is the sociocultural milieu in which the person is immersed. As discussed above, this factor brings into the discussion the specific historical, social, and relational reality within which the person lives.<sup>11</sup> Essential to understanding Erikson is his hypothesis that all expressions of the ego are governed and restricted by genetic, epigenetic, and societal factors. The third factor is the unique psychological makeup of the person. While the psychological component is influenced by somatic and social factors, each person also has unique psychological ways of processing, integrating, and rejecting the other forces. These three—the somatic, the social, and the psychological—come together and interact to form a person's sense of ego identity. This chapter examines each of these three individually in terms of a general overview of Erikson's developmental theory. Following this overview, the manner in which these three factors influence ego identity development is considered in greater depth. Challenges

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Since most epigenetic modification, by whatever mechanism, is believed to be erased with each new generation, during gameto-genesis and after fertilization, environmental and socioeconomic factors are believed to play a large role in such manipulations. However, one of the more startling reports published in 2005 challenges this belief and suggests that epigenetic changes may endure in at least four subsequent generations of organisms. . . . Other studies have found that epigenetic effects occur not just in the womb, but over the full course of a human life span." Bob Weinhold, "Epigenetics: The Science of Change," *Environmental Health in Perspective* 114, no. 3 (2006): A163. This implies that the ecological setting for human development has an even greater influence that has been previously postulated.

<sup>10</sup> Marcia and Josselson, "Eriksonian Personality Research," 617–18.

<sup>11</sup> "Erikson's concept "specifies that the crucial coordination is between the developing individual and his human (social) environment, and that this coordination is mutual." His theory is not one of quanta of energy but of relationships. Erikson focused on the power of abandonment and dependence. He emphasized and examined attachment, separation, and mutuality in the multiperson system." Shapiro and Fromm, *Comprehensive Textbook*, 2:2203.

to and adaptation of Erikson's theory are then investigated. Finally, a synthesized description is presented.

### Erikson's Theory in Relation to Somatic Existence

The foundational work which introduced Erikson and his theory to the public is *Childhood and Society* (1950). A slightly revised edition appeared in 1963. In the 1985 publication, he added afterthoughts to the work. The Freudian substrate which underlies his thinking can be clearly discerned in *Childhood and Society*. In 1968 Erikson described Freud's contribution to Erikson's own theory.

My psycho-social conception of the life cycle was originally based on Freud's clinical breakthrough into the early stages of life, in which he found the origin of neurotic disturbance. I developed some of what I learned, asking: if we know what can go wrong in each stage, can we say what should have gone and can go right?<sup>12</sup>

In *Childhood and Society*, he utilizes Freud's developmental stages (oral, anal, phallic, latency, and genital) as he discusses the development of the child from birth to adolescence. For Freud, the stages are understood as psychosexual. By this he meant that various areas or zones of the body became, according to a set epigenetic pattern, sites for the fixation of the libido.<sup>13</sup>

Erikson continued to work within Freud's line of thought, even as he expanded the developmental stages into adulthood and included the social elements as integral to healthy, and

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<sup>12</sup> Erik H. Erikson, "The Human Life Cycle," in Schlein, *Looking at Things*, 595. Erikson's respect for Freud is clear. "Only those who specialize in the extreme intricacies of mental disturbances and of ordinary mental quirks can fully appreciate what clear and unifying light was thrown into these dark recesses by the theory of a libido, of a mobile sexual energy which contributes to the 'highest' as well as the 'lowest' forms of human endeavor—and often to both at the same time. . . . In determining to focus on truly relevant matters in psychology Freud found that the rediscovery of sexuality was the most important job to be done." Erik H. Erikson, *Childhood and Society*, 1st. ed. (New York: Norton, 1950), 59.

<sup>13</sup> Freud's exposition on infantile sexuality caused significant backlash, likely, as he noted because of societal sensibilities. Sigmund Freud, "Infantile Sexuality," in *Three Essays on the Theory of Sexuality*, trans. James Strachey (New York: Basic Books, 2000), 40. Throughout this essay he links infantile pleasures, such as thumb sucking and genital touching with the erotic drive of the *id*. "The sexual aim of the infantile instinct consists in obtaining satisfaction by means of an appropriate stimulation of the erotogenic zone which is selected in one way or another." (Freud, *Three Essays*, 50).

not merely unhealthy, development. Concerning one of the pillars of Freudian orthodoxy, he writes:

*Libido*, then, is that sexual energy with which zones other than the genital are endowed in childhood and which enhances with specific pleasures such vital functions as the intake of food, the regulation of the bowels, and the motion of the limbs. Only after a certain schedule of such pregenital uses of libido is successfully resolved does the child's sexuality graduate to a shortlived infantile genitality, which must immediately become "latent," transformed, and deflected. For the genital machinery is still immature; and the first objects of immature sexual desire are forever barred by universal incest taboos.<sup>14</sup>

In Freudian theory, the id (*das Es*) operates according to the pleasure principle.<sup>15</sup> The first erogenous zone is the mouth, by means of which the infant receives gratification at the mother's breast. The second is the anal zone, as the child learns to expel and retain the feces. The third is the phallic (and for the female the vaginal) area, as the child learns to enjoy the pleasures of genital stimulation. The fourth stage is the latency period, which allows for negotiation of non-libidinous activity, before the fifth and final psychosexual stage, when pleasure is once again centered in the genitals, but is now expressed in a more mature and mutually beneficial manner with one's partner.

These erogenous zones are not only sites of pleasure. They are also zones of potential frustration. The mother's breast may not appear "on demand." The child, as he or she teethes, must learn not to bite the nipple. Toilet training is a period of extreme frustration. The bowels do not always cooperate. And the phallic stage, with the discovery of the pleasure of genital

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<sup>14</sup> Erikson, *Childhood and Society* (1950), 58.

<sup>15</sup> Even though he was a materialist, Freud thought of the id not as part of the somatic makeup of a person, but as part of one's psychic structure. The id "is the dark, inaccessible part of our personality; what little we know of it we have learnt from our study of the dream-work and of the construction of neurotic symptoms, and most of that is of a negative character and can be described only as a contrast to the ego. We approach the id with analogies: we call it a chaos, a cauldron full of seething excitations. We picture it as being open at its end to somatic influences, and as there are taking up into itself instinctual needs which find their psychical expression in it, but we cannot say in what substratum." Sigmund Freud, *New Introductory Lectures on Psycho-analysis*, trans. James Strachey (New York: Norton, 1964), 91–92. In connection with these words, James Strachey states: "Freud is here regarding instincts as something physical, of which mental processes are representations." Because the id is so tightly bound to the bodily drives, it is discussed here in this section.

stimulation, is often met with parental displeasure. For Freud, the societal strictures which restrict the pleasure principle become the source of basic neurosis. This oppressive force from the outside becomes internalized as the superego (*das Über-Ich*).<sup>16</sup>

Freud's psychosexual theory stops at the genital stage. Erikson's psychosocial theory continues throughout the human life span.<sup>17</sup> His theory also has a far more positive tone. For instance, in Stage II (Autonomy vs. Shame and Doubt) of his theory, the dystonic pair of shame and doubt are not seen as wholly negative. He writes: "I, therefore, offer as (for example) *Autonomy versus Shame and Doubt* with the assumption that no human being can exist among others without learning to be ashamed or to doubt, but that the ratio of development should be in favor of a sense of autonomy."<sup>18</sup> Despite his respect for Freud, Erikson chided him for insisting that his theory was fully informed by science, and that he was able to be objective and to dismiss the implications of his own societal strictures upon his thinking. Erikson thought that Freud's theory was concerned only with looking backward to the time of infancy and childhood, and did not look forward to a lifetime of developmental changes.

Freud confessed only to a scientific world view, but he could not avoid the attitudes (often in contradiction to his personal values) that were part of his times. The original data of psychoanalysis, for example, were minor reconstructions of "pathogenic" events in early childhood. They supported an orientation which—in analogy to teleology—could be called *originology*, i.e., a systematic attempt to derive complex meanings from vague beginnings and obscure causes. The result was often an implicit fatalism, although counteracted by strenuously "positive" orientations. Any theory embracing both life history and case history, however, must find a balance between the "backward" view of the genetic reconstruction and the "forward" formulation of progressive differentiation in growth and development; between the "downward" view of into the depth of the unconscious and the "upward" awareness of compelling

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<sup>16</sup> Already the difficulty of keeping the three factors (somatic, social, and psychological) separate in any discussion become clear.

<sup>17</sup> The term "lifespan" is used to describe the various stages of life through which a person progresses from birth to death. The term "lifecycle," on the other hand, includes, in addition to the span of life, the ways in which the previous stages interact with the latter stages and the intergenerational reality of human life.

<sup>18</sup> Erik H. Erikson, "The Human Life Cycle," 596.

social experience; and between the “inward” exploration of inner reality and the “outward” attention to historical actuality.

Erikson did not have the advantage of the knowledge of the human genome and other scientific advancements. Neither was the discipline of neuroscience very developed at that time. Most of what was known about human brain development was discerned by clinical observation of living patients. Technology at that time was unable to examine the brains of living human beings, having advanced only slightly since the early days of Freud’s work in neurology.<sup>19</sup> More information was available about the development of other human organs. Therefore, Erikson’s work was founded upon his observations of actual children in the clinical setting as well as watching his own children mature, rather than on scientific medical research.

Erikson divided Freud’s oral stage into two sub-stages. During the first part of the oral stage, the infant has little control over her movements. She can suck on the nipple when the breast is brought to her, but she cannot actively seek it. As she develops, she increasingly can do more to find the nipple and receive the milk. This first part of Freud’s oral stage Erikson refers to as being “incorporative.” The second part of this stage is inaugurated by the emergence of the teeth. The child now attempts to incorporate the nipple by biting. The mother rejects this behavior. Her rejection and the resulting frustration of the child are illustrative of the interplay between the physical, the social, and the psychological aspects of human existence.

Freud’s anal stage is that stage during which the child gains physical stage over the bowels. To this stage are assigned two aspects: the eliminative and the retentive. This physiological development requires mastery of the anal sphincter. “Muscular maturation sets the stage for

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<sup>19</sup> “Freud began his career attempting to create a brain-based psychology.” Louis Cozolino, *The Neurology of Psychotherapy: Healing the Social Brain*, 2nd ed. (New York: Norton, 2010), 10. Cozolino (pp. 1–11) presents a description of the “entangled histories of neurology and psychology.”

experimentation with two simultaneous sets of social modalities: holding on and letting go.”<sup>20</sup>

Additionally, large muscle coordination allows the child to be “on the make,” crawling and then walking wherever he desires to go.<sup>21</sup> The increasing ability to gain control over the body and its functions is accompanied by a growing sense of autonomy.

In Erikson’s Stage III (Initiative vs. Guilt), which is coterminous with the phallic stage in Freud, one observes an increase in initiative. The child now can more freely go where she desires, because of vastly increased locomotor and mental abilities.<sup>22</sup> Freud shocked the culture of his day by reporting on childhood sexual excitation of the genitals during this developmental period.<sup>23</sup> Erikson concurred with Freud on this description.

Psychoanalysis verifies in daily work the simple conclusion that boys attach their first genital affection to the maternal adults who have otherwise given comfort to their bodies and that they develop their first sexual rivalry against the persons who are the genital owners of those maternal persons.<sup>24</sup>

Erikson, however, while retaining Freud’s concept of the Oedipal Complex, viewed it more as a helpful mythology. By the time he wrote *Gandhi’s Truth*, in 1969, his increasing interest in the latter stages of life resulted in his describing the complex as being more like a part of a larger “Generational Complex.” Simply to look back to the earlier stages of life was not, for him, a thick enough mythology.<sup>25</sup>

Erikson’s Stage III (Industry vs. Inferiority) parallels Freud’s latency stage, covering the

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<sup>20</sup> Erikson, *Childhood and Society*, 251.

<sup>21</sup> Erikson, *Childhood and Society*, 255.

<sup>22</sup> Erikson, *Childhood and Society*, 255.

<sup>23</sup> Freud, *Three Essays*, 56.

<sup>24</sup> Erikson, *Childhood and Society*, 87. Erikson continues: “To conclude, as Diderot did, that if the boy had the power of a man, he would rape his mother and murder his father is intuitive and yet meaningless. For if he had such power he would not be a child and would not need to stay with his parents—in which case he might simply prefer other sex objects. As it is, infantile genitality attaches itself to the protectors and ideals of childhood and suffers intense complications therefrom.”

<sup>25</sup> Erik H. Erikson, *Gandhi’s Truth: On the Origins of Militant Nonviolence* (New York: Norton, 1969), 131–32.

school age in the western world until adolescence. Fine motor skills develop so that “the child becomes ready to handle the utensils, the tools, and the weapons used by the big people,” so that he might be able actually to “bring a productive situation to completion.”<sup>26</sup> This permits the child to do more than simply play and roleplay. She can now begin actually to do some of the work of adults so that she might begin to think through the things that are possible when adulthood begins.

Erikson’s Stage V (Identity vs. Identity Diffusion) is aligned with Freud’s final stage, the genital stage.<sup>27</sup> This is the stage which forms the fulcrum for the discussion of identity development in this dissertation.

With the establishment of a good initial relationship to the world of skills and tools, and with the advent of puberty, childhood proper comes to an end. Youth begins. But in puberty and adolescence all sameness and continuities relied upon earlier are more or less questioned again, because of the rapidity of body growth which equals that of early childhood and because of the new addition of genital maturity.<sup>28</sup>

The psychological and social effects of these monumental changes are discussed below.

What is significant as far as physical development is concerned is that the youth is now endowed with the ability to father or give birth to another child, is showing the physical traits of adulthood while still psychologically unprepared for parenthood, and is viewed by society as little more

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<sup>26</sup> Erikson, *Childhood and Society*, 259.

<sup>27</sup> In *Childhood and Society*, 1st ed. (1950), 227, Erikson used the term “Role Diffusion.” He changed the term to “Role Confusion” in *Childhood and Society*, 2nd. ed. (1963), 261. Following James E. Marcia, this dissertation will use the earlier term. “Erikson changed his label for the negative pole of the identity crisis from ‘Diffusion’ to ‘Confusion.’ We have retained the ‘Diffusion’ term for our subjects because those to whom it applies seemed to be more ‘spread out’ and unclear than ‘mixed up.’” James E. Marcia, “The Ego Status Approach to Ego Identity,” in *Ego Identity*, 11. In addition, the term “Identity Confusion” carries a more negative connotation; whereas, “Identity Diffusion” is sufficiently neutral and communicates the aspect of options open to be explored as a person continues to mature and to change aspects of identity to match new situations in life. As an example, a recent high school or college graduate may develop a sense of identity based upon his or her career choice. Marriage and the arrival of children requires flexibility in one’s sense of identity to function adequately in those new roles. On the other hand, military veterans who do not have sufficient identity diffusion can be at a loss as to who they are upon discharge from service and reentry into the general population. For a thorough description of this phenomenon, see Jonathan Shay, *Odysseus in America: Combat Trauma and the Trials of Homecoming* (New York: Scribner, 2002).

<sup>28</sup> Erikson, *Childhood and Society*, 261.

than a child.

Stages VI (Intimacy vs. Isolation) and VII (Generativity vs. Stagnation) in Erikson's model cover the period of adulthood, except for "old age." Erikson has little to say about the physical changes. It is more in Stage VIII (Integrity vs. Despair and Disgust), when the body begins clearly to show signs of deterioration, that the growing physical weakness, the lessening of mental acuity, and other physical factors once more become significant enough to strongly affect one's sense of identity. Ego integrity can disintegrate as bodily integrity declines.<sup>29</sup>

Physical changes that can be externally observed are perhaps not the most important for development. Neurologist and professor at the Institute of Child Development, University of Minnesota, Philip David Zelazo, along with Wendy Lee, write the following concerning the human brain's constant metamorphosis.

New technologies have allowed scientists unprecedented opportunities to observe the developing (including the late adult) brain in vivo, and although more work is needed to understand the limitations of the views afforded by different techniques, as well as how these views interrelate, our understanding of brain development has increased enormously in recent years. As this brief review reveals, brain development is a lifelong phenomenon characterized by considerable regional specificity, and also by a series of overlapping, dynamic processes that yield both progressive events, such as increases in white matter, and regressive events, such as decreases in gray matter. Regressive events are prominent in childhood and early adolescence, but also in the late adult years. . . One region of the brain that undergoes especially noteworthy changes across the lifespan—during childhood, adolescence, and normal late adult development—is the prefrontal cortex.<sup>30</sup>

Therefore, the somatic influence of cognitive and affective functioning is tied closely to the physical condition of the brain as well as the entirety of the physical organism. Much of this was only available to Erikson intuitively, rather than by documented research. However, such research is not contradictory to either Erikson's or Freud's conjectures.

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<sup>29</sup> Erikson, *Childhood and Society*, 268–69.

<sup>30</sup> Philip David Zelazo and Wendy S.C. Lee, "Brain Development: An Overview" in *Handbook of Life-Span Development*, 1:113.

## Erikson's Theory in Relation to Social Existence

Since Erikson's theory is that of psychosocial development, the influence of a person's communal or social existence, which includes family, peers, societal restraint and expectation, as well as the historical setting with its ideologies, is important at each developmental stage in the life cycle. The intergenerational interactions are also essential elements of the social dimension of his theory. Henry Maier describes the social aspects of human existence from the Stage V (Identity vs. Role Diffusion) perspective.

The individual slowly moves into society as a unit and as a member of a unit in his or her own right. Individuals create and continue to establish their communal membership. They abandoned a stark dependency on family two phases ago; they now require full status alongside peers in the society. The youth's gradual growth and transformation make sense to others, and others begin to make sense to the youth.<sup>31</sup>

Communal interaction is part of normal, healthy human life. All stages prior to adolescence require it for the child to survive and thrive. Communal interaction, even if it is restricted to one particular other person, is what typifies Stage VI (Intimacy vs. Isolation) and is necessary for generativity (Stage VI: Generativity vs. Stagnation) to occur. The disintegration of communal life, with the death of others dear to the person, is an aspect of what makes navigating the final stage of life so difficult.

Erikson identifies social institutions which, at each stage of development, form and support this development. These are treated under the heading of ritualization. For Erikson, ritualization is not reserved for formal, public ceremonies and situations. He is concerned with the ritualization of everyday life, that which happens in the home, in school, and in everyday life. That ritualization occurs in everyday life points to the importance of the family and the intergenerational interrelations that underpin Erikson's theory. This cannot be overstated. Life is

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<sup>31</sup> Maier, *Three Theories of Child Development*, 118.

normally lived intergenerationally.<sup>32</sup> Erikson does not look at a person in isolation from the interpersonal interactions and relationships experienced, many of which are ritualized in the context of a social group. In any given family, the infant (Stage I: Trust vs. Mistrust) interacts with the parent (Stage VII: Generativity vs. Stagnation), who may at the same time be negotiating the intimacy issues of Stage VI (Intimacy vs. Isolation) with the spouse, and be dealing with other children in the other stages. He states: “The cogwheeling of stages of childhood and adulthood are, as we can see in conclusion, truly a system of generation and regeneration—for into this system flow, and from this system emerge, those social attitudes to which institutions and traditions of society attempt to give unity and permanence.”<sup>33</sup>

The sociality aspects of Erikson’s work are considered important among many of those who study ritual and ritualization formally. Catherine Bell states:

Ethnological and biogenetic approaches to ritual often invoke the psychological theories of Erik Erikson (1902–1990) and Jean Piaget (1896–1980) concerning physical and social maturation. Erikson, in particular, addressed the “ontogeny” or

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<sup>32</sup> Erikson most often speaks of the social setting as that of the family, then the family and the school, and then, in adolescence, the addition of increasing peer relations. Urie Bronfenbrenner provides helpful language to distinguish the increasing complexity of the web of relationships which affect ego development. “First, the developing person is viewed not merely as a tabula rasa on which the environment makes its impact, but as a growing dynamic entity in which it resides. Second, since the environment also exerts its influence, requiring a process of mutual accommodation, the interaction between the person and the environment is viewed as two-directional, that is, characterized by *reciprocity*. Third, the environment defined as relevant to developmental processes is not limited to a single, immediate setting but is extended to incorporate interconnections between such settings, as well as the external influences emanating from the larger surroundings.” According to Bronfenbrenner, each person resides in a microsystem, which is “a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics.” Each person also lives in a mesosystem, which is comprised of “the interrelations among two or more settings . . . such as home, school, and neighborhood peer group.” He also states that each person also is influenced by the exosystem, which are other settings which “do not involve the developing person as an active participant, but in which events occur that affect, or are affected by, what happened in the setting containing the developing person.” Finally, Bronfenbrenner posits a macrosystem, which operates at the subcultural or cultural level as a whole, including belief systems and ideologies. Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge: Harvard University Press, 1979), 21–26. Erikson’s description of the social setting for ego development primarily correlates with Bronfenbrenner’s micro- and mesosystems; however, he also writes on the exosystem level when describing the “historical moment” for example, in Erik H. Erikson, *Life History and the Historical Moment* (New York: Norton, 1975), when writing about Martin Luther in *Young Man Luther* and in *Gandhi’s Truth*.

<sup>33</sup> Erik H. Erikson, *Insight and Responsibility* (New York: Norton, 1964), 152.

development of ritualization in stages of maturation within the human life cycle. He defined ritualization as a type of consensual interplay between two or more persons that is repeated in recurring contexts and has adaptive value for those involved. His central example of such behavior is the peculiar greeting ceremony that unfolds between a mother and her baby in the morning. Their interaction is both highly individual and stereotypical, he argued; each does things that arouse predictable responses in the other and that are important for both physical and emotional reasons. Erikson concluded that human ritualization is grounded in such proverbial infantile experiences, although it culminates in the elaborate ceremonies of public life.<sup>34</sup>

While Erikson makes connections to religious rituals, his concern is for the mundane rituals of life in general. He claims, “Ritualization at its best, that is, in a viable cultural setting, represents a *creative formalization* which helps to avoid both *impulsive* excess and *compulsive* self-restriction, both social anomie and moralistic coercion.”<sup>35</sup> He then outlines seven accomplishments of ritualization. First, it “elevates the satisfaction of immediate needs . . . into the context of a communal actuality.”<sup>36</sup> Second, ritual also “sanctions a way of doing simple and daily things.” It develops habits which are socially permissible or even expected. Third, it includes and excludes. Those whom it excludes are outsiders. Those who know the ritual are insiders. This results in a fourth effect, that is, the formation of a distinct community who share a common vision and sense of reality. The fifth aspect of ritualization is that it is comprised of

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<sup>34</sup> Catherine Bell, *Ritual: Perspectives and Dimensions* (New York: Oxford University Press, 1997), 32.

<sup>35</sup> Erik H. Erikson, *Toys and Reasons: Stages in the Ritualization of Experience* (New York: Norton, 1977), 82.

<sup>36</sup> Erikson makes a distinction between the “factual,” the “real,” and the “actual.” That which is factual is that which is verifiable and measurable. That which is real is demonstrably correct. That which is actual is that which is effectively true in action. In discussing the implications of Albert Einstein’s theories, and their implications for the way people look at the world in which they live, he remarks that the question for giving meaning to the world of human experience requires more than simple bare facts. “The scientific way of finding order in the cosmos is, of course, a specialization given some proven discipline and simple dignity by the continued search for *verifiable* facts and the continuing sharing and comparing of both methods and findings. The psychological root of the equally necessary search for a cosmological order, however, seems to continue that need for a world view that at a given moment of history combines obedience to the verifiable new fact with the search for a *more inclusive sense of reality*, a truth held evident by a community of persons who feel that they share a living *actuality*.” After discussing the distinctions between factuality, reality, and actuality, he writes: “Any lasting sense of truth, then, must combine the factual, the real, and the actual – and so does true playfulness.” See Erikson, *Toys and Reasons*, 60–61. This turn to playfulness is the basis for his discussion of ritual, which is a form of formalized play designed to create for those involved a sense of truth.

stages. One is incorporated by stages until one has reached the full goal of the ritualization process. The sixth is the accomplishment of discriminating between “good behavior and shameful or guilty acts.” Finally, ritual “provides the psychosocial foundation for the gradual development of an independent identity to be sealed in adolescence by various rituals of ‘confirmation’— a ‘second birth.’—which will integrate all childhood identifications in a world view and belief system while marking as ideologically foreign all those wishes and images which have become undesirable and evil and are remindful of other, ‘lower’ species of men.”<sup>37</sup>

Erikson assigns a ritualization process to each stage of development from infancy through adolescence. In the stages thereafter he is less clear. The ritual connected with infancy (Stage I) is “the numinous,” which is founded upon the mutual recognition of child and mother by face and by name.<sup>38</sup> The mother looks closely at the infant and calls the child by name. The mother calls herself “mother,” or “mommy,” or some such name. Although such interactions appear to be playful and familiar, they also become formalized; that is, ritualized. The child after a time begins to make the association between self as an actor and the mother as a distinct actor. This forms the foundation for recognizing a distinction between self and other.

The second stage in ritualization is one which Erikson called “the judicious.” The child at this stage learns to distinguish between right and wrong, clean and unclean.<sup>39</sup> An external standard of acceptable behavior is imposed. Failure to comply results in shaming, aimed at teaching the child to distinguish between the two. This is Freud’s “anal stage,” where potty-training teaches that the material defecated is dirty, unclean, and socially unacceptable. This is also the stage Freud assigns for the beginnings of the development of the super-ego, the part of

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<sup>37</sup> Erikson, *Toys and Reasons*, 82–83.

<sup>38</sup> Erikson, *Toys and Reasons*, 87. This aligns with Stage I (Trust vs. Mistrust).

<sup>39</sup> Erikson, *Toys and Reasons*, 92. This aligns with Stage II (Autonomy vs. Shame and Doubt).

oneself “standing watch over the rest of ourselves and confronting us with detestable self-images.”<sup>40</sup> Thus, law and order and the accompanying judicious element of ritualization come into play as the parental figures enforce the standards regularly from the outside.

Stage III in ritualization is aligned with the play stage. The dramatic element now comes into play. Erikson’s research led him to see that in the play stage children use various objects to construct a plot, much as playwrights do when they build a storyline with conflicts that are then resolved. Children create narratives at this stage of life which “relive, correct, and recreate past experiences, and anticipate future roles and events” in life.<sup>41</sup>

Childhood play, in experimenting with self-images and images of otherness, is most representative of what psychoanalysis calls the *ego-ideal*—that part of ourselves which we can look up to, at least insofar as we can imagine ourselves as ideal actors in an ideal plot, with appropriate punishment and exclusion of those who do not make the grade. Thus we experiment with and, in a visionary sense, get ready for a *hierarchy of ideal and evil roles* which, of course, go beyond that which daily life could permit is to engage in.<sup>42</sup>

Erikson does not understand this stage as replacing the previous two; rather, it joins with them and relies upon them. Thus, each stage builds upon the previous ones, even as it anticipates the ones to follow.<sup>43</sup>

“School age adds another element of ritualization—that of *methodical performance*.

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<sup>40</sup> Erikson, *Toys and Reasons*, 93.

<sup>41</sup> Erikson, *Toys and Reasons*, 98–100. This aligns with Stage III (Initiative vs. Guilt).

<sup>42</sup> Erikson, *Toys and Reasons*, 101.

<sup>43</sup> It is but a small step from the play of dramatic ritual, with the safe acting out of ideal roles and behaviors, to the development of a sense of one’s identity. If this stage is essential for the development of the ideal self (the ego ideal), then it contributes to that which, in Freudian terminology, is the superego, which guides the development of the ego as it struggles with the impulses of the id. Furthermore, this dramatic ritual element is highly suggestive for the power of an enriched baptismal liturgy to present the baptizand with an experience of the Christian as dead to sin and alive to God in Christ Jesus (Rom. 6:11). Commenting on the power of ritual, Catherine Bell writes: “Liturgical studies can appear at times to be in danger of overestimating the power of ritual. The more enthusiastic have gone beyond affirming the ability of ritual to renew faith and create community; they declare that ritual is what makes and keeps us human; it can prevent the inhuman destruction of warfare and orchestrate a transformation of the unjust social order that rational political methods alone cannot bring about. The attempt to build church life on such an idealized understanding of ritual appears problematic to some secular scholars of religion, although others have lent their support to this direction.” Bell, *Ritual*, 221.

Without this, the elements mentioned so far would lack a binding discipline.”<sup>44</sup> Erikson refers to this as the formal stage in ritualization. The nature of schooling increases the social influence on the imagination, excluding certain roles and expecting others. Certain behaviors tolerated earlier are now censured. The number of possible socially acceptable identities are reduced.

As the child enters adolescence, the work of identity development becomes a major, if not the major, task.

The *work role* which we begin to envisage for ourselves at the end of childhood is, under favorable conditions, the most reassuring role of all, just because it confirms us in skills and permits us to recognize ourselves in visible works. But the unrest of puberty and the necessity to leave childhood behind, and the unrest of the times, combine to produce a variety of conflicting self-images, just at the age when we must envisage ourselves not only as worker, but also as mate, parent, and citizen and may feel that we ourselves are being sacrificed to technical perfection and the streamlining of roles.<sup>45</sup>

Erikson states that what is needed at this juncture is some solidarity of conviction, some ideology to which to cling and from out of which to make sense of life. The ritualization of this period, therefore, can be expressed “by simple disdain, by moral repudiation, fanatic rebellion, or warfare.”<sup>46</sup> Other times the ritualization of this period can be expressed in fanatical obeisance to a radical ideology or supreme leader. Erikson recalls:

This I attempted to outline in my book on young Luther’s personal and universal crisis. The matter can be traced through the revolutionary periods of more recent history, until we see in our time totalitarian methods of involving new generations ideologically in staged state rituals combining the numinous (the Leader’s face) and the judicial (loud condemnations in unison of “criminals”), the dramatic (parades, dances, and assemblies) and the precise in performance (military precision, mass sports) on a large scale. These attempt to provide for a whole generation of young individuals an ideological commitment encompassing perpetual change, and, in fact,

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<sup>44</sup> Erikson, *Toys and Reasons*, 103. This aligns with Stage IV (Industry vs. Inferiority).

<sup>45</sup> Erikson, *Toys and Reasons*, 106. Ritualization Stage V aligns with Stage V (Identity vs. Identity Diffusion).

<sup>46</sup> Erikson, *Toys and Reasons*, 107.

making traditional (in the sense of pre-revolutionary) values part of a decidedly *negative identity*.<sup>47</sup>

This assumption of a contrary identity is often ritualized in spontaneous rites of passage designed by the adolescents themselves.<sup>48</sup>

Erikson has much less to say about ritualization in the adult stages of life. He states that all adult rituals have the preceding five elements; that is, the numinous, the judicious, the dramatic, the formal, and the ideological. The aspect of ritual in the adult stages is “ritual sanction.”<sup>49</sup> The marriage ritual, normally performed in Stage VI (Intimacy vs. Isolation) grants ritual sanction to enter into a committed relationship. In Stage VII (Generativity vs. Stagnation) ritual action is characterized by teaching, leading, directing, and sanctioning society’s rituals. Erikson bemoans the ritualization in Stage VIII (Integrity vs. Despair and Disgust), which is the ritual of mandatory retirement. He sees it contributing to the prevalence of despair and disgust in one’s latter years.<sup>50</sup> Western society denigrates old age and therefore losses out on the wisdom that can come from a life lived in integrity.<sup>51</sup>

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<sup>47</sup> Erikson, *Toys and Reasons*, 109. Erikson does not overtly refer to any specific situation. What he describes, however, is suggestive of Hitler’s Nuremberg rallies, especially the Nazi Party rally of 1934, which was a ritual performance film, “*Triumph of the Will*.” Joseph McCarthy’s anti-communist campaign, with the attendant Senate hearings, deeply troubled Erikson, reminding him of Nazi Germany. This might also have prompted these words. For a discussion of the power of ritual to enthrone a leader and to create and perpetuate in others his or her ideology, see Haslam, Reicher, and Platow, *New Psychology*, 179–95. Erikson’s issues with, and refusal to take, the Loyalty Oath in the spring of 1950 documented in Friedman, *Identity’s Architect*, 243–50. See also Erikson, *Life History*, 42–43, in which he recalls the events of the McCarthy era.

<sup>48</sup> Erikson, *Toys and Reasons*, 107.

<sup>49</sup> Erikson, *Toys and Reasons*, 110–13.

<sup>50</sup> Erik H. Erikson, Joan M. Erikson, and Helen Q. Kivnick, *Vital Involvement in Old Age* (New York: Norton, 1986), 299–302.

<sup>51</sup> Erikson, Erikson, and Kivnick, *Vital Involvement*, 50–53. In 1982, Erikson charted the elements of rituals in each stage alongside the related aspects of the social order: Stage I: Numinous: Cosmic Order; Stage II: Judicious: Law and Order; Stage III: Dramatic: Ideal Prototype; Stage IV: Formal (Technical): Technological Order; Stage V: Ideological: Ideological Worldview; Stage VI: Affiliation: Patterns of Cooperation and Competition; Stage VII: Generational: Currents of Education and Tradition; Stage VIII: Philosophical: Wisdom. Erik H. Erikson, *The Life Cycle Completed*, ext. ver. Joan M. Erikson (New York: Norton, 1997), 33.

## Erikson's Theory in Relation to Psychological Existence

The physical processes of maturation and the social pressures and influences, both outlined above, interplay with the psychological structure of the mind. These three come together to produce the balance or, if pathological, the imbalance of the dialectical traits of each successive stage of ego development, along with the psychological ego strengths developed by means of the crises of each stage. It bears repeating that, for Erikson, the ego is not equal to the psychological. The ego is a construct of the somatic, the social, and the psychological factors of an individual. It is the self, comprised of the aforementioned three elements. In this way, Erikson's conception of the ego builds upon and yet departs from that of Freud. As argued earlier, Freud bound the id tightly to the bodily urges and understood the superego as the internalization of the societal pressures which resist the id. The ego is the not-completely-conscious battleground that makes use of defense mechanisms. Erikson almost makes peace between the belligerents. The three elements of human existence—the somatic, the social, and the psychological makeup of the individual—combine to produce one's ego, which continues to grow and be influenced by these three factors throughout one's lifespan.

Erikson made a major move away from Freudian orthodoxy when he shifted the chief focus of his theory from the id to the ego. Even though Anna Freud argued that psychoanalysis was indeed concerned with the ego and that it was more than mere depth psychology, Erikson's move was far more definitive. In *Das Ich und die Abwehrmechanismen* (1962) Anna Freud wrote

Eine Wendung der Arbeitsrichtung in den Schriften Freuds, von *Massenpsychologie und Ic-Analyse* und *Jenseits des Lustprinzips* angefangen, hat dann die Beschäftigung mit dem Ich von dem Odium des Unanalytischen befreit und das Interesse für die Ich-Instanzen ausdrücklich in den Mittelpunkt der Aufmerksamkeit gerückt. Sether lässt das Arbeitsprogramm der analytischen Forschung sich sicher nicht mehr mit dem Namen Tiefenpsychologie decken. Wir definieren gewöhnlich: Aufgabe der Analyse ist die möglichst weitgehende Kenntnis aller drei Instanzen, aus denen wir uns die psychische Persönlichkeit zusammengesetzt denken, die Kenntnis ihrer Beziehungen untereinander und zur Aussenwelt. Das bedeutet auf das Ich bezogen:

seine Inhalte, seine Ausdehnung, seine Funktionen und die Geschichte seiner Abhängigkeiten von Aussenwelt, Es und Über-ich. Auf das Es bezogen, heisst es: die Beschreibung der Triebe, also der Es-Inhalte und das Verfolgen der Triebumwandlungen.<sup>52</sup>

Erikson went even further away from concern about the id. Catarina Kinnvall writes:

“Erikson’s move away from a Freudian preoccupation with the unconscious to the conscious is useful.”<sup>53</sup> However, Erikson was not saying that his development theory ignored the subliminal.

Kroger notes that, for Erikson, “identity is partly conscious but also partly unconscious in form.”<sup>54</sup> This is true not only for identity but for all the characteristics of ego development over the lifespan.

A major aspect of Erikson’s theory is that it does not restrict itself simply to the psychological makeup of a person. Erikson acknowledges the importance of the things that are biologically inherited. He also takes seriously the familial, social, and historical milieu in which the person matures. Erikson presents us with “new insights into the biological, psychological, and social properties”<sup>55</sup> of human existence. Beyond these, he views psychological development not being built solely upon a few momentous decisions in life. The existential psychotherapist, Irvin Yalom concurs, stating:

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<sup>52</sup> Anna Freud, *Das Ich und die Abwehrmechanismen: Geist und Psyche*. (Frankfurt am Main: Fischer, 2012), 14. “A turn in the direction of work in Freud’s writings, as in *Group Psychology and the Analysis of the Ego* and *Beyond the Pleasure Principle*, now frees the study of the ego of the odium from being unanalytical and explicitly moves interest of ego-institutions to the center of interest. Since this time, the term “depth psychology” no longer covers the whole field of psychoanalytic research. We [now] commonly define the task of analysis thus: as far as possible to gain extensive knowledge of all three institutions we think constitute the psychic personality and to learn their interrelationships and their relation to the outside world; that means, with respect to the ego: its contents; its extent; its function and history; its dependence on the outside world, on the id and on the superego. In that respect, it means, the description of the drives [instincts], that is, the id-content and the tracking of the changes of the drives.”

<sup>53</sup> Catarina Kinnvall, “Globalization, Identity, and the Search for Chosen Traumas,” in *The Future of Identity: Centennial Reflections on the Legacy of Erik Erikson*, ed. Kenneth Hoover (Lanham, MD: Lexington Books, 2004), 116.

<sup>54</sup> Jane Kroger, “Identity in Formation,” in *The Future of Identity: Centennial Reflections on the Legacy of Erik Erikson*, ed. Kenneth Hoover (Lanham, MD: Lexington Books, 2004), 62.

<sup>55</sup> Kroger, “Identity in Formation,” 63.

An individual's character structure is not the result of a single momentous decision that can be traced and erased, but instead is constituted by a lifetime of innumerable choices made and alternatives relinquished. Although the child has, of course, no awareness of adult characterological options, nonetheless the child always has a modicum of ability to affirm or reject what is presented to him or her, to submit or rebel, to identify positively or, as Erik Erikson has taught us, to form a negative identification with certain role models.<sup>56</sup>

Thus, the psychological development of a person is not to be restricted to a few events in infancy and early childhood, as Freud proposed, but to the interplay and interaction between innumerable individual decisions influenced by the social setting in which development occurs.

### **Identity Development in Erikson's Theory**

The focus of this dissertation is on Christian identity and how it is conferred and actualized. While focusing strictly on identity conferment and identity actualization may appear to be an artificial narrowing of Erikson's theory, the development of identity is the central concern in his work.<sup>57</sup> Doubtless, one could study each of the various stages of affective development and make that the fulcrum for research. Because each of Erikson's stages of development are interrelated, the psychosocial aspects of each stage contribute to, interact with, and result from the others. As is demonstrated in the section which follow, in Erikson's theory, each of the first four stages contribute necessary material for the development of identity. Similarly, the three subsequent stages require the successful negotiation of Stage V (Identity vs. Identity Diffusion) in order themselves to be successfully navigated. Nevertheless, identity development is inextricably bound up with any study of Erikson and his theory. It is not an overstatement to declare that all writers and researchers who reference him or write about him consider identity development the centerpiece of his life and work.

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<sup>56</sup> Irvin D. Yalom, *Existential Psychotherapy* (New York: Basic Books, 1980), 317.

<sup>57</sup> "Erikson's theory is not a theory of psychotherapy. It is a theory of ego development." James Marcia, "Why Erikson?" in *The Future of Identity*, ed. Kenneth Hoover (Lanham, MD: Lexington Books, 2004), 52.

Identity was not merely an academic concern for Erikson. It had significant personal dimensions. Erik was born to Karla Salomonsen, née Abrahamsen of unknown paternity, June 15, 1902.<sup>58</sup> She had previously been married to Valdemar Isidor Salomonsen in 1898, although Lawrence J. Friedman reports that “it did not last a night and was probably unconsummated. It is not possible that Salomonsen was Erik’s father, as he had absconded to Mexico or the United States.”<sup>59</sup> In 1904, on Erik’s third birthday, Karla married Theodor Homburger. They took Erik on their honeymoon with them. Erik, who at this time received “Homburger” as his surname, experienced Homburger as a caring father-figure, but always doubted his identity.<sup>60</sup> He finally became fully aware that he was a stepson, but could never track down his biological father. After moving to the United States, when applying for naturalization with the U.S. District Court in 1938, he (reportedly at the suggestion of his eldest son Kai) changed his name to Erik Homburger Erikson. Much conjecture surrounds this decision. Some have thought it involved a repudiation of Judaism, others of the Old World, and others think it was a rejection of his stepfather. The latter is not likely as he kept Homburger as his middle name. Others have interpreted this move as Erik being his own father, in a symbolic sense, “Erik, Erik’s son.”<sup>61</sup> This last explanation finds evidence in his statement, “I made myself Erik’s son. It is better to be your own originator.”<sup>62</sup> Whatever the motive, Erikson’s work revolves around the key concept of

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<sup>58</sup> “A persisting Abrahamsen family rumor is that Karla named Erik after the real father, and that he was a Copenhagen court photographer.” Karla apparently never divulged the name to anyone. This has been understood to imply that the biological was a married man with whom Karla had a short affair. (Friedman, *Identity’s Architect*, 30)

<sup>59</sup> Friedman, *Identity’s Architect*, 30.

<sup>60</sup> Friedman, *Identity’s Architect*, 33. Erik’s complexion and hair color did not match the dark hair and complexion of his mother or of Homburger. He looked very much the typical Dane.

<sup>61</sup> Friedman, *Identity’s Architect*, 143–44.

<sup>62</sup> Friedman, *Identity’s Architect*, 147. In *Gandhi’s Truth*, 102, Erikson wrote, “the child is the father.” Lifton, *Journey of the Adopted Self*, 206, quotes Erikson saying, “I made myself Erik’s son.” If Erikson actually said this, it raises the question about his emphasis on autonomy in Stage II (Autonomy vs. Shame and Doubt). A future study on the role shame had in his life, and the doubt he had about his biological paternity, might shed light on his theory.

personal identity. For Erikson, the development of identity includes the same three areas listed above: somatic; social; psychological. All three come together to form ego identity.<sup>63</sup>

What is meant by the term “identity”? It is more than that of which one is consciously aware. “Identity is partly conscious but also partly unconscious in form, as it provides that vital continuity for human existence.”<sup>64</sup> In its subjective aspect, it is “the awareness of the fact that there is a selfsameness and continuity to the ego’s synthesizing methods and that these methods are effective in safeguarding the sameness and continuity of one’s meaning for others.”<sup>65</sup> Erikson first used the term when describing his psychoanalysis of World War II veterans. Along with other combat veterans, he describes his treatment of a Navy corpsman (whom he calls “a medical soldier) who served with the Marines. The symptoms he describes would likely be explained as Post-Traumatic Stress Disorder today. Erikson observed that this man, as well as others, was in a state of constant anxiety. He felt attacked. Loud noises would startle him and cause heart palpitations, waves of fever heat, and headaches. “What was sick in these men, then, was their screening system, that ability *not* to pay attention to a thousand stimuli which we perceive at any given moment but which we are able to ignore for the sake of whatever we are concentrating on.”<sup>66</sup> Erikson pondered what had happened to them. In some cases one could postulate physical

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<sup>63</sup> In Erikson’s earlier writings, he proposed the three elements as the sources for the development of ego identity. In his latter writings, such as *Life History*, he added the historical context as an important aspect in identity. One can only be what is available at a given time. This reflects the commonsense nature of Erikson’s thought. Identity includes one’s family background, one’s birthplace, one’s chosen place of residence, and one’s vocation. It would be impossible to be a nuclear scientist in the 16th century. Thus, one’s historical setting contributes to the development of ego identity. Nonetheless, it is possible to understand the historical setting as a subset within the social and cultural setting. This will be the way in which the historical dimension will be treated in this dissertation.

<sup>64</sup> Kroger, “Identity in Formation,” 62.

<sup>65</sup> Erik H. Erikson, *Identity and the Life Cycle* (New York: Norton, 1980), 22. Expanding on Erikson, James Loder defines identity as “a consistent sense of self. That is, identity establishes self-consistency, from one social and cultural context to the next, and allows for a balance between resistance to adult conformity, on the one hand, and subjective self-absorption, on the other. Identity means also the inner sameness and continuity sensed in oneself by one’s meaning to others.” James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass, 1998), 207.

<sup>66</sup> Erikson, *Childhood and Society*, 41.

damage to nerves, but not in all. What was the deeper issue? He writes:

What impressed me most was the loss in these men of a sense of identity. They knew who they were; they had a personal identity. But it was as if, subjectively, their lives no longer hung together—and never would again. There was a central disturbance of what I started to call ego identity. At this point it is enough to say that this sense of identity provides the ability to experience one's self as something which has continuity and sameness, and to act accordingly. In many cases there was at the decisive time in the history of the breakdown a seemingly innocent item such as a gun in our medical soldier's unwilling hands: a symbol of evil, which endangered the principles by which the individual had attempted to safeguard personal integrity and social status in his life at home. Likewise, the anxiety often broke out with sudden thought, I should now be at home, painting the roof, or paying that bill, or seeing this boss or calling on that girl; and the despairing feeling that all of this which should have been never will be.<sup>67</sup>

Furthermore, for Erikson, a distinction exists between identity formation and identity construction. Identity formation is a wider term which includes conferred identity as well as an identity which is consciously constructed. Marcia remarks:

Identity is, as Erikson says, the result of 'the silent doings of ego synthesis. . . . The formation of an identity is different, however, from the construction of an identity. In experimental terms, one becomes progressively aware of one's basic characteristics and one's position in the world. For example, one becomes gradually to realize that one is separate from one's mother, the child of one's own parents, the possessor of specific skills and needs, a pupil in a particular school, a member of certain social and religious groups, the citizen of a specific country. This list describes a given or *conferred* identity, of whose elements an individual becomes progressively aware. In contrast, identity begins to be *constructed* when the individual begins to make decisions about who to be, with which group to affiliate, what beliefs to adopt, what interpersonal values to espouse, and what occupational direction to pursue. Most, though not all, individuals "have" an identity in the original Eriksonian sense. Only some, however, have a *self-constructed* identity that is based upon superimposition of a decision-making process on the given or conferred identity.<sup>68</sup>

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<sup>67</sup> Erikson, *Childhood and Society*, 42. In *Identity and the Life Cycle*, 42, he wrote: "In our work with veterans discharged from the armed forces as psychoneurotics before the end of hostilities, we became familiar with the universal symptoms of a partial loss of ego synthesis. Many of the men, indeed, regress to the 'stage of unlearned function.' The boundaries of their egos have lost their shock-absorbing delineation: anxiety and anger are provoked by everything too sudden or too intense, whether it be sensory impression or a self-reproach, and impulse or a memory."

<sup>68</sup> Marcia, "Ego Identity Status," 7. The term "conferred identity" is related to the term "imputed identity" and the term "constructed identity" is related to the term "experiential identity" used later in this dissertation. In the theological discussion to follow, the "imputed identity" is the true identity conferred by God to the Christian by means of Holy Baptism. The "experiential identity" is constructed as the Christian daily repents and trusts in the

For Erikson, developing “a sense of identity” is more than having one conferred. Erikson writes:

Young people must become whole people in their own right, and this during a developmental stages characterized by a diversity of changes in physical growth, genital maturation, and social awareness. The wholeness to be achieved at this stage I have called a *sense of inner identity*. The young person, in order to experience wholeness, must feel a progressive continuity between that which he has come to be during the long years of childhood and that which he promises to become in the anticipated future; between that which he conceives himself to be and that which he perceives others to see in him and to expect of him. Individually speaking, identity includes, but is more than, the sum of all the successive identifications of those earlier years when the child wanted to be, and often was forced to become, like the people he depended on.<sup>69</sup>

Jane Kroger points out the importance of a sense of continuity with oneself and a sense of personal sameness in ego integrity. “Despite changes in interpersonal relationships, social roles, and contexts, an attained sense of identity enables one to experience a continued sense of self and role commitments across time and place.”<sup>70</sup> Identity has not merely a psychological dimension. It is an amalgamation and product of interaction between somatic, social, and psychological factors.<sup>71</sup> Erikson’s insistence on psychosocial development points to the intersection and interaction between what can be called personal identity and group identity. All people live within some sociocultural system. It is “the learning the effective steps toward a tangible collective future, that is developing into a defined ego within a social reality,” that was Erikson’s aim.<sup>72</sup>

The conscious feeling of having a *personal identity* is based on two simultaneous observations: the immediate perception of one’s selfsameness and continuity in time;

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imputed identity given by God and lives in accordance with it.

<sup>69</sup> Erikson, *Identity: Youth and Crisis*, 87. Note Erikson’s use of the words “must feel a progressive continuity.” This “feeling” is another way of describing what he calls “having a sense of.” These terms are the reason his theory is considered to be one of “affective development.”

<sup>70</sup> Kroger, “Identity in Formation,” 62.

<sup>71</sup> Erikson, *Childhood and Society*, 43. See also Kroger, “Identity in Formation,” 63.

<sup>72</sup> Erikson, *Identity and the Life Cycle*, 22.

and the simultaneous perception of the fact that others recognize one's sameness and continuity. What I propose to call ego identity concerns more than the mere fact of existence, as conveyed by personal identity; it is the ego quality of this existence. . . . Ego Identity, then, in its subjective aspect, is the awareness of the fact that there is a selfsameness and continuity to the ego's synthesizing methods and that these methods are effective in safeguarding the sameness and continuity of one's meaning for others.<sup>73</sup>

Stage V (Identity vs. Identity Diffusion) in Erikson's theory has as its crucial role identity formation. A careful reading of Erikson, especially in *Identity: Youth and Crisis* and in *Childhood and Society*, shows that the central concern for Erikson, throughout his writings, is the issue of identity.<sup>74</sup> Identity, therefore, has its beginning in the very first stage of life and continues to be a factor throughout the life cycle.

While the attainment of ego identity provides a person with a sense of continuity and sameness, this does not mean that it is a static achievement. "A further property of identity to Erikson is its evolving nature. For Erikson, the identity established at the end of adolescence provides some foundation for entry into adult life. However, identity continues to evolve throughout adulthood."<sup>75</sup> In fact, for Erikson, identity development has its embryonic development in the first four stages of development. The first stages provide the foundation for ego identity achievement, even as that identity continues to evolve over the course of one's lifespan.

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<sup>73</sup> Erikson, *Identity and the Life Cycle*, 22.

<sup>74</sup> Erikson insists that developing a sense of identity is a prerequisite to being able to experience intimacy without diffusing oneself into another. "The development of psychosocial intimacy is not possible without a firm sense of identity." Erikson, *Identity: Youth and Crisis*, 186. "The strength acquired at any stage is tested by the necessity to transcend it in such a way that the individual can take chances in the next stage with what was most vulnerably precious in the previous one. Thus the young adult, emerging from the search for and the insistence on identity, is eager and willing to fuse his identity with that of others. He is ready for intimacy, that is, the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises." Erikson, *Childhood and Society*, 263. See also, Erikson, *Identity: Youth and Crisis*, 167. A sense of identity is also foundational to any work of generativity, as one produces and reproduces and passes on what is of value to the next generation. Erikson *Childhood and Society*, 267.

<sup>75</sup> Kroger, "Identity in Formation," 64.

Erikson describes three major steps by which the ego grows as it matures. The first step is that of introjection, the primitive incorporation of the image of another. This step of introjection is connected with the first few stages of development. Therefore, the most basic experience which begins to form the ego is that “between the mothering adult(s) and the mothered child.”<sup>76</sup> This relationship forms the foundation for ego and ego identity development. “Only the experience of such initial mutuality provides a safe pole of self-feeling from which the child can reach out for the other pole: his first love ‘objects.’”<sup>77</sup>

The second step of ego development depends on the identifications which the child makes with those who provide roles to be emulated. This requires positive interactions with these people, who are trustworthy and provide a safe place for such role playing. The connection to the social aspects of this time in life point especially to that of the play stage.<sup>78</sup> However, Erikson argues that the school age can provide such opportunities if, and only if, the school is structured so as to allow for meaningful play, experimentation, and investigation.<sup>79</sup>

The third step Erikson describes is that of identity formation. At this point the usefulness of identification fades and the adolescent begins a process of “selective repudiation and mutual assimilation of childhood identifications” and begins to shape them into his or her unique sense of self, that is, of one’s own unique ego identity.<sup>80</sup>

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<sup>76</sup> Erikson, *Identity: Youth and Crisis*, 159.

<sup>77</sup> Erikson, *Identity: Youth and Crisis*, 159.

<sup>78</sup> Erikson, *Identity: Youth and Crisis*, 159.

<sup>79</sup> Erikson describes the negative impact of overly structured educational environments, in which the child’s imagination is stunted by the adults. The child develops a sense of inadequacy or too soon conforms to adult expectations. The former can lead to a diffused sense of identity, while the later increases the likelihood of a foreclosed identity. Erik Erikson, “The Human Life Cycle,” in Schlein, *Looking at Things*, 604–5. Joan Erikson also wrote passionately about the squelching of creative thought that can be the fallout of rigid educational environments. See Joan M. Erikson, *Wisdom and the Senses: The Way of Creativity* (New York: Norton, 1988), 46–52.

<sup>80</sup> Erikson, *Identity: Youth and Crisis*, 159.

The final identity, then, as fixed at the end of adolescence, is superordinated to any single identification with individuals of the past: it includes all significant identifications, but it also alters them in order to make a unique and reasonably coherent whole of them.<sup>81</sup>

Erikson writes of “reasonably coherent whole,” thereby acknowledging that the development of a sense of ego identity is never complete or perfect. There are factors from all the preceding stages which hinder the development of a truly integral sense of identity.

In *Identity: Youth and Crisis*, Erikson presents case histories of the lives of George Bernard Shaw and of William James.<sup>82</sup> He notes that “the autobiographies of extraordinary (and extraordinarily self-perceptive) individuals are one source of insight into the development of identity.”<sup>83</sup> Both men, according to Erikson, endured a prolonged adolescence. Erikson states that Freud’s psychosexual libido theory “offers no adequate account” for this phenomenon.<sup>84</sup> He notes that extended adolescence should be viewed as a psychosocial moratorium. Inadequate negotiation of the earlier stages of ego development forestall the work of ego identity development. Erikson describes what he means by a moratorium and its purposes:

By psychosocial moratorium, then, we mean a delay of adult commitments, and yet it is not only a delay. It is a period that is characterized by a selective permissiveness on the part of society and of provocative playfulness on the part of youth, and yet it also often leads to deep, if often transitory, commitment on the part of youth, and ends in a more or less ceremonial confirmation of commitment on the part of society. Such moratoria show highly individual variations, which are especially pronounced in very gifted people (gifted for better or for worse), and there are, of course, institutional variations linked with the ways of life of cultures and subcultures.<sup>85</sup>

Erikson lists factors which contribute to the delay of identity achievement, or in some

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<sup>81</sup> Erikson, *Identity: Youth and Crisis*, 161.

<sup>82</sup> Erikson, *Identity: Youth and Crisis*, 142–55.

<sup>83</sup> Erikson, *Identity: Youth and Crisis*, 155.

<sup>84</sup> Erikson, *Identity: Youth and Crisis*, 156. Erikson’s assertion concerning Shaw’s and James’s prolonged adolescence lends suggests that one need not attempt to rigidly fit stages and age brackets together.

<sup>85</sup> Erikson, *Identity: Youth and Crisis*, 158. Erikson’s sense of adolescent moratoria and Freud’s latency stage are at odds with one another.

extreme cases the failure to reach such an achievement at all.<sup>86</sup> Failure to achieve an adequate balance between trust and mistrust, and between autonomy and shame and doubt, can result in confusion over one's developmental stage. "The young person may feel simultaneously very young, and in fact babylike, and old beyond rejuvenation."<sup>87</sup> The diffusion of initiative and of industry, with the result of an overwhelming sense of worthlessness and inferiority, interferes with the part of identity development that involves vocation. This loss of a sense of identity, Erikson contends, can cause the young person to choose a "negative identity," which is comprised of scorn and hostility "toward the roles offered as proper and desirable in one's family or immediate community."<sup>88</sup> In the most severe cases, the negative identity can be delusional.<sup>89</sup>

On the whole, however, our patients' conflicts find expression in a more subtle way than the abrogation of personal identity. They chose instead a *negative identity*, i.e., an identity perversely based on all those identifications and roles which, at critical stages of development, had been presented to them as most undesirable or dangerous and yet also most real.<sup>90</sup>

As the forgoing research demonstrates, it is nearly impossible to untangle the social and the psychological elements in Erikson's theory, nor should one seek to do so. They are inextricably bound together and tied to the epigenesis of a person's somatic development. Nevertheless, it is important to understand the impact of each factor on ego identity development. Therefore, the subsections which follow view the whole from the perspectives of the somatic, the social and the psychological dimensions of human life.

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<sup>86</sup> This failure often only becomes apparent when the person attempts to enter into intimate relationships. "That many of our patients break down at an age which is properly considered more preadult than postadolescent is explained by the fact that often only an attempt to engage in intimate fellowship and competition or in sexual intimacy fully reveals the latent weakness of identity." Erikson, *Identity: Youth and Crisis*, 167.

<sup>87</sup> Erikson, *Identity: Youth and Crisis*, 169.

<sup>88</sup> Erikson, *Identity: Youth and Crisis*, 172–73.

<sup>89</sup> Erikson, *Identity: Youth and Crisis*, 173–74.

<sup>90</sup> Erikson, *Identity: Youth and Crisis*, 174.

## Erikson's Identity Development Theory in Relation to Somatic Existence

Physical factors are at work at each stage of development which impact and interact with person's sense of identity. Erikson's contention that adolescence is the most important stage for identity formation can only be evaluated by considering the physical aspects of nascent identity development in the earlier stages and comparing them with the physical changes of puberty and adolescence. The changes that come after adolescence are less monumental, at least until the final stage as the body begins to deteriorate in a noticeable manner.

Erikson begins his stages of development at birth. Since his is a theory of psychosocial development, this makes sense. He does not venture into the physical aspects of human in-utero development. Rather, the first aspect of human development with which he is concerned is the encounter that "occurs when the newborn, now deprived of his symbiosis with the mother's body, is put to the breast."<sup>91</sup> This is Stage I (Trust vs. Mistrust). The focus of the interaction between the child and the outside world is that of the child's sucking mouth and the mother's lactating breast. "At this point he lives through and loves with his mouth."<sup>92</sup> By means of the mouth the child incorporates the outside world into himself. Erikson notes that this incorporative action is accompanied by other modes which will become more fully developed and dominant in later stages. In order safely to consume the milk, the child must also develop the ability to spit up milk that chokes as well as to evacuate the bladder and bowels (the eliminative mode) and to close the lips so as to keep and swallow the milk (the retentive mode). The child also learns to stick out the tongue, the early expression of the intrusive mode.<sup>93</sup> The effective ability to incorporate is heightened with the emergence of the teeth and the urge to bite. This event is often

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<sup>91</sup> Erikson, *Childhood and Society*, 72.

<sup>92</sup> Erikson, *Childhood and Society*, 72.

<sup>93</sup> Erikson, *Childhood and Society*, 73–74. These modes parallel the stages of psychosexual development in Freud's theory of infantile sexuality.

the first highly negative experience between the child and her mother. Erikson has little to say about the physical contributions to ego identity development at this stage. Much more will be said in the sections below which discuss the social and psychological dimensions.

Stage II (Autonomy vs. Shame and Doubt) in development begins with the desire of the parents and the ability of the child to control the bowels.<sup>94</sup> Stage III (Initiative vs. Guilt) brings with it locomotion. Erikson implies that the ability to control the bowels in Stage II comes before locomotion. However, this is not always, and likely not usually, the case. Most children have developed the ability to crawl and even to walk before they have mastered control of the bowels.<sup>95</sup> Along with this locomotive ability comes the awareness of the genitals as erogenous zones. This is an integral part of Freudian psychosexual theory, from which Erikson does not depart. However, the emphasis is, for Erikson, more on the intrusive impulses of this age, which are facilitated by the ability to move under the child's own power. "The ambulatory stage and that of infantile genitality add to the inventory of basic social modalities that of 'making,' first in the sense of 'being on the make.' There is no stronger word for it."<sup>96</sup> Because the child can ambulate on her own, she is able to play with others, this increasing her social circle and that of the influences of society upon her. Stage II (Autonomy vs. Shame and Doubt) and Stage III (Initiative vs. Guilt) physical development contribute to ego identity development by strengthening the body for future roles with which the person will experiment.

The next stage in physical development is tied to the school age (Stage IV: Industry vs.

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<sup>94</sup> Again, the societal and the somatic encounter one another, as well as the will of the child which at this time is the "ego strength" of this stage. "The anal zone lends itself more than any other to the expression of stubborn insistence on conflicting impulses because, for one thing, it is the model zone for two contradictory modes which must become alternating, namely, *retention* and *elimination*. Furthermore, the sphincters are only part of the muscular system with its general ambiguity of rigidity and relaxation, of flexion and extension. This whole stage, then, becomes a battle for *autonomy*. Erikson, *Identity and the Life Cycle*, 69–70.

<sup>95</sup> Another way in which the separation of Stages II and III into discrete stages of development appears artificial is discussed in the summary remarks at the conclusion of this chapter.

<sup>96</sup> Erikson, *Childhood and Society*, 255.

Inferiority). The child's motor skills as well as brain development now permit him to handle and use the technology, "the utensils, the tools, and the weapons used by big people."<sup>97</sup> This physical ability to handle the technology of the culture is increased with practice, preparing the child to exit childhood and enter adolescence. The contribution to identity made at this stage is the physical ability to make things, to create actual objects in the real world, whether physical or intellectual.

Stage V (Identity vs. Identity Diffusion) arrives with all the convulsive impulses that accompany the advent of puberty. In puberty, "all the sameness and continuities relied on earlier are more or less questioned again, because of a rapidity of body growth which equals that of early childhood and because of the new addition of genital maturity."<sup>98</sup> Since, for Erikson, a "sense of identity means a sense of being at one with oneself as one grows and develops,"<sup>99</sup> such drastic bodily changes significantly impact and challenge any earlier sense of selfhood.

When does puberty begin? Puberty is not a single process or stage with specific beginning and end points, but rather a continuum of changes that evolve gradually over the course of adolescence. This slow process eventually results in mature reproductive capacity, the development of secondary sex characteristics, and the assumption of adult height and body proportions.<sup>100</sup>

Puberty actually begins prior to any external manifestations of its processes. Therefore, puberty-proper may actually begin in the previous stage. However, it is the outward physical changes which are recognized by society as signs of entry into adolescence. These changes are most significant to the youth as adolescence begins. "By mid-adolescence, most, if not all, teens can begin to take their biology for granted. The average mid-adolescent boy or girl will have

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<sup>97</sup> Erikson, *Childhood and Society*, 259.

<sup>98</sup> Erikson, *Childhood and Society*, 261.

<sup>99</sup> Erik H. Erikson, *Dimensions of a New Identity* (New York: Norton, 1974), 27.

<sup>100</sup> Kroger, *Identity Development* (2007), 35.

nearly attained his or her full adult height.”<sup>101</sup> By late adolescence, few observable changes can be discerned. “The body has now grown to its full adult proportions. The youth is now at what likely will be his or her healthiest and body image, the sense of bodily self,<sup>102</sup> is more or less fixed by what this time in the life cycle has produced.<sup>103</sup>

The time from entrance into developmental adulthood and death is a slow and then more accelerated path of physical decline. In its early stages it is hardly noticeable. Women may notice bodily changes brought on by pregnancy. Both sexes deal with decreasing muscle mass, graying and loss of hair, and longer recovery times after accidents and illnesses. It is largely due to the body image, the sense of one’s bodily self, compared to that of adolescence that effects ones’ later sense of bodily ego identity.<sup>104</sup>

#### Erikson’s Identity Development Theory in Relation to Social Existence

Erikson’s theory of psychosocial development lays great stress of the social factors in ego identity development. The social part of psychosocial development is multifaceted. The familial structure into which the child is born and within which he develops is the first societal setting a person encounters. The implications of this include the multigenerational aspects of life. The child enters a family at Stage I (Trust vs. Mistrust) to parents somewhere in the range of Stages V–VII, surrounded, perhaps, by siblings and other family members in Stages II–V, and grandparents in Stages VII and VIII. All these factors are important. However, according to Erikson, the single most important relationship in Stage I (Trust vs. Mistrust) is the one between

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<sup>101</sup> Kroger, *Identity Development* (2007), 61.

<sup>102</sup> A detailed study of body image, including gender dysphoria, anorexia nervosa, bulimia, and related issues is beyond the scope of this dissertation. How Erikson’s theory of identity development might assist pastoral care of those with such dysphoria would be a worthwhile venture.

<sup>103</sup> Kroger, *Identity Development* (2007), 89–92.

<sup>104</sup> Kroger, *Identity Development* (2007), 142–43.

the mother and the child being mothered. How this relationship develops will determine how the child develops a sense of trust and mistrust and, optimally, the ego strength of hope. Concerning this relationship between mother and child, Erikson writes:

The simplest and the earliest modality is *to get*, not in the sense of “go and get” but in that of receiving and accepting what is given. This is easy when it works and yet any disturbance shows how complicated the process really is. The groping and unstable newborn’s organism learns this modality only as he learns to regulate his readiness to “get” with the methods of a mother who, in turn, will permit him to co-ordinate his means of getting as she develops and co-ordinates her means of giving. But in thus getting what is given, and in learning to get somebody to do for him what he wishes to have done, the baby also develops the necessary groundwork “to get to be” the giver—that is, to identity with her and eventually to become a giving person.<sup>105</sup>

Additionally, the child is born into a specific historical moment. One’s psychosocial identity is shaped by the cultural affirmations and cultural taboos of one’s time and place.<sup>106</sup>

While one’s *Sitz im Leben* continues to shape identity throughout life, it also affects the models of acceptable parenting utilized by the parents. A third factor is the ritualization of everyday life, which provides the script for social interaction. This is the main thrust of Erikson’s book *Toys and Reasons*, which will be referenced repeatedly. This third factor is of great importance to the thesis of this dissertation. As this study progresses into the trajectories of the findings presented, the ritual aspects, which contribute to an experience of a sense of Christian identity development, will be prominently featured and shown to be quite important.

As has been described above, the first essential social interaction a person has in life is that of the relationship between the mothering person and the mothered child.<sup>107</sup> While the physical

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<sup>105</sup> Erikson, *Identity: Youth and Crisis*, 99.

<sup>106</sup> Erikson, *Life History*, 20.

<sup>107</sup> Donald W. Winnicott also considered the mother-infant relationship to be the foundation for ego development. He taught that the mother-infant relationship begins, at least for the child, as a unit, which only later “separates into two recognizable individuals.” For a discussion and critique of the Winnicottian perspective on the development of the ego see Stephen Parker and Edward David, “The False Self in Christian Contexts: A Winnicottian Perspective,” *Journal of Psychology and Christianity* 28, no. 4 (2009): 315–25.

interaction is centered on the breast of the mother and the mouth of the child, the social interaction takes place between the faces of the two. Concerning the physical interaction, Erikson writes:

The first demonstration of social trust in the baby is the ease of his feeding, the depth of his sleep, the relaxation of his bowels. The experience of mutual regulation of his increasingly receptive capacities with the maternal techniques of provision gradually helps him to balance the discomfort caused by the immaturity of homeostasis with which he is born. . . . Forms of comfort, and the people associated with them, become as familiar as the gnawing discomfort of his bowels. The infant's first social achievement, then, is his willingness to let the mother out of sight without undue anxiety or rage, because she has become an inner certainty as well as an outer predictability. Such consistency, continuity, and sameness of experience provide a rudimentary sense of ego identity which depends, I think, on the recognition that there is an inner population of remembered and anticipated sensations and images which are firmly correlated with the outer population of familiar and predictable things and people.<sup>108</sup>

The child, in other words, learns a sense of basic trust, rather than constantly feeling distrustful, because, as the crisis of maternal absence is negotiated, the child learns that she will indeed return. This sense of basic trust is crucial, according to Erikson, as the foundation on which identity is to be built. He continues: "This forms the basis in the child for a sense of identity which will later combine a sense of being 'all right,' of being oneself, and of becoming what other people trust one will become."<sup>109</sup>

Erikson links this emerging trust in the child with the societal institution of organized religion,<sup>110</sup> which is connected to the everyday ritual of the numinous relation between mother and child, in the mutual recognition of one another as other and yet as one who is near. It is Erikson's contention that the "ontological source" of ritual is based on the numinous element.<sup>111</sup>

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<sup>108</sup> Erikson, *Childhood and Society*, 247.

<sup>109</sup> Erikson, *Childhood and Society*, 249.

<sup>110</sup> Erikson, *Childhood and Society*, 250.

<sup>111</sup> "This mutual assignment of a very special meaning is, I think, the ontological source of one pervasive element in human ritualization, which is based on a *mutuality of recognition*, by face and by name." Erikson, *Toys*

“The numinous assures us of *separateness transcended* and yet also a *distinctiveness confirmed*, and thus of the very basis of a sense of ‘I,’ renewed (as it feels) by the mutual recognition of all ‘I’s joined in a shared faith in one all-embracing ‘I Am.’”<sup>112</sup> Erikson’s theory is based on the idea that the foundation of human existence is trust. This trust in the ones who are trustworthy is also tempered by mistrust of that which is untrustworthy. A child learns to trust by having “reliable parental responses to such things as hunger, discomfort, and fright.”<sup>113</sup> The challenge of the crisis of trust versus mistrust is to persevere in trust in order to develop the capacity for hope, which is the ego strength, or virtue, which overcomes mistrust when satisfaction of desire is delayed.

Erikson links this ego strength of hope to two contributions which this stage makes to identity formation, namely, “time perspective” and “time diffusion.” These terms refer to the critical importance of developing a workable sense of identity before one enters adulthood.<sup>114</sup> A prolonged childhood, in the sense of being childish, precludes meaningful identity development and thereby results in regression rather than growth.<sup>115</sup> Erikson creatively links the issue of a proper sense of time perspective to the ego strength of hope, which grows out of the dialectic between trust and mistrust. Hope is linked to satisfaction deferred. This deferment contributes to a sense of time because the one who hopes must wait for time to pass before satisfaction occurs. The person who does not develop hope lives only in the now and here, without the sense that with time needs may be met by the one who can be trusted. Erikson states:

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*and Reasons*, 87. This “mutuality of recognition, by face and by name, is highly suggestive for baptism and for Christian liturgy. The baptismal formula is “in the Name of the Father and of the Son and of the Holy Spirit.” The Aaronic benediction is the putting of the Name of Yahweh upon his people and includes the idea of the face of Yahweh shining upon his people and his countenance being lifted up on them (Num. 6:24–27).

<sup>112</sup> Erikson, *Toys and Reasons*, 90.

<sup>113</sup> Bruce M. Hartung, *Building Up the Body of Christ: Supporting Community Life in the Church* (St. Louis: Concordia, 2016), 51.

<sup>114</sup> Erikson, *Identity: Youth and Crisis*, 169–70.

<sup>115</sup> Erikson, *Identity: Youth and Crisis*, 181.

Hope is the inner strength which emerges unbroken from early familiarity and mutuality and which provides for man a sense (or a promise) of a personal and universal continuum. It is grounded and fortified in the first stages of life, and subsequently nourished, as it were, by all those ritualizations and rituals which combat a sense of abandonment and hopelessness and promise instead a mutuality of recognition, face to face, all through life—until “we shall know even as we also are known.”<sup>116</sup>

The developmental issues of Stage II (Autonomy vs Shame and Doubt) are aimed at increasing the child’s sense of being a separate self. It is in this sense that Erikson uses the term “autonomy.”<sup>117</sup> The social aspects of this stage include “the guerilla warfare of unequal wills” between the child and the parents.<sup>118</sup> Erikson makes an important observation about the historico-cultural milieu in which the child is reared. He notes that in “primitive cultures” parents are less concerned with curbing the child’s will. In agrarian cultures, children are treated as animals which must be broken and trained. The more developed cultures, which focus on the technology of machinery, treat childrearing analogously. “Thus the child becomes a machine which must be set and tuned even before it was an animal which must be broken.”<sup>119</sup> By extension, in a computer culture, it would follow that children become entities to be programmed and reprogrammed.

This tug-of-war between the child’s will and that of the parent is ritualized in what Erikson calls “the judicious,” or “the word and the law.”<sup>120</sup> The child’s sense of autonomy, of being a

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<sup>116</sup> Erik H. Erikson, “The Ontology of Ritualization in Man,” in Schlein, *Looking at Things*, 579.

<sup>117</sup> When Erikson uses the word, “autonomy,” he is not using it in a theological or absolutist manner. What he attempts to convey is that which pervades the conscious self and the unconscious. A sense of something is a way of introspectively experiencing oneself, and outwardly behaving, as that something. Thus a sense of autonomy is an introspective experience of being a person who is separate, unique, and individuated from another. This begins at approximately 18 months from birth, during the time when toilet training is also beginning. A sense of autonomy is externally observable by actions which illustrate strength of will and willfulness. Erikson, *Childhood and Society*, 251–54.

<sup>118</sup> Erikson, *Identity: Youth and Crisis*, 107.

<sup>119</sup> Erikson, *Identity: Youth and Crisis*, 107–8.

<sup>120</sup> Erikson, *Toys and Reasons*, 92.

separate being, is opposed by the limits set by the parents. Therefore, the child begins to doubt her autonomy and, when disciplined, begins to experience a sense of shame. In Freudian terminology, the child's superego is beginning to form and impact the child's mental and emotional life.<sup>121</sup> The child is now gaining the ability to discriminate between what is socially good and what is socially bad,<sup>122</sup> gaining a sense of the knowledge of good and of evil.<sup>123</sup>

This stage of development contributes to the development of ego identity by creating the superego, which will internally critique and guide future identity roleplays. It will also create a source for the possible emergence of a negative sense—the rebel self which sets itself counter to the societal and familial will. Furthermore, the person begins to become a divided self, one who harbors secret aspects of the self, those that are unacceptable to family and society, which will be internalized, even if never publicly displayed.<sup>124</sup>

Stage III (Initiative vs. Guilt), the stage when vigorous play begins, is supported by three developments, which also bring with them the crisis of this stage. First, in play, the child learns to move around more vigorously and freely, establishing the possibility for nearly infinite goals of what he might become. Second, the child's developing language develops to the point where he can hear, understand, and ask a multitude of questions. Third, the development of locomotion and language combine to "expand his imagination to so many roles that he cannot avoid frightening himself with what he himself has dreamed and thought up."<sup>125</sup> Nonetheless, from this stage the child develops a sense of initiative, which is counterbalanced by a sense of guilt.

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<sup>121</sup> Erikson, *Toys and Reasons*, 93.

<sup>122</sup> Erikson, *Toys and Reasons*, 114.

<sup>123</sup> Erikson is clearly developing his Stage II (Autonomy vs. Shame and Doubt) sense of shame from the account of the fall of the human race in Genesis 3. The numinous one now becomes the one whose restrictions on freedom create a sense of shame in the one whose will runs counter to the will of the numinous one become judge.

<sup>124</sup> Erikson, *Toys and Reasons*, 93–95.

<sup>125</sup> Erikson, *Identity: Youth and Crisis*, 115.

Erikson's inclusion of guilt at this stage likely is influenced by the Freudian underpinnings of his training. This is the phallic stage in Freud's psychosexual scheme. It is the time of the emergence of the Oedipal Conflict. Erikson writes of the child's "anticipatory rivalry," of "futile attempts at demarcating a sphere of unquestioned privilege... of a favored position with one of the parents."<sup>126</sup> As a therapist working with children, he noted that children's play at this stage often includes "the usurpation and ambitious impersonation of victorious self-images and the killing off of weak and evil 'others.'"<sup>127</sup> Since such actions in real life are forbidden, the child develops an inner sense of guilt over these desires. The play in which the child is involved provides a socially acceptable avenue for the expression of such desires. Nevertheless, the desires are understood to be unacceptable, if they are carried out in actuality.

This child's play is, in terms of ritualization, the dramatic. The dramatic allows the child to "create with available objects a *coherent plot with conflicting turns* and some form of resolution."<sup>128</sup> In this manner, the child can relive, correct, and recreate past experiences and explore possible future roles. Such exploration is necessary for the development of ego identity. It is helpful at this point to remember that identity is a multifaceted concept. A person's identity is not monolithic. Rather, ego identity, in addition to including the physical, the social, and the psychological, also is found in the various roles one plays in life. Vocation, religious beliefs and affiliations, political ideologies, gender-role attitudes, and beliefs about how sexual desire is to be expressed are all part of identity, as well as hobbies, friendships, and other interpersonal relationships.<sup>129</sup> The dramatic element in ritualization allows the child to imaginatively explore a

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<sup>126</sup> Erikson, *Identity: Youth and Crisis*, 118–19.

<sup>127</sup> Erikson, *Toys and Reasons*, 100.

<sup>128</sup> Erikson, *Toys and Reasons*, 98.

<sup>129</sup> Allan S. Waterman, "Overview of the Identity Status Scoring Criteria," in Marcia, *Ego Integrity*, 157.

plethora of roles in numerous imagined settings.

Much of the freedom of childhood becomes restricted as the child enters Stage IV (Industry vs. Inferiority), in which comes the experience of formal schooling. With formal schooling comes the corresponding fourth stage of ritualization, which Erikson names “the formal.” By this he means “methodological performance,” or the binding discipline which “holds them into a minute sequence of competent acts and an over-all quality of craftsmanship and perfection.”<sup>130</sup> The “formal” takes the earlier elements, namely the numinous, the judicious, and the dramatic, and gives them definite structure. The “formal” gives socially acceptable shape and permanence to them, making them more truly ritual in the manner that that term is normally meant.

Alongside this understanding of “the formal,” Erikson also understands this stage to include the actual “forming” of things. The child now is able to craft things, be they objects or intellectual concepts.<sup>131</sup> In order to do this, at least in American culture, the child is met by two seemingly opposing forces.

Two poles in American grammar school education may serve to illustrate the contribution of the school age to the problem of identity. There is the traditional of extreme of making early school life an extension of grim adulthood by emphasizing self-restraint and a strict sense of duty in doing what one is told to do as opposed to the modern extreme of making it an extension of the natural tendency in childhood to find out by playing, to learn what one must do by doing what one likes to do. The first trend, if carried to the extreme, exploits a tendency on the part of the preschool and grammar school child to become entirely dependent on prescribed duties. He this may learn much that is absolutely necessary and he may develop an unshakeable sense of duty. But he may never unlearn an unnecessary and costly self-restraint with which he may later make his own life and other people’s lives miserable, and in fact spoil, in turn, his own children’s natural desire to learn and to work. The second trend, when carried to an extreme, leads not only to the well-known popular objection that children do not learn anything any more (*sic*) but also to such feelings in children as those expressed in the by now famous question of the metropolitan child: “Teacher, *must* we do today what we *want* to do?”

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<sup>130</sup> Erikson, *Toys and Reasons*, 103.

<sup>131</sup> Erikson, *Toys and Reasons*, 104.

By this second extreme, he indicates that without some kind of restraint, the child will become disenchanted with the constant pursuit of his own pleasures and will seek some kind of structure for his imaginative, creative mind; he will seek some form, something to put order to the disorder of the unfettered dramatic, judicious, and numinous. Identity ultimately requires some structure to it if it is going to be of use in life, in love, and in work,

Stage V (Identity vs. Identity Diffusion), which corresponds with adolescence, is the stage in which the essential parts of a person's identity are brought together into a cohesive whole, which will be carried out, for the most part, throughout the rest of one's life. The social aspect of this for ego identity is found in the ritualization element of ideology and in the social interaction with one's peer group. The peer group has become of greater importance for identity development, for good and for ill, because of the lengthening of the time between childhood and adulthood.<sup>132</sup> As Erikson considers the development of ego identity in this stage, he looks back at the factors that coalesce in adolescence. The earliest stage contributes the importance of trust in oneself and in others as the foundation for building a sense of identity. The second stage contributes the necessary sense of autonomy and of will which is necessary for a person to be "a free agent," able to make the required choices as to one's future sense of self.<sup>133</sup> The earlier play stage (Stage III: Initiative vs. Guilt) provides the adolescent with the imagination to consider the possibilities as to what he might become. Finally, the school age (Stage IV: Industry vs.

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<sup>132</sup> Erikson, *Identity: Youth and Crisis*, 128. The further lengthening of the period between childhood and adulthood is described by Kroger, *Identity Development* (2007). Jeffrey Jensen Arnett, in *Emerging Adulthood: The Winding Road from the Late Teens through the Twenties* (Oxford: Oxford University Press, 2015), positions an additional stage between adolescence and adulthood which, as the title implies, he calls "emerging adulthood."

<sup>133</sup> It is anticipated that this stage will cause many with a strong sense of the fall into utter sinfulness and of the captivity of the human will to sin to balk. It should be remembered, however, that in the things in the civic realm, human will is still active and able, although weakly and with resistance, to choose what is understood to be humanly good. In chapter 3 and more so in chapter 4, Luther's *theologia crucis* and the three kinds of righteousness, especially as it is shown in Romans, will be one lens used to examine Erikson's theory and to find a way in which Erikson's model can be useful in pastoral care and counseling.

Inferiority) gives form to the earlier stages and begins to shape the areas of faith, of vocation and of technological and economic pursuit which figure in to one's ultimate adult identity.<sup>134</sup>

In terms of ritualization, the social institution that contributes to and guards identity is ideology.<sup>135</sup> Ideology is the "solidarity of conviction" which ties together the previous ritualizations. If one thinks of ritual as story, ideology is the moral or point of the story. It is the reason for the drama and other story elements. In ritualization, ideology gives a person a "coherence of idea and ideals."<sup>136</sup> Therefore the rites of adolescence, whether passed on by the society or crafted by the adolescents within their own peer groups, are aimed at confirming, inducting, and graduating them toward adulthood.<sup>137</sup>

Adolescent ritualization does not always reflect the ideology of the adult world. In fact, the self-generated ones most often do not. In many cases these rituals are designed to be expressions of negative identities, identities that run counter to values of the adult world and to the values of the childhood they have just left behind.<sup>138</sup> While such rituals and ideologies may be distressing to their elders, they are a necessary vehicle for the person to work out his or her own unique identity. This is necessary in order for ego identity to escape the trap of being merely the sum total of all the childhood identifications which have been internalized to date.<sup>139</sup>

James Marcia provides a way of putting ego identity statuses into helpful categories. These categories reflect Erikson's theory, but organize them in a more systematic manner. Identity can

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<sup>134</sup> Erikson, *Identity: Youth and Crisis*, 128–30.

<sup>135</sup> Erikson, *Identity: Youth and Crisis*, 133.

<sup>136</sup> Erikson, *Toys and Reasons*, 107.

<sup>137</sup> Erikson, *Toys and Reasons*, 107.

<sup>138</sup> Erikson, *Toys and Reasons*, 109.

<sup>139</sup> Erikson, *Childhood and Society*, 261.

be understood to be in four statuses. One status is Identity Diffusion.<sup>140</sup> A diffused identity is uncommitted and often not explored. A second status is that of Identity Foreclosure. A person whose sense of identity is foreclosed is committed to a given identity, to an identity given to or forced upon him by others, be they family, religious institution, or society.<sup>141</sup> A third type of identity status is that of a Moratorium. During a moratorium, a person is not committed to a given identity and yet is exploring possible identities. Moratoria are extremely important. While a person with a diffused identity and a person in a moratorium are alike in that they have not achieved a sense of identity, the important difference is that the person in a moratorium is testing in the midst of a crisis of identity formation. He is in the process of exploring alternatives. The person who has a diffused identity usually is not in any such explorative experience. Furthermore, a person in a moratorium may have a degree of commitment of some of the identity concepts he is exploring. A person whose identity is diffused has no such commitment. The fourth identity status is Identity Achievement.<sup>142</sup> A person who has achieved a sense of identity both knows what that identity is and is committed to it.

Adolescence is a time of a nearly violent reassessment and reworking of what the person thought was his identity. Pre-adolescent identity is usually what Marcia labels a foreclosed identity. Now it must be tested, reexamined, reshaped, resisted, discarded, reformed, or made one's own. The movement to diffusion is healthy, but only if the person does not get stuck there.<sup>143</sup> The actual ego identity work of adolescence is in moving to the moratorium status.<sup>144</sup>

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<sup>140</sup> Marcia prefers Erikson's early term "identity diffusion" over "identity confusion," which Erikson used after the second edition of *Childhood and Society*.

<sup>141</sup> The issue of Christian Baptismal Identity being something given or bestowed, and therefore seemingly foreclosed, will be explored in chapter four.

<sup>142</sup> Marcia, "Ego Identity Status," 3–21. A fuller description of Marcia's use and modification of Erikson's theory, and that of his colleagues, is presented in "Identity Development Patterns," later in this chapter.

<sup>143</sup> Erikson, *Childhood and Society*, (1950), 228.

During the moratorium the adolescent can set aside her bestowed, foreclosed identity and rework the issues of the previous life stages to achieve what might even prove to be a new creative expression of self. It is this work that incorporates the ritual element of ideology.

In order not to become cynically or apathetically lost, young people must somehow be able to convince themselves that those who succeed in their anticipated adult world thereby shoulder the obligation of being best. For it is through their ideology that social systems enter into the fiber of the next generation and attempt to absorb into their lifeblood the rejuvenative power of youth. Adolescence is thus a vital regenerator in the process of social evolution, for youth can offer its loyalties and energies both to the conservation of that which continues to feel true and to the revolutionary correction of that which has lost its regenerative significance.<sup>145</sup>

This moratorium, if properly utilized to weigh the worthiness of the old ways and to consider the need for societal upheaval and the rejection of socially acceptable identities is aimed at coming to a sense of ego identity achievement.

The next stage of ego development is the one which involves the dialectic of intimacy and isolation. As Erikson describes the following stages, he remarks:

We will take a look beyond the identity crisis. The words “beyond identity,” of course, could be understood in two ways, both essential for the problem. They could mean that there is more to man’s core than identity, that there is in each individual an “I,” an observing center of awareness and of volition, which can transcend and must survive the *psychosocial identity*. . . . “Beyond identity” means life after adolescence and the uses of identity and, indeed, the return of some forms of identity crisis in the later stages of the life cycle.<sup>146</sup>

These few words must not be passed by too soon. First, they imply that the concept of “ego identity” and of “the ego” (the “I”) are distinct, even though they are interrelated. Each person is

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<sup>144</sup> “The adolescent mind is essentially a mind of the *moratorium*, a psychosocial stage between childhood and adulthood, and between the morality learned by the child and the ethics to be developed by the adult.” Erikson, *Childhood and Society*, 262–63. The term, “moratorium,” may sound passive, as if nothing is going on. In reality, a moratorium is a period of time in which identifications passed on by parents and society are questioned, examined, and even rejected, as the youth seeks to construct his own sense of identity. Erikson found evidence for this in the youth protests of the 1960s in the United States of America. Erik H. Erikson, “On Student Unrest: Remarks on Receiving the Foneme Prize,” in Schlein, *Looking at Things*, 688–96.

<sup>145</sup> Erikson, *Identity: Youth and Crisis*, 134.

<sup>146</sup> Erikson, *Identity: Youth and Crisis*, 135.

a self, is an “I,” an ego. Erikson’s concern as he describes the identity crisis, and, as he also states, later identity crises, is with the development of a *sense* of identity. The ego, which exists in the now and here, develops a sense of who and what it is. But it, the ego, exists whether it achieves a sense of identity or not.<sup>147</sup>

Furthermore, while the work of adolescence includes the development of a sense of ego identity, such an identity, even if achieved, is subject to further adjustments and changes. This becomes clear when one considers the implications of intimate relationships in Stage VI (Intimacy vs. Isolation), in the work of procreation and parenting in Stage VII (Generativity vs. Stagnation), and in the issues of extreme old age in Stage VIII (Integrity vs. Despair and Disgust).

According to Erikson, “a state of acute identity confusion usually becomes manifest at a time when the young individual finds himself exposed to a combination of experiences which demand his simultaneous commitment to *physical intimacy* (not by any means always overly sexual), to decisive *occupational choice*, to energetic *competition*, and to *psychosocial self-definition*.”<sup>148</sup> Capps, writing about the ego diffusion that occurred in the mathematician John Nash, states: “The fact that these experiences involve other persons makes the demand for commitment virtually inevitable.”<sup>149</sup> This time in the life cycle normally coincides with entry into young adulthood which, in addition to being the time of beginning one’s vocation, is the stage Erikson links with readiness to enter into meaningful intimate relationships, both romantic and

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<sup>147</sup> Erikson, as will be shown, appreciates the social reality of the relationship between distinct “I”s. However, he implies that each I, each ego, exists in and of itself. Martin Buber understands each I to exist only in relation to a you or an it. “Es gibt kein Ich an sich, sondern nur das Ich des Grundworts Ich-Du und das Ich des Grundworts Ich-Es. Wenn des Mensch Ich spricht, meint er eins von beiden.” (There exists no I by itself, but only the I of the basic word I-You (singular) and the I of the basic word I-It. When a person says, “I,” he means one or the other.) Martin Buber, *Ich und Du* (Heidelberg: Lambert Schneider, 1983), 4.

<sup>148</sup> Erikson, *Toys and Reasons*, 133.

<sup>149</sup> Donald E. Capps, “John Nash's Predelusional Phase: A Case of Acute Identity Confusion,” *Pastoral Psychology* 51, no. 5 (2003): 378.

otherwise.<sup>150</sup>

Erikson has much less to say about the ritualization of these later stages. As mentioned above, the marriage rite grants social approval to enter into the intimacy of marriage. Passing on societies rituals and retirements ceremonies are about all he has to say about the ritualization of the last two stages. Other rituals do exist, which Erikson ignores. Those who enter the military live a life of ritualization. Enlistment rites, graduation from basic training, the awarding of insignia and medals, changes-of-command, and other formal ceremonies are designed to strengthen one's sense of identity as a warrior, to build unit cohesion, and to pass on the traditions and the ideology of the service. Police officers and firefighters live in a similar milieu. Religious clerics are ordained and each change of congregation normally brings with it the ritual of the Rite of Installation that is designed to reinforce the commitment to the teachings of the church and to care of the congregation. Despite all these rituals, the lack of meaningful rites of retirement (or for reintegration into civilian or lay status) is in need of further study.

#### Erikson's Identity Development Theory in Relation to Psychological Existence

As discussed above, Erikson's theory makes a distinction between the ego and the psychological aspects of life. The ego has physical, social, and psychological components, which all contribute to the unique ego of each person. Nevertheless, it is not easy to keep these distinct factors separate, and this is especially so when attempting to discuss the psychological.

The psychoanalytic meaning of ego designates it as an inner psychic regulator which organizes experience and guards such organization *both* against the untimely impact of *drives* and the undue pressure of an overweening *conscience*. Actually, ego is an age-old term which in scholastics stood for the *unity* of body and soul, and in philosophy in general of the *permanency* of conscious experience. Psychoanalysis, of

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<sup>150</sup> Erikson notes that before this stage of ego development is reached "such of sexual life is the self-seeking, identity-hungry kind; each partner is really trying only to reach himself." Erikson, *Identity: Life Cycle*, 137. The intimacy to be developed, which is the work of Stage VI, is based upon a preexisting sense of identity, which frees the partners to join together without losing their own sense of self, to fuse without confusion.

course, has not concerned itself with matters of the soul and has assigned to consciousness a limited role in mental life by demonstrating that man's thoughts and acts are co-determined by unconscious motives which, upon analysis, prove him to be worse and better than he thinks he is. But this also means that his motives as well as his feelings, thoughts, and acts, often "hang together" much better than he could (or should) be conscious of. The ego in psychoanalysis, then, is analogous to what was in philosophy in earlier usage: a selective, integrating, coherent and persistent agency to personal formation.<sup>151</sup>

If the ego is that agency within a person which selects, integrates, and causes to cohere and form the person, then separating the ego from the psychological begins to look impossible. Nevertheless, there are psychological aspects of the ego which can be studied apart from the physical and social factors presented previously.

The psychological aspects of the ego, or "the human mind," can only be studied by engaging the partnership between the observed mind and the mind of another observing it.<sup>152</sup> The observer, by which Erikson means the analyst, in deep discussion with the observed person (the analyzand) observes the defense mechanisms which are in operation within his patient in order to bring to the surface the unconscious psychological aspects of the ego.

For the young child, it is the social interaction between the child and the mother, and later also of that with the father and siblings, which form and cause changes in the child's psychological makeup.<sup>153</sup> The outside influence of the parents and other adults, especially in Stages II through IV, create defense mechanisms within the child's psyche as he deals with the aggressive drive and the sexual drive. Erikson states his agreement with Freud that civilization had too long refused to deal with the reality of the sexual drive in human nature. Instead, it had been hidden, so that people "beat a hasty retreat behind romanticism and religionism, into

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<sup>151</sup> Erikson, *Insight and Responsibility*, 146–47.

<sup>152</sup> Erikson, *Insight and Responsibility*, 29. However, once again, it is the interaction between people (a social setting?), what Bronfenbrenner terms the reciprocity within the microsystem, which provides the opportunity for such a study.

<sup>153</sup> Erik H. Erikson, "Problems of Infancy and Early Childhood," in Schlein, *Looking at Things*, 558.

secrecy, ridicule and lechery.”<sup>154</sup> But whereas Freud thought “the interpretation of dreams is the royal road to a knowledge of the unconscious,”<sup>155</sup> Erikson found it to be in the observation of a child’s play. It is in the self-forgetfulness of play, he insists, that a child displays his unconscious ego desires.<sup>156</sup> Trained observers can see from a few play contacts what unconscious issues the child is trying to work out in her play.<sup>157</sup>

The ego, according to Erikson, is the regulator of the process that integrates the sense of one’s physical, bodily self with that of one’s sense of social self,<sup>158</sup> and develops, in the process, assuming all is going well, the adaptive ego strengths necessary for an optimal sense of identity, which will allow one to love (to experience intimacy) and to work (to be generative).<sup>159</sup> The crisis of Stage I, which finds a balance between trust and mistrust, develops the psychological adaptive

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<sup>154</sup> Erikson, *Insight and Responsibility*, 33.

<sup>155</sup> Several sources attribute these words to Freud. The exact citation is usually placed in *The Interpretation of Dreams*, 608; however, it does not appear there. Nevertheless, the saying, at a minimum, reflects the importance Freud placed on dream interpretation, which he said “occupies a special place in the history of psycho-analysis and marks a turning-point; it was with it that analysis took the step from being a psychotherapeutic procedure to being a depth-psychology.” Sigmund Freud, *New Introductory Lectures on Psycho-Analysis*, The Standard Edition, ed. James Strachey (New York: Norton, 1965), 22:8.

<sup>156</sup> Erikson, *Childhood and Society*, 222. This finding undergirds his thesis in *Toys and Reasons*. Erikson also writes of the “self-curative trend in spontaneous play.” Erikson, *Childhood and Society*, 232. As the child plays, she works out for herself many of the roadblocks to ego maturation. Thus, the ritualization of play, the play as drama and form, provides a safe place to work through life’s issues. Esther Perel, a child of survivors of the Shoah, writes of survivors, such as her parents, who did not merely not die, but who “came back to life.” She reports that, in conversations with her husband, Jack Saul, who directs the International Trauma Studies program affiliated with Columbia University, that people who suffer trauma are ready to reconnect with life after trauma only when they “are once again able to be creative and playful, to go back into the world and into parts of themselves that invite discovery, exploration, and expansiveness—when they are once again able to claim the free elements of themselves and not only the security-oriented parts of themselves—that’s when they have gotten through.” Esther Perel in *God, Faith and Identity from the Ashes: Reflections of Children and Grandchildren of Holocaust Survivors*, ed. Menachem Z. Rosensaft (Woodstock, VT: Jewish Light, 2015), 184. Erikson also understands the safety of play, and being safe enough to play, as curative.

<sup>157</sup> Erikson, *Childhood and Society*, 232, Erikson is not denigrating the value of depth-psychology. Rather, he sees the child’s play as something spontaneous, almost uncontrolled, by the child, just as dreams come unbidden to adults. A child, especially a young child, has not yet learned to guard his or her play so as to hide the issues from the observer. Erikson refers to such observation as “psychoanalysis without words.” Erik H. Erikson, “Configurations in Play—Clinical Notes,” in Schlein, *Looking at Things*, 89.

<sup>158</sup> Erikson, *Insight and Responsibility*, 152.

<sup>159</sup> Erikson, *Insight and Responsibility*, 142.

strength of hope. Hope permits the person to endure deprivation for a time, without losing the sense of trust that the needs will ultimately be met.<sup>160</sup> The Stage II crisis of autonomy versus shame and doubt, if successfully negotiated, develops the adaptive strength of will, or willfulness, which is “tamed primarily by self-control,” so that the person learns the limits beyond which he cannot go.<sup>161</sup> The work of Stage III, which brings into tension initiative and guilt works out the adaptive strength of purpose. “Childhood play, in experimenting with self-images and images of otherness, is most representative of what psychoanalysis calls the *ego-ideal*—that part of ourselves which we can look up to, at least insofar as we can imagine ourselves as ideal actors in an ideal plot, with appropriate punishment and exclusion of those who do not make the grade.”<sup>162</sup> Stage IV (Industry vs. Inferiority) provides the strength of competence, with the confidence which gives a person certainty that one can find oneself and one’s way in life.<sup>163</sup> Hope, a controlled will, a sense of purpose, and confident competence are the psychological foundation for entering into Stage V (Identity vs. Identity Diffusion), during which time one will explore a sense of identity, which lead one to an ideology to which one can cling and upon which one can pledge fidelity.<sup>164</sup> This strength of fidelity to an ideology, to a worldview or belief system, become, in turn the foundation for the virtues of love (in Stage VI), care (in Stage VII) and wisdom (in Stage VIII). Without the achievement of a sense of identity, with its attendant ideology to which one pledges faithfulness, one is ill-prepared to enter into intimacy with another and to care for others as one takes on the responsibilities of generativity.

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<sup>160</sup> Erikson, *Identity: Youth and Crisis*, 233.

<sup>161</sup> Erikson, *Toys and Reasons*, 93.

<sup>162</sup> Erikson, *Toys and Reasons*, 101.

<sup>163</sup> Erikson, *Identity: Youth and Crisis*, 123.

<sup>164</sup> Ideology is the social institution that is the guardian of identity, and fidelity is the ego’s psychological adaptive strength. Erikson, *Identity: Youth and Crisis*, 133–34.

Furthermore, without a strong sense of identity, and commitment to something firm and significant, the physical and mental degradation which comes at the end of life will cause one to be overly despairing and disgusted as life draws to a close.

### **Identity Development: Ego Identity Status Approach**

Erikson's theory includes the concepts of ego identity achievement, identity diffusion (especially as he first reported it in 1950), adolescent moratorium, and identity achievement. His writings also imply that early role identifications, if not challenged and reworked, get in the way of an achieved identity. These four aspects of identity development have been central to the work of James Marcia, David R. Matteson, Sally L. Archer, and Jacob L. Orlofsky.

The ego identity status approach was originally developed for work with late adolescents. However, its application has been broadened in both research and practice to include work with mid-adolescents and adults.<sup>165</sup> The most striking development of Erikson's theory made by these researchers has been the expansion from Erikson's bipolar perspective of syntonic-dystonic to four-fold model of diffusion-foreclosure-moratorium-achievement. Each of these is considered in this revised Eriksonian model to be an identity status.<sup>166</sup>

Marcia presents this revision in such a way that he maintains the Freudian structure of the id, the ego, and the superego. The id is that part of the unconscious which provides a person with the imperative, the urge to do what it wants. The superego, on the other hand, provides the person with the judgmental processes, which restrict and condemn many of the id's drives. The ego stands between the two as the executive, deciding between the two what will be done. In

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<sup>165</sup> Kroger, *Identity Development* (2007), 64.

<sup>166</sup> "The basic hypothesis embodied in Erikson's theory of identity development, that movement from adolescence to adulthood involves changes in identity that can be characterized as progressive developmental shifts, fares very well in empirical studies." Waterman, "Developmental Perspectives," 67-68.

Marcia's revision, even more so than in Erikson, as the ego grows in maturity and strength of identity the "ties to the superego figures of childhood are loosened as they are replaced by new ego ideals." Thus the ego increases in its ability to control the drives of the id.<sup>167</sup>

Marcia also presents phenomenological aspects in the formation of ego identity. He makes a distinction between a "conferred identity" and a "constructed identity." "Most, though not all, individuals 'have' an identity in the original Eriksonian sense. Only some, however, have a *self-constructed* identity that is based upon superimposition of a decision-making process on the given or conferred identity."<sup>168</sup> That is, according to Marcia, most people live their lives with a sense of identity which has not been examined, challenged, and made one's own. They have either a foreclosed identity or a diffused identity. Either way they likely have not and will not examine their identity and work through it.

To summarize, identity is experienced as a core or center that gives meaning and significance to one's world. This core may be conferred (given by one's childhood caretakers) or constructed (built by oneself out of conferred elements). This with conferred identities experience their future as the fulfillment of their expectations; those who have constructed identities experience their futures as the creation of self-relevant forms.<sup>169</sup>

### Identity Statuses

Four identity statuses have been identified: Foreclosure; Diffusion; Moratorium;

Achievement. A person whose identity is foreclosed is one whose commitment to the conferred

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<sup>167</sup> Marcia, "Ego Status Approach," 5–6. The unconscious nature of the three aspects of psychic structure provides a point of convergence with the apparently unconscious influence of original sin as Paul describes his experience of it in Rom. 7:14–20. Nevertheless, the assertion that the unaided ego can control id impulses is highly doubtful from a Lutheran theological perspective.

<sup>168</sup> Marcia, "Ego Status Approach," 7.

<sup>169</sup> Marcia, "Ego Status Approach," 8. Marcia's summary comment opens the way for discussion in chapter 4 of the conferred (imputed) identity given in baptism and the constructed (experiential) identity of living out that baptism in the now and here of one's life and in the life of the church. Marcia acknowledges that even the constructed identity is built by the person using conferred elements. Therefore, one should not consider the conferred identity to be a bad thing. What is of concern, especially in the realm of pastoral care and counseling, is the work of shepherding a person along, as he deals with trials, temptations and crises, so that the identity which is imputed in baptism (which is a reality) becomes a lived-out actuality.

identity is firm and whose openness to an exploration of alternatives is absent. A person whose identity is diffused is one who may be, but often is not, open to some exploration of alternatives, and whose commitment to his identity is absent. A person in an identity moratorium status is in the process of exploring alternative identities and has not yet committed strongly to one. He may take on an identity for a while to see if it fits, and then may go on to other options. Any commitment during this status is vague at best. The fourth status is identity achievement. Such a person is committed to an identity, which has been self-constructed over a period of moratorium during which alternatives were explored.<sup>170</sup>

Marcia also reports that research he and others have done aligns identity statuses with three general personality characteristics. Foreclosures score high on measures of authoritarianism and stereotypical thinking. “They show preference for a strong leader over a democratic process, obedience over social protest, and the ‘pseudo-speciation’ described by Erikson.”<sup>171</sup> People in a moratorium status, and some diffusions, show marked levels of anxiety. This ought not to be surprising, as they are not in a settled state in regards to their identity. Males in a high identity achievement status and foreclosure females exhibit high levels of self-esteem. This would seem to support the challenge to Erikson that male and females mature in identity in the same way. For the females, the evidence suggests that their desire to affiliate (intimacy) might be a cause for feeling good about themselves when the group with which they affiliate confers identity upon them.

#### Antecedent Conditions

Several conditions must exist before a person can enter into the process of significant

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<sup>170</sup> Marcia, “Ego Status Approach,” 10–11.

<sup>171</sup> Marcia, “Ego Status Approach,” 23.

constructive identity development. “As adolescence begins, a person is likely to be in either the Foreclosure or the Identity Diffusion status.”<sup>172</sup> The person with a foreclosed identity normally has had a close relationship with her parents. She follows family traditions and accepts family values with little to no questioning. In this way, the parents’ identity is transferred to the child’s sense of identity. This parallels the findings discussed above, that children in foreclosure tend toward stereotypical thinking and are attracted to authoritarian figures. On the opposite end of the spectrum, those with a diffused identity tend to have parents with permissive, neglecting, or rejecting parenting techniques.<sup>173</sup> The parents, thereby, do not provide the child with a clear picture of expectations or of roles. Waterman reports that there is no clear evidence for the effect of “a democratic parenting style,” but he postulates that such a style would tend to help children transition more easily into the identity moratorium status.<sup>174</sup>

Movement into the moratorium status does not simply happen. In accordance with Erikson’s theory, a crisis is necessary to cause such a shift in status. A crisis can be initiated in a variety of ways. It might come by a severe change in academic performance. It might be a crisis of religious faith. It might be the death of a parent. It might be exposure to goals and beliefs the child has never come in contact with before. Any number of crises may be the trigger that causes the shift in status. “The greater the exposure to new possibilities, the more likely it is that a person will reevaluate his or her original commitments.”<sup>175</sup>

The significance of successful negotiation of previous developmental stages contributes greatly to a person’s ability to move through the moratorium status and achieve a level of ego

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<sup>172</sup> Waterman, “Developmental Perspectives,” 46.

<sup>173</sup> Waterman, “Developmental Perspectives,” 47.

<sup>174</sup> Waterman, “Developmental Perspectives,” 47.

<sup>175</sup> Waterman, “Developmental Perspectives,” 48.

identity that is functional.

A sense of basic trust may be experienced as confidence that answers to identity questions can be found. A sense of autonomy contributes to a feeling that one can find his or her own identity rather than have to submit to choices imposed by authority figures. A sense of initiative leads both to more total activity and more varied activity in the search for a meaningful identity. Finally, a sense of industry underlies confidence in one's ability to follow through on whatever commitments are established. In contrast, negative outcomes on the components of the earlier stages are likely to be associated with pessimism about the outcome of an identity search.<sup>176</sup>

In addition, Waterman notes a factor which correlates well with Erikson's stress on the social factors of psychosocial development. "The success of adult models in a person's family and community should influence the outcome of an identity crisis."<sup>177</sup> When an adolescent in moratorium status strives to achieve an identity, that presence in his or her life of adults who have succeeded in the venture gives hope that a similar outcome will be experience in the life of the adolescent. On the other hand, if the adults around the youth have not been successful in this in their own lives, the youth is more likely to become frustrated and enter into a diffused or foreclosed status.

### Consequent Conditions

Identity achievement is not a onetime accomplishment. Entry into a committed relationship, such as marriage, changes the dynamics in a person's life as they negotiate what this new sense of self-as-one-with another means for personal identity. The well-known "midlife crisis" for men, parenthood for both sexes, menopause for women, and other changes in life also create crises which call for reworking a sense of identity. The final years of life, in extreme old age, which has been discussed above, especially force one to reevaluate one's identity. Identity achieved is not static. There is a cycling between achievement and moratorium and back to

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<sup>176</sup> Waterman, "Developmental Perspectives," 49–50.

<sup>177</sup> Waterman, "Developmental Perspectives," 50.

achievement that continues throughout one's lifespan.

### Identity Development Patterns

This cycling between the various statuses has been labeled the MAMA cycle. The acronym MAMA indicates the cycle or oscillation between an identity in moratorium to identity achievement, to moratorium and then to achievement.<sup>178</sup> It is understood by Marcia and Waterman to be a positive and useful cycle, since obsolete or harmful identities are laid aside as new ones are attempted. The concept of the MAMA cycle proposes that “progressive (optimal) identity development throughout the adult years is likely to be characterized by repeated phases of commitment and later reassessments.”<sup>179</sup> The disequilibrium brought about by crises throughout life contribute to the need for such reassessment.<sup>180</sup> Waterman, however, does not write merely of the MAMA cycle. He presents a model of subsequent patterns for changes in identity status.

A person in identity diffusion may, with the advent of a crisis, remain diffused or move either to a foreclosed or to a moratorium status. Foreclosure would provide a seemingly safe refuge, but would not be optimal. The goal is to move to the moratorium status, so that alternatives can be explored.

A person in a foreclosed status might, when faced with a crisis, move to diffusion, stay in foreclosure in which is seeming safety because it is the identity given by family or society, or move to moratorium status, in order to explore new possibilities. The movement from

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<sup>178</sup> Waterman, “Developmental Perspectives,” 44.

<sup>179</sup> Kroger, *Identity Development* (2007), 149.

<sup>180</sup> The possible use of the concept of the MAMA cycle in pastoral care and counseling will be explored in chapters 4 and 5. Understanding the MAMA cycle as a psychosocial way of speaking of repentance within the framework of the *theologia crucis* provides a language for communicating the purpose of *tentationes* (*Anfechtungen*) to those not versed in this theological terminology and, especially, in communicating with those outside the church when pastoral care and counseling leads to law and gospel proclamation.

foreclosure to moratorium would occur, Waterman claims, if the earlier commitments to the conferred identity no longer work.

A person in moratorium, Waterman reports, moves to one of two statuses. Either he will fall back to diffusion or he will achieve a new working identity. It appears from Waterman's research that having been in a moratorium precludes the possibility of moving back to foreclosure. The foreclosed conferred identity hold no appeal, since it has previous shone itself to be insufficient to be practical in life.

An important aspect of his theory is the assertion that a person with an achieved identity, when faced with a crisis, will either find his identity sufficient to meet the challenge, or he will reenter a moratorium to reconstruct a new or modified identity, or he will fall back into diffusion. This falling back into diffusion is not necessarily a bad thing if the achieved identity is so dysfunctional as to be useless. The move to moratorium occurs when the achieved identity needs some degree of reconstruction or refinement.<sup>181</sup>

Waterman avers that this model is not theoretical but descriptive of the data. He states that there are virtually no exceptions to these shifts in status. "The basic hypothesis of identity development may now be phrased: Movement from adolescence to adulthood involves a preponderance of changes in identity status, which can be characterized as progressive developmental shifts."<sup>182</sup>

### **Challenges to and Adaptations of Erikson's Theory**

Erikson's theory is focused on affective development over time. Henry Maier's study in *Three Theories of Child Development* maps out the similarities and differences between

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<sup>181</sup> Waterman, "Developmental Perspectives," 42–45.

<sup>182</sup> Waterman, "Developmental Perspectives," 44.

Erikson's affective theory, Piaget's cognitive theory, and Sears's behavior theory. Erikson references Piaget in some of his later writings. Meier attempts to bring the three into a coherent whole. This dissertation does not critique the lack of the cognitive and behavioral, except as it impacts Erikson's argument or as it influences ego identity development. Meier notes three main areas of divergence from Freud in Erikson. First, it is the ego rather than the id with which Erikson is primarily concerned. This is not a repudiation of Freud so much as a change in emphasis. Second, Erikson breaks new ground by giving the social matrix a greater and more positive place in his theory. Erikson replaces the classical child-mother-father triad with a more complex social matrix, including siblings, playmates, schoolmates, and peers. The peers come into play with Erikson because he makes Stage V (Identity vs. Identity Diffusion) as important as Stage I (Trust vs. Mistrust). The third divergence is the change from a negative view of the social influences to a much more optimistic vision of its effects. Rather than thinking of crises as catastrophic events, Erikson views them as events conducive to growth.<sup>183</sup> This shift may be accounted for by considering that Freud was a physician. As such, he built his theory on his observations of people in need of therapy. Erikson, on the other hand, especially early in his career, was involved in educational theory. He observed children at play. His interest was not primarily in those who were troubled, but in those who were developing normally. While still in Vienna, working at Dorothy Burlingham's school under the supervision of Anna Freud, Erikson investigated the use of psychoanalysis in the future of education. The hope was to provide

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<sup>183</sup> Maier, *Three Theories of Child Development*, 75–77n7, writes: "Freud's reality dealt with the 'oughts' and what is assumed to be over time. Erikson's reality is phenomenological and time bound." If this is true, Erikson's theory would seem to be more open to qualitative research. John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 109, describe a "hermeneutic phenomenology" by which the researcher determines what an experience means to a person apart from any theoretical overlay. Rather, as Erikson describes his interaction with children, he listens to what they say and watches what they do as they play.

teachers with the necessary theory and tools better to teach youth.<sup>184</sup>

A foundational critique of Erikson's theory, as well as any theories which posit a set, determinative developmental progression, is that his theory does not take into account the plasticity of epigenetic development. Gary Greenberg and Ty Partridge argue that biology is not the fundamental and guiding force that drives development.

A relational, holistic position takes a dramatically different perspective on the relations between biology, evolution, and psychological development. From this perspective, development is an active system of processes superordinate to biology and evolution. Thus, it is not that the gene or evolution explains development, but that the developmental system explains the functioning of both the gene and evolution. From this perspective, it is the developmental system that integrates biological functions into coordinated patterns that support behavior. It is the process of development that shapes biological organization and provides the temporal context for biology-behavior-ecology interrelations. So the question really becomes, how does development shape biology and the relation of genes and neurons with behavioral outcomes in a given environmental context?<sup>185</sup>

What can be asked of the way in which the developmental system shapes behavior can also be asked of the way the developmental system shapes affective development as well?

Morris Eagle states that “the relationship between motives and affects is bidirectional.”<sup>186</sup> Motives drive behavior; therefore, affects are the primary motivator of behaviors.<sup>187</sup> Thus, at least the behaviors of persons would be coordinated with, if not subordinate to, the affects. While even Freud did not go so far as to say that affect enslaves cognitive functions, except in the psychotic person, he did state that the area of cognition least affected by affects is that of

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<sup>184</sup> Erik H. Erikson, “Psychoanalysis and the Future of Education,” in Schlein, *Looking at Things*, 14–29. He wrote this paper as Erik Homburger, having not yet changed his name to Erikson.

<sup>185</sup> Gary Greenberg and Ty Partridge, “Biology, Evolution, and Psychological Development,” in *Handbook of Life-Span Development*, 1:136.

<sup>186</sup> Morris N. Eagle, “Theories of Motivation,” in *Textbook of Psychoanalysis*, 2nd ed. (Washington, DC: American Psychiatric, 2012), 43.

<sup>187</sup> See Silvan S. Tomkins, “Affect as the Primary Motivational System,” in *Feelings and Emotions: The Loyola Symposium*, ed. Magda B. Arnold (New York: Academic Press, 1977), 101–10. See also Sigmund Freud, “Formulations on the Two Principles of Mental Functioning,” in *The Freud Reader*, ed. Peter Gay (New York: Norton, 1989), 301–6.

perception. Other areas of cognition, in addition to suffering from human miscalculations, can be clouded by the drives (id motivations) within a person. In other words, one can often understand a thing to be what one wishes it to be.<sup>188</sup>

It is well known that Anna Freud rejected the direction of Erikson's work because she understood it to be a repudiation of that of her father.<sup>189</sup> Aside from rejection by Anna Freud, Erikson has had other critics. Some have criticized him for not addressing the artificially extended period of adolescence in Western society.<sup>190</sup> He has also been chided for being overly optimistic, especially in writing about developmental crises as though they all were, to use J. R. R. Tolkien's word, "eucatosphrophes."<sup>191</sup> His theory has also been criticized for being androcentric, and ignoring the differences between males and females in their affective development.<sup>192</sup>

Paul Roazen's treatment of Erikson's theory is a well-balanced critique, which acknowledges both the power of Erikson's ideas as well as what he considers to be the limitations. He notes that Erikson, like Freud, thought of the ego as essentially a part of the unconscious; but, departing from Freud, emphasized the ego's unifying function.<sup>193</sup> Likewise, Erikson agrees with Anna Freud on the ego's creation and use of defense mechanisms, but differs with her in wanting to understand these, not merely as being negative, but as being

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<sup>188</sup> See Freud, *Interpretation of Dreams*, 610–15.

<sup>189</sup> For a discussion of this see: Shapiro and Fromm, "Eriksonian Theory and Psychiatric Treatment," 2200.

<sup>190</sup> See Paul Roazen, *Erik H. Erikson: The Power and Limit of a Vision* (Northvale, NJ: Aronson, 1976), 106.

<sup>191</sup> See Letter 89, "To Christopher Tolkien" of 7–8 November 1944 in *The Letters of J. R. R. Tolkien*, ed. Humphrey Carpenter (Boston: Houghton Milton, 1995), 100–101.

<sup>192</sup> See Joan Borysenko, *A Woman's Book of Life: The Biology, Psychology, and Spirituality of the Feminine Life Cycle* (New York: Riverhead Books, 1996), 28–31; 73–74. Borysenko relies heavily on Carol Gilligan's *In a Different Voice*. A more sympathetic treatment of Erikson by a female can be found in Sheehy, *New Passages*, 107–10.

<sup>193</sup> Roazen, *Erik H. Erikson*, 21.

adaptive strengths.<sup>194</sup> Roazen does not think these departures from Freudian orthodoxy are wrong. However, he does fault Erikson for often being ambiguous. He especially thinks that Erikson's use of the words "a sense of" is overused. He notes Erikson's proclivity to use this word when writing, for example, of "a sense of identity," "a sense of continuity," and "a sense of leeway."<sup>195</sup> Roazen's chief objection to this term is that it fails to pin down whether or not this "sense of" is a "false sense of" or whether it corresponds to something real. On the other hand, Roazen thinks that Erikson's overall positive attitude may well provide "a fresh perspective on how we conceive of life."<sup>196</sup> While Roazen appreciates Erikson's positive view of developmental crises, he wonders whether Erikson might be idealizing "youth's disharmonies" and missing what is pathological in adolescent development.<sup>197</sup> He believes that Erikson tried too hard to escape Freud's "biologism and in the process missed the dangers inherent in his subjectivistic approach."<sup>198</sup> He also extends this critique by questioning whether Erikson thought enough about his own life history and the influence it had on the way he viewed development. He accuses Erikson of romanticizing his own life story, turning it into a mythology.<sup>199</sup>

This "remythifying" of Erikson's life story appears to be the backbone of Sue Erikson Bloland's autobiography. In this book Erikson's daughter essentially repudiates his theory and explains why she has embraced "interpersonal psychoanalytics," which is based on the work of Harry Stack Sullivan, who rejected Freud's "drive theory" and emphasized the interpersonal,

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<sup>194</sup> Roazen, *Erik H. Erikson*, 22.

<sup>195</sup> Roazen, *Erik H. Erikson*, 27.

<sup>196</sup> Roazen, *Erik H. Erikson*, 28. I take the word "we" in this quote to mean the guild of psychoanalysts, of which Roazen is a member.

<sup>197</sup> Roazen, *Erik H. Erikson*, 88.

<sup>198</sup> Roazen, *Erik H. Erikson*, 91.

<sup>199</sup> "Perhaps Erikson's firm belief in the psychological importance of continuities has encouraged him to mythify his personal past. Roazen, *Erik H. Erikson*, 97. The concept of "mythifying" one's past may actually be of help as we explore later the reframing of crises in life in light of the *theologia crucis*. Calling a thing what it is often involves reframing it in light of the cross of Christ and rejecting the story told by the theologian of glory.

social interactions. This emphasis moves away from the psychosocial perspective of her father, which Bloland accuses of merely being a relabeling of Freud's psychosexual theory, with the addition of a slight emphasis on the social as having a positive role to play.<sup>200</sup>

Joan Borysenko's adaptation and critique of Erikson appears, at first glance, to take his androcentrism to task. She places greater emphasis on the sense of a girl's bodily self, which while not a direct challenge to Erikson, emphasizes the difference between how males and females view the importance of the body for identity.<sup>201</sup> This contributes to the greater prevalence of eating disorders among females. Her main challenge to Erikson is the assertion of the Eriksonian life cycle that identity comes before intimacy. Borysenko understands intimate relationships to be a "major focus of girl's development since infancy."<sup>202</sup> This question is also taken up by David R. Matteson, who agrees that "Erikson's theory of adolescent identity is deeply challenged by the data comparing male and female identity development."<sup>203</sup>

Matteson, after working with the data, has a more nuanced approach. It appears that females do achieve relationship intimacy earlier than their male counterparts; intimacy does not appear to require identity achievement first. However, women who enter into intimacy prior to achieving at least some sense of identity often become enmeshed with the other person to their own detriment. Having said that, a refinement of Eriksonian theory is in order. "One must develop a sense of stable self from which to give and receive intimately and still take care of oneself."<sup>204</sup> In summary, Matteson's findings correlate with those of Gilligan and Borysenko in

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<sup>200</sup> Sue Erikson Bloland, *In the Shadow of Fame: A Memoir by the Daughter of Erik Erikson* (New York: Viking, 2004), 152, 158.

<sup>201</sup> Joan Borysenko, *Woman's Book of Life*, 63–64.

<sup>202</sup> Borysenko, *Woman's Book of Life*, 73.

<sup>203</sup> David R. Matteson, "Differences within and between Genders: A Challenge to the Theory," in *Ego Identity*, 69.

<sup>204</sup> Matteson, "Differences within and between Genders," 86.

this way: the concepts of identity and intimacy are to be understood differently as they are experienced by each sex. This finding, however, does not seem all that different than Erikson's own finding that women experience a life differently than do men. This is one of the main points in chapter 7 of *Identity: Youth and Crisis*.<sup>205</sup>

A major supportive adaptation of Erikson's model is presented by his wife, Joan Erikson, in the beginning and concluding sections of *The Life Cycle Completed: Extended Edition*. Joan Erikson adds a Ninth Stage, which addresses the issues of extreme old age. The relation between this new stage and Erikson's original scheme is one of reversal.

Even the best cared-for bodies begin to weaken and do not function as they once did. In spite of every effort to maintain strength and control, the body continues to lose its autonomy. Despair, which haunts the eighth stage, is a close companion in the ninth, because it is almost impossible to know what emergencies and losses of physical ability are imminent. As independence and control are challenged, self-esteem and confidence weaken. Hope and trust, which once provided firm support, are no longer the sturdy props of former days. To face down despair with faith and appropriate humility is perhaps the wisest choice.<sup>206</sup>

She then presented her husband's theoretical structure of the eight stages, with the dystonic first in order to emphasize its new importance and potency.

### Summary of the Findings

Erikson presents a schema of normal ego development, which includes the key stages of infancy and adolescence as times of rapid growth and change. Erikson's unique contribution has

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<sup>205</sup> Although it lies outside the topic of this dissertation, how a sense of identity and a sense of intimacy is experienced within the lesbian, gay, bisexual, and transgender (LGBT) individuals is in need of study by those in the church who will be ministering to them. Wesley Hill, assistant professor of New Testament at Trinity School for Ministry, Ambridge, PA wrote *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality* (Grand Rapids: Zondervon, 2010). He is a celebrated gay Christian. His most recent article, "Washed and Still Waiting: An Evangelical Approach to Homosexuality" *Journal of the Evangelical Theological Society* 59, no. 2 (2016): 321–38, touches on these issues.

<sup>206</sup> Joan M. Erikson, "The Ninth Stage," in Erik H. Erikson, *The Life Cycle Completed*, Chapter 5, ext. ed. (New York: Norton, 1997), 105–6. Joan Erikson also wrote an earlier book, *Wisdom and the Senses: The Way of Creativity* (New York: Norton, 1988) in which she shows pictures of a woven rug she made to illustrate the way in which all the issues of all the stages interpenetrate one another.

been to place ego development, including the experiential development of a sense of identity within the human life span and to call it a life cycle.<sup>207</sup> By labeling it a cycle, he allows for the interpenetration of the crises of each stage of development to influence all the others. This creates a dynamic which can be useful in pastoral care and counseling because certain crises are not the sole property of a given age. Not only can unfinished business, so to speak, but ongoing challenges to each stage can be addressed on a continuum of care.

Erikson's theory, especially as further developed by Marcia and Waterman, provides the language to discuss statuses of identity and of changes in the status. Additionally, it opens the door to discuss the multifaceted aspects of identity. Vocational, religious, political, sexual (often now erroneously labeled "gender"), and sexual expression aspects of life are areas of identity which may be in differing statuses at the same time. This preserves the richness of human experience and allows for a thick description of a person's current experience of identity. A person may be settled on his religious convictions, and so have achieved ideological identity in it with the accompanying strength of fidelity, and yet still be in a moratorium as to his vocation.

An area to be explored in the dialogue between Erikson's theory and that of Paul's description of Christian identity in and through baptism is the seeming tension between the conferred identity (imputed or given, which would appear to be a foreclosed identity) and an achieved or actualized identity, reached by means of the unconscious work of ego synthesis. Erikson's theory leans more toward identity actualization as being socially influenced and yet without any objective teleology. A person achieves a sense of ego identity which works for that person in the social context in which she lives.

A further issue remains which no writer appears to address. Erikson calls the dystonic

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<sup>207</sup> Marcia, "Ego Identity Status," 3.

element of Stage III “guilt.” He assigns the elements of shame and doubt to Stage II. Yet Stage II is the stage at which the child’s will comes up against the “law and order” societal element. That shame and doubt occur at this stage do appear to be reactions to restriction upon the will, why is guilt for doing that which is “unlawful” not also part of this stage? The likely answer is that Stage III (Initiative vs. Guilt) in Erikson is the phallic stage in Freud, the stage during which the “Oedipus Complex appears in boys (and the Electra Complex in girls) during which supposedly the boy, if he had his way would rape his mother and murder his father. The result of this complex is guilt for desiring the death of the parent. It may well be that a sense of guilt begins in Stage II and comes to a head in Stage III.

Erikson’s theory on the ritualization of life offers promise for a dialogue about the use of the ritual elements of the baptismal liturgy, and of baptism in general, in the work of pastoral care and counseling with Christians whose sense of identity does not reflect the realities given to them in the sacrament. This will be the work of chapter 4. But first Pauls’ baptismal theology and the process of Christian identity formation, especially as it is expressed in his Letter to the Romans, must be explored. That is the work of the next chapter.

## CHAPTER THREE

### PAULINE BAPTISMAL THEOLOGY AND THE EXPERIENTIAL PROCESS OF CHRISTIAN IDENTITY FORMATION

A definitive systematic theology of baptism is beyond the scope of this dissertation. Rather, the focus of this chapter is primarily an exegetical study of significant passages in Romans, with supplemental passages from First Corinthians, Galatians, Ephesians, and Colossians, in order to describe the unique contribution of Paul's teaching to the doctrine of baptism to the topic of Christian identity. An *a priori* assumption is that the Lutheran Confessions give a true and accurate exposition and exhibition of the Bible's teaching on baptism. The primary aim is to draw from these Pauline epistles the significance of baptism for Christian identity, both as it is conferred (imputed) and as it is actualized (experienced).<sup>1</sup>

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<sup>1</sup> Throughout this section the terms "real" and "reality" will be used for the identity which is conferred (imputed). It is the Christian's identity in terms of that which has been given in baptism. It is the Christian's identity *coram deo*. The terms "actual" and "actualized" refer to the Christian's identity as it is worked in and worked out in day-to-day living. It is the Christian's identity as he experiences it and as it is expressed *coram mundo*. The Christian's real identity is an immediate result of justification by faith. The Christian's actualized identity, while grounded in justification and flowing from it, is more closely connected to sanctification. This distinction between the "real" and the "actual" is the same as Dietrich Bonhoeffer uses in *Sanctorum Communio*. "Describing the situation in which sin remains in the daily life of the members of the church-community and yet has already been eliminated, he states: "Es lebt in der sanctorum communio die peccatorum communio weiter. Die adamitsche Menschheit ist aktualiter noch da, wenn auch realitär überwunden." (The existence of the *peccatorum communio* [community of sinners] remains in the *sanctorum communio* [community of saints]. The Adamic humanity is, in actuality, still there, albeit in reality it has been overcome.) Dietrich Bonhoeffer, *Sanctorum Communio: Eine dogmatische Untersuchung zur Soziologie der Kirche* (München: Chr. Kaiser Verlag, 2005), 144. As the old Adam remains a present *actuality* within the Christian community, even though it has been overcome in *reality*, so the *real identity* of Christians, while true as a gift given by God, is in the process of being *actualized* on a daily basis. The *actual* identity of the Christian is only truly known by God, and yet in experienced to a degree by the Christian. The *real identity* is only received and known by faith, so long as the believer remain in the world. This distinction between the real and the actual will be important in the discussion between Pauline baptismal theology and Erikson begins later in this dissertation. The distinction between the *real* and the *actual* is found in the dialectic between the ontological and the existential. Kierkegaard makes this point: "There are three existence-spheres: the esthetic, the ethical, the religious. The metaphysical is abstraction, there is no human being who exists metaphysically. The metaphysical, the ontological, is [er], but it does not exist [er ikke til], for when it exists it does so in the esthetic, in the ethical, in the religious, and when it is, it is the abstraction from, or, a *prius* [something prior to] the esthetic, the ethical, the religious." Kierkegaard, *Stages on Life's Way*, 476. Kierkegaard's concern is for the *actual*, existential

## Pauline Baptismal Theology

Paul wrote, “Christ did not send me to baptize” (1 Cor. 1:17). Nonetheless, Paul regularly extols baptism. Baptism is overtly mentioned in Rom. 6:1–11; 1 Cor. 1:10–31; 10:1–5; 12:12–20; 15:29; Gal. 3:27–29; Eph. 4:1–6; Col. 2:6–15. It is clearly implied, as well, in Eph. 5:26. Baptism is not limited, however, to the specific verses in which the word “baptism” is found. Paul speaks of the Corinthians being “washed” in 1 Cor. 6:11. It is argued in the sections which follow that baptism shapes the entire structure of Paul’s theology in Romans 6–8.<sup>2</sup> It also informs Romans 12–15.

By means of baptism, the baptized is fused into Christ’s death. He is buried into Christ’s death so that the Christian might “walk in newness of life” (Rom. 6:4). Since the believer is united with Christ by means of baptism in the “likeness of his death,” the Christian will also be united with Christ in the “likeness of his resurrection” (Rom. 6:5). Christ’s resurrection means that death no longer has dominion over him; therefore, because of the Christian’s union with Christ, the Christian is also no longer under the dominion of death. For this reason, the baptized is to account it to be true that he is dead to sin and alive to God in Christ Jesus (Rom. 6:11). From this flows the ethical implications of daily dying to sin and being raised to newness of life in Christ Jesus (ἐν Χριστῷ Ἰησοῦ). The ἐν Χριστῷ Ἰησοῦ phrase points back to the Adam–Christ dyad in Romans 5. This dyad is also reflected in 1 Corinthians 15, where Paul specifically contrasts life ἐν τῷ Χριστῷ Ἰησοῦ with death ἐν τῷ Ἀδάμ (15:22).

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life people live. This life is lived in the three listed spheres. The imputed identity given in baptism is a theological truth, which will only be fully experienced in the eschaton by those justified by faith in the present. The actualization of this identity in the existential present is always partial, is subject to variations and vagrancies, and is expressed in the esthetic, ethical, and religious “existence-spheres of life. The “religious existence-sphere” should not be understood to be the same as the theological, or ontological, reality. The religious, rather, when meant in a positive sense refers to the Christians sense of faith, or sense of basic trust. It is therefore not the same as saving faith (or trust) which is a gift of God (Eph. 2:9).

<sup>2</sup> While the cognates for baptism do not appear in Romans 8, the term ἐν Χριστῷ predominates the discussion of the new life in Christ.

A concept Paul develops, which grows out of the death, burial, and resurrection motif in Romans 6, is that of deliverance from being a slave under sin. This slavery is much more than mere obedience. In chapters 6 and 7 slavery is a matter of identity. “The master decides the identity of the slave. This understanding of human beings as serving sin, as if they were possessed by it, also explains why Paul uses violent language,”<sup>3</sup> such as putting to death. Death frees a slave from a master. And a new identity comes by being given to a new master, who determines an identity for the slave anew. For Paul, the old master is sin. Sin is killed by baptism. The new master is Christ. He gives the baptized a new identity. What is amazing is that this new identity includes being a child of God (Rom. 8:12–17).

In Ephesians, Paul uses a synonym for baptism, namely, λουτρόν, washing or cleansing (5:26). Similarly, in 1 Cor. 6:11 he speaks of the Christian being washed (ἀπολούω), which is linked to sanctification (being made holy) and justification (being declared or made righteous). Thus Paul connects baptism to the central salvific motif of his theology of justification by faith. The unrighteousness which excludes one from the kingdom of God (1 Cor. 6:9–10), is washed away by means of baptism and replaced by the gift of righteousness and holiness “in the name of the Lord Jesus and by the Spirit of our God.”<sup>4</sup>

Returning to Romans 5, Paul states that justification by faith (5:1) gives the recipient hope which sustains the believer through trials, because, verse 5, ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν (the love of God has been poured out in our hearts through the Holy Spirit, the one given to us). It would appear that this “pouring out” ought

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<sup>3</sup> Valérie Nocolet-Anderson, *Constructing the Self* (Tübingen, Germany: Mohr Siebeck, 2012), 79.

<sup>4</sup> Note that the phrase “ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν” reflects the Trinitarian formula of baptism, which is a washing in the name of the Father (τοῦ θεοῦ) and of the Son (τοῦ κυρίου Ἰησοῦ Χριστοῦ) and of the Holy Spirit (ἐν τῷ πνεύματι), here the ἐν indicating a locative dative in that the baptized is now united with, placed into and therefore now in, the Triune God who is the one who cleanses, sanctifies, and makes righteous.

not be considered apart from the giving of the Spirit through baptism. The ceremonial washing Paul knew as a Pharisee was accomplished by the pouring of water over the vessels to be cleansed (Mark 7:1–4). Paul clearly connects baptism and washing in Tit. 3:5–7, in which he links washing with regeneration, renewal by the Holy Spirit, justification, and becoming heirs, which is a term he connects to adoption as sons in Romans 8.

This connection Paul makes between baptism and the Holy Spirit is important for understanding the flow of Romans 6–8. This linking of the Spirit with baptism is also found in 1 Cor. 12:13 (ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν) in that “in one Spirit we all have been baptized into one body.” Thus Paul indicates the corporate, or social, dynamic of baptism.

In Rom. 8:12–17, Paul refers to Christians as adopted sons, as those who have “received the Spirit of adoption as sons” (ἐλάβετε πνεῦμα υἱοθεσίας) so that they are now “children of God” (τέκνα θεοῦ) who now have God as their Abba, their Father (αββα ὁ πατήρ). Similarly, in Gal. 3:7, Paul links baptism with sonship, which new relationship relativizes and overcomes ethnic divisions.<sup>5</sup> “When Paul states that ‘there is neither Jew nor Greek, slave nor free, male nor female,’ he strikes at three of the major barrier-forming divisions in human society.”<sup>6</sup> While Paul is not obliterating the distinctions between the groups, and while he recognizes that such social differences exist, the barriers that prohibit fellowship are broken down. They are broken down because, by means of God’s action in and through baptism, a higher-level identity now exists.

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<sup>5</sup> In Col. 3:1–11, Paul also declares that baptism, by means of which the Christian is made to be dead to sin and alive to God, unites Greeks, Judeans, circumcised, uncircumcised, barbarians, Scythians, slaves, and free people into the one Christ, who is all in all. Thus Paul understands baptism to overcome the attitude of pseudo-speciation which seeks to denigrate those who are different and to elevate one’s own group to a superior position. “Paul is challenging the prevailing, commonly held, racially prejudiced view of the Greco-Roman world, and telling the Christians that such divisive barriers should not (or do not) exist in the new people of God. Within the ‘new humanity’ of the Church.” J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race* (Downers Grove: InterVarsity Press, 2003), 189.

<sup>6</sup> Hays, *From Every People and Nation*, 185.

That identity is “being clothed with Christ” and “being Abraham’s seed” (Gal. 3:26–29). This points back to Romans 4, in which Abraham, the man of faith, is father of all those who are justified by faith.

Paul’s discussion of the pre-circumcision faith of the righteous-by-faith Abraham (Rom. 4:11) is significant in relation to the one and only reference in the New Testament which links circumcision and baptism. In Col. 2:11–12, Paul “explicitly identifies Baptism as a divine action that is the circumcision of Christ.”<sup>7</sup> Just as circumcision was the identifying mark of the Israelite male in the flesh, so now baptism, which includes water applied to the physical body, is the identifying mark of all Christians, irrespective of ethnicity or sex. Baptism is the divine action which confers upon each Christian his *or her* identity. It is no longer restricted to those who are males. The bodies of both sexes receive this sign.<sup>8</sup>

In summary, baptism is an important aspect of Pauline theology. It is a means of grace by which God “calls, gathers, enlightens, and makes holy”<sup>9</sup> the Christian and the entire Christian church. By means of baptism God kills the old man and raises the new. By it he imparts the Holy Spirit, who regenerates the believer and makes the baptized to be a child of God and a member of God’s family. As these terms imply, baptism has immense implications for the reality of Christian identity as a gift given and for the actualization of Christian identity. This is fleshed out in greater detail in the sections of this chapter which follow. It will be demonstrated that by means of baptism a specific identity is conferred and that by living out the implications of baptism, a sense of Christian identity is actualized in the life of the believer. By means of

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<sup>7</sup> Michael P. Middendorf, *Romans 1–8*, Concordia Commentary (St. Louis: Concordia, 2013), 479.

<sup>8</sup> The bodily significance of baptism will be described in greater detail in the exploration of Romans 6 and 12. It is also important for the ethical implications of baptism as Paul exhorts the churches in 1 Corinthians, Galatians, Ephesians, and Colossians.

<sup>9</sup> SC 3:6.

baptism God creates a new physical, social, and psychological reality. Furthermore, baptism is the means by which a new physical, social, and psychological actuality comes into being, and is experienced in the Christian's daily life.

### Pauline Baptismal Theology in Romans

Paul's baptismal theology in Romans has immense importance for the entire Letter to the Romans. Arguably, the *locus de baptismo* in Romans is chapter 6. However, the union of the Christian with Christ and the Christian's death to sin and resurrection to a new identity runs throughout the letter. Nevertheless, certain themes in Romans 6 must be established before one can work backwards and forwards and demonstrate baptism's importance. It must be shown that key aspects of Paul's baptismal theology in Romans 6 are linked with important theological concepts presented earlier in the letter.

In Rom. 6:1–11 Paul states:

What then shall we say? Are we to continue in sin in order that undeserved favor may increase? Never! We, the ones who died to sin, how could we yet live in it? Do you not know that as many of us as have been baptized into Christ Jesus (ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν) have been baptized into his death (εἰς τὸν θάνατον)? We were co-buried in him through baptism into death in order that just as Christ has been raised from the dead through the glory of the Father, in this way also you should walk in newness of life (ἐν καινότητι ζωῆς). For since, we having been united (grown together) with him in the likeness of his death, rather also we will be in the likeness of his resurrection, knowing this, that our old man (ὁ παλαιὸς ἡμῶν ἄνθρωπος) has been co-crucified in order that the body of sin (τὸ σῶμα τῆς ἁμαρτίας) may be made ineffective so that we no longer might be enslaved (τοῦ μηκέτι δουλεύειν ἡμᾶς) to sin, for the dead person has been declared righteous from (δεδικαίωται ἀπό) sin. And since we have died with Christ, we believe that we also will co-live with/in him, knowing that Christ, being raised from the dead, can no longer die, death no longer has lordship [κυριεύει] over him; for that he died, he died to sin once, but the life which he lives he lives to God. In this way also you—you are to account yourselves to be dead to sin, but alive to God in Christ Jesus (ἐν Χριστῷ Ἰησοῦ).<sup>10</sup>

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<sup>10</sup> Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

In this passage, several key words are highlighted. Baptism is “into Christ Jesus” (εἰς Χριστὸν Ἰησοῦν), which “supports the image of baptismal immersion.”<sup>11</sup> It also is paralleled by the εἰς τὸν θάνατον (into death) which follows, indicating a movement from a form of “life” into a new status of being dead, that is in this instance, being dead to sin. This movement now places the baptized person *into* Christ so that he is now *in* Christ Jesus (ἐν Χριστῷ Ἰησοῦ). The phrase, ἐν Χριστῷ, not only refers to the divine action which takes place in baptism by which the baptized is now united with, and is in, Christ; it also indicates that the baptized person is seen by God as in Christ.<sup>12</sup> Therefore, the baptized is no longer accounted by God as a sinner, but as one who is righteous in Christ.<sup>13</sup>

In Rom. 6:1–11, Paul also makes a distinction between the *καινότητι ζωῆς* in which the baptized now lives and *ὁ παλαιὸς ἡμῶν ἄνθρωπος*. Paul stops short, here, of labeling the baptized person as being *ὁ παλαιὸς ἄνθρωπος*; instead, he indicates that the *παλαιὸς ἄνθρωπος* is something which, in some way, comprises what the baptized person possesses within himself. The *παλαιὸς*

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συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. εἰ γὰρ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ ὃ γὰρ ἀποθανῶν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει. ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῆ, ζῆ τῷ θεῷ. οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ. (Rom. 6:1–11)

<sup>11</sup> Middendorf, *Romans 1–8*, 444.

<sup>12</sup> “They died to sin *in God’s sight* when Christ dies on the cross for them. This is a matter of God’s decision. His decision to take their sins upon Himself in the person of His dear Son may be said to be tantamount to a decision to see them as having died in Christ’s death.” C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, International Critical Commentary (Edinburgh: T&T Clark, 1975), 1:299.

<sup>13</sup> “We said that God’s decision to take our sins upon Himself in the person of His dear Son was tantamount to a decision to see us as having died in Christ’s death. It was also a decision to see Christ’s risen life as our true life—in other words, to see us as living in Him. Paul’s ἐν Χριστῷ has to do with God’s decision as our gracious Judge to see us, not as we are in ourselves, but ‘in Him’.” Cranfield, *Romans*, 1:316. Cranfield rejects a sacramental realism in Romans 6. Nevertheless, his understanding that the ἐν Χριστῷ phrase points back to Paul’s argument in the preceding chapters of his letter that Christians are declared righteous before God, are seen by him in Christ, supports the argument that Paul is not moving on to utterly new territory in chapter 6.

ἄνθρωπος is ours, but is now “co-crucified in order that the body of sin (τὸ σῶμα τῆς ἁμαρτίας) may be made ineffective.” The παλαιὸς ἄνθρωπος had a body (τὸ σῶμα) which was ruled by sin (ἁμαρτία). That body of sin (τὸ σῶμα τῆς ἁμαρτίας) has been “made ineffective,” so that the Christian is no longer a slave to sin. Martin Franzmann states:

The life that follows upon our death in Baptism is a life of a new kind. Since our old criminal self, the self native to us as sons of Adam, has been condemned and executed, our “sinful body” has been destroyed (v. 6). This manner of speaking about the body is strange to us. To understand Paul’s language here we must recall that Paul, and the men of the Bible generally, look upon the body as an essential part of a man’s self, as the expressive instrument of man’s will. They can therefore speak of the one part of the body particularly involved in an action as representing the whole person. Jesus’ command to pluck out the offending eye and to cut off the offending hand is a familiar example of this mode of thought and speech (Matt. 5:29–30). . . . The “sinful body” is, then, the body as expressive of our old self and its will—the throat breathing forth corruption like an open grave, the deceiving tongue, the mouth full of curses and bitterness, the feet swift to shed blood, the eyes that will not look upon the fearful majesty of God (3:13–18).<sup>14</sup>

Franzmann connects Paul’s language of the body as τὸ σῶμα τῆς ἁμαρτίας with the catena of condemnation in Rom. 3:9–18. Although one may speak of the human person in such a way as to distinguish between the bodily, the social, and the psychological, theologically these are simply ways of describing the totality of the unified person. All human beings are *totaliter peccatores*, in their entirety—in the somatic, social, and psychological aspects of being. The human race, as a whole, in like manner is a *peccatorum communio*, in all actualizations of its corporate being.<sup>15</sup>

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<sup>14</sup> Martin H. Franzmann, *Romans: A Commentary* (St. Louis: Concordia, 1968), 111–12. Franzmann’s statement that our old criminal self has been executed and our sinful body is destroyed reflects the new *reality* of the baptized. In *actuality* sin may, and indeed does, activate within the Christian, a pitiful fact which Paul addresses in Romans 7. Nevertheless, when addressing the issues of Christian identity, the new reality of being dead to sin must not be lost in the proclamation that the Christian remains *simul iustus et peccator* in this world until either death or the final resurrection.

<sup>15</sup> More will be said about this later; however, the unity of the human race in Adam, as one sinful race, is a unity that is in reality a fragmentation. The unity is a dis-integrated unity. What holds the members of the race together, outside their common descent from Adam is that all have sinned (Rom. 3:23) and all are sinners. “Es ist die eigenartige Struktur der adamitischen Menschheit, daß sie ebenso in viele isolierte Einzelne zerfällt, wie sie dennoch als Menschheit, die als Gnaze gesündigt hat, Eine ist; sie ist, ‘Adam,’ eine Kollektivperson. . . . ‘Die Menschheit der Sünde’ is Eine, obwohl sie in lauter Einzelne zerfällt, sie is Kollektivperson und doch in sich unendlich oft zerrissen, sie ist Adam, wie jeder Einzelne er selbst und Adam ist. Diese Doppelheit ist ihr Wesen, und sie wird erst durch die

Because ὁ παλαιὸς ἡμῶν ἄνθρωπος has been crucified with Christ by means of baptism, τὸ σῶμα τῆς ἁμαρτίας has been rendered ineffective. Therefore, the baptized is no longer enslaved (μηκέτι δουλεύειν) to sin. Furthermore, having been united with the resurrected Christ, the baptized is also no longer under the lordship of death (θάνατος αὐτοῦ οὐκέτι κυριεύει). All of this indicates a fundamental and radical change in status, in *realität*, in ontological reality. Philip Melanchthon remarks:

The comparison of our conversion with the death, burial, and resurrection of Christ is most meaningful. . . . [First] sin has been buried in a two-fold way: first, by imputation, for although the remnants of sin remain, they are forgiven, and second, as far as the effect is concerned, because our sinful nature ceases to be active, or begins to be mortified. The rest of life, after mortification has been begun, is burial. The sin has indeed been wiped away by imputation, but we have not yet been glorified. Although we are righteous, we lie buried, awaiting glorification. Second, so far as the effect is concerned, we lie in a tomb, that is, under a cross, in afflictions of all kinds. . . . Then he adds a third part. Not only is there mortification, but vivification is also begun.”<sup>16</sup>

Baptism unites the Christian with the death, burial, and resurrection of Jesus Christ. This union results in a major transformation in identity status: life into death into new life; old into

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Einheit der neuen Menschheit in Christus aufgehoben.” (It is the peculiar structure of the Adamic community that it breaks up into many isolated individuals while still remaining a humanity as a whole. It is Adam, a collective person. . . . The humanity of sin is one, *though being composed of nothing except individuals; it is a collective person, however, infinitely disunited. It is Adam, because each individual is himself and Adam. This duality is its essence, and it shall be lifted only by the unity of the new humanity in Christ.*) Bonhoeffer, *Sanctorum Communio* (2005), 76. Thus the human race, in Adam, is fragmented. “In the deepest isolation of sin, we find ourselves in the utmost solidarity with all humanity.” Clifford J. Green, *Bonhoeffer: A Theology of Sociality*, rev. ed. (Grand Rapids: Eerdmans, 1999), 51. The virtue, or ego strength, in Stage VIII of Erikson’s model is Integrity. Therefore, a way must be found to overcome the dis-integrating effects of sin so that integrity might be achieved. If Bonhoeffer is correct, then the solution is to be found, not in any isolated method or manner, but in the social dimensions of baptism, which unites “*Menschheit*” together in Christ as a “*Kollektivperson*.” Such thinking flies in the face of Western, and most especially American, individualism.

<sup>16</sup> Philip Melanchthon, *Commentary on Romans*, trans. Fred Kramer (St. Louis: Concordia, 1992), 146. Melanchthon continues to hold the tension between the reality of our new status and the actuality of our struggle against sin. He does not permit the reality of our new status to blind him to the actual struggle against sin which Christians face each day. On the other hand, he does not permit the actuality of our sinful impulses to denigrate the reality of the new creation in Christ. The incompatible theologies are the theology of the cross and the theology of glory. The theology of the cross, however, does not reject the theology of resurrection. To be resurrected, one first must die. The theology of glory bypasses both the cross and the resurrection. Melanchthon, in this quote, maintains the proper perspective.

new; slavery into freedom from domination by sin and death. It also points to a total status change in the way God looks at the baptized person. Since baptism results in this radical change of ontological status, resulting in God seeing the Christian “in Christ” and no longer “in Adam,” the basis has been established to understand that Paul is connecting baptism to the righteousness of faith. This “faith” trusts God’s declarative word, agrees with it, and becomes the ground for acting righteously.

### Pauline Baptismal Theology in First Corinthians

The focus of this exegetical study is on Paul’s letter to the Romans. Nevertheless, Paul’s pastoral use of baptism in 1 Corinthians, Galatians, Ephesians, and Colossians deserves consideration before moving on to an in-depth look at the struggle for identity as he presents it in Romans, especially in chapter 6–8.

Paul specifically refers to baptism in 1 Cor. 1:10–31; 10:1–5; 12:12–20; 15:29. In 1 Corinthians 1, Paul addresses the issue of divisions within the church in Corinth. It has been reported to Paul that there is quarreling (ἔρις) among them. This quarreling is about allegiance to various teachers. Some identify themselves with Paul, others with Apollos, or with Cephas. Still others simply state that their identity is with that of “following Christ.” Paul counters this division in the church by appealing to baptism. He asks them into whose name they were baptized. The rhetorical question is aimed at refocusing them upon Christ, into whose crucifixion and death they were baptized. In the verses that follow, specifically 1 Cor. 1:18–25, Paul teaches the unity of all Christians in the crucified Christ. Regardless of what either Judeans or Greeks seek after, only in Christ is found righteousness, sanctification, and redemption. Therefore, the only grounds for boasting in in the Lord (1 Cor. 1:30–31).

Paul returns to baptism in Romans 10. In this instance, he calls Israel’s crossing of the Red

Sea a baptism into Moses (*εἰς τὸν Μωϋσῆν ἐβαπτίσαντο*). His imagery also includes allusions to the Lord's Supper, in that Israel ate the manna and drank from "the rock," which Paul identifies as Christ. In this instance, Paul is making a point of ethics. Even though the people of Israel all participated in these "sacraments," they were destroyed because of their idolatry, sexual immorality, and mistrust in God. In the context of 1 Corinthians 8–10, the issue is eating meat sacrificed to idols. Participation in such a meal is participation in the demonic (10:20). Although Paul makes only passing reference to baptism in this place, it can be deduced, nonetheless, that Paul understood baptism to have ethical implications. This is the same point he makes in Romans 6.

Paul once again brings in baptism in relation to Christian unity in 1 Corinthians 12. The disunity in the church in Corinth extended to the attitude the members had toward spiritual gifts. Rather than understanding the gifts to be for the common good of the church, the gifts were prioritized. Those with certain gifts were deemed to be of a superior status. Paul once more turns to the implications of baptism. Baptism makes all Christians members of one body, because "by one Spirit we were all baptized into one body" (*ἐν ἑνὶ πνεύματι ὑμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν*).<sup>17</sup> As members of Christ's body, no one member is more important than any other. Therefore, baptism unites Christians to Christ and to one another. As Paul teaches in Romans, lower-level identities must give way to the higher-level identity of being in Christ. Paul is urging them, by appealing to baptism, to make the baptismal reality a living actuality.

Paul's appeal to baptism in 1 Cor. 15:29 has resulted in many interpretations. It is well outside the scope of this dissertation to engage these various views in any depth. What is important for this study, however, is the context in which Paul makes his comment. That context

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<sup>17</sup> 1 Cor. 12:13.

is resurrection. Paul has just made the argument that being in Adam results in death for all. Being in Christ brings life, resurrection from the dead. It is in fact Christ's resurrection that is the proof that the resurrection of the dead is a future reality. Paul argues that baptism "on behalf of the dead" (ὕπὲρ τῶν νεκρῶν) is senseless if the dead are not raised. If they are not, why would this practice be in affect among them? Therefore, Paul connects baptism with resurrection, just as he does in Romans 6.

### Pauline Baptismal Theology in Galatians, Ephesians, and Colossians

In Gal. 3:27, Eph. 4:5, and Col. 2:12 Paul specifically mentions baptism; yet baptismal language undergirds and permeates these letters. This is especially evident in the paraenetic sections of the letters. A. Andrew Das states that many interpreters "have concluded that Paul is drawing from a baptismal tradition or creed from the earliest Christian assemblies."<sup>18</sup> Das notes that Gal. 3:27–28, 1 Cor. 12:13, and Col. 2:11–12; 3:10–11 have important features in common. They all treat baptism. Contrasting pairs are brought into play. These pairs are overcome by the Christians union with Christ. Close connection to God in Christ is created by baptism, such as becoming sons of God. Being in Christ and faith are closely tied to each other. Although Das does not believe the evidence is strong enough to argue for a creedal connection, the baptismal basis for the foregoing is indisputable. "Baptism brings about a corporate unity. . . . The new corporate community replaces the old, divided realities."<sup>19</sup> What God creates by means of baptism is a new reality, a people with a new identity, who are then urged to make this new reality an actuality in practice, within the Christian community.

Paul turns to Hab. 2:4 in Galatians as he does in Romans. He claims that it is evident that

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<sup>18</sup> A. Andrew Das, *Galatians* Concordia Commentary (St. Louis: Concordia, 2014), 380.

<sup>19</sup> Das, *Galatians*, 381.

no one is rectified by keeping the commandments of Torah because “the righteous one shall live by faith” (ὁ δίκαιος ἐκ πίστεως ζήσεται).<sup>20</sup> Paul’s opponents have been insisting that circumcision is necessary. In addition to destroying the foundation of the Christian faith, the insistence on circumcision will tear apart the unity of the church by creating an irreparable division between those who are and those who are not circumcised. Paul’s extremely negative view of the commandments of Torah in this letter is due to the need to impress upon his hearers the impossibility of attaining a righteous standing by keep the commandments. As he does in Romans, he points to Abraham as the man of faith, as the faith of those who are righteous.<sup>21</sup> Circumcision is the great mark of division between people. It makes of humanity two groups, those who are circumcised and those who are not. By pointing to Abraham, Paul points to the man of faith, the man righteous by faith, who was still uncircumcised at the time God pronounced his such. He appeals to an aspect the Roman legal system in which a minor child would be placed under a guardian who would administer his affairs until “the day set by his father” when he would inherit the estate and attain full sonship. Das notes, however, that Paul quickly moves from the illustration of a minor child to that of a slave. Being under the demands of the law, and in this case willing submitting to its lordship, is slavery.<sup>22</sup>

After outlining the purpose of the Torah as a *παιδαγωγός* (custodian), Paul declares that Christians are “all sons of God through faith” (πάντες υἱοὶ θεοῦ ἐστε διὰ πίστεως ἐν Χριστῷ Ἰησοῦ).<sup>23</sup> This new reality is the cause of being baptized into Christ. Therefore, the old divisions between Judean and Greek, slave and free, and even male and female are erased. The new

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<sup>20</sup> Gal. 3:11.

<sup>21</sup> Gal. 3:1–9.

<sup>22</sup> Gal. 4:1–7. See Das, *Galatians*, 404–5.

<sup>23</sup> Gal. 3:26.

primary, higher-level identity is that of being members of Christ and thereby being Abraham's offspring.<sup>24</sup>

Paul's direct reference to baptism, in his letter to the Ephesian Christians, likewise deals with Christian unity.<sup>25</sup> Paul addresses his hearers as those were once separated from Christ and alienated from the commonwealth of Israel, being called "the uncircumcision" by those who were circumcised. But now they have been brought near by the blood of Christ (2:11–13). Paul then calls Christ "our peace" (ἡ εἰρήνη ἡμῶν). Christ has broken down "the dividing wall of hostility" (τὸ μεσότοιχον τοῦ φραγμοῦ) in his flesh, in order to create "one new man" (ἓνα καινὸν ἄνθρωπον)<sup>26</sup> in place of the two (2:14–15). Now that this new reality has been created, Paul urges them to live it out, to actualize it. He does this by turning their attention to the reality. "One body and one Spirit, just as also you were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all" (Eph. 4:4–6). Winger notes that the phrase "one Lord, one faith, one baptism" (εἰς κύριος, μία πίστις, ἐν βάπτισμα) contains all three noun genders, poetically emphasizing the all-encompassing unity. He, furthermore states, "*Eph. 4:5 is perhaps the central line of the entire epistle.*"<sup>27</sup> If this is so, then Christ, faith, and baptism are at the center of Ephesians, as they are at the center of the Christian life. Just as there is one Lord and one faith, so the one baptism which Christians

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<sup>24</sup> Gal. 3:25–29.

<sup>25</sup> It is the assumption of this dissertation that Paul the Apostle is the human author of Ephesians and that he wrote it, as an occasional letter, to the church at Ephesus. This is the same position taken by Thomas M. Winger, *Ephesians Concordia Commentary* (St. Louis: Concordia, 2015), 21–96.

<sup>26</sup> Paul's use of the term καινὸν ἄνθρωπον in Ephesians to for a different purpose than in Romans 6. In Romans 6 he is contrasting the old sinful man, the "old Adam" with the "new man." His argument there is that sin should no longer reign in the baptized. In Ephesians the καινὸν ἄνθρωπον is the church, the body of Christ. People of all ethnic backgrounds are united in Christ by baptism into the one new man. Paul is arguing for the reality of our unity to be expressed as an actuality.

<sup>27</sup> Winger, *Ephesians*, 434. (Italics original)

undergo is the means by which God creates the new reality of the *καινὸν ἄνθρωπον*. This is the new identity, which supersedes the lower-level identities which separate people from one another.

The status change in Ephesians from death to life, which is similar to Paul’s teaching concerning baptism in Romans 6, is coupled with a related identity change in Ephesians 2. Paul informs the Ephesians that they once were “children of wrath” and “sons of disobedience.” They followed the prince of the power of the air. In a play of words, he writes that they were dead in trespasses and sins while yet walking in them. As the walking dead, they lived in the passions of the flesh (*ἐπιθυμίας τῆς σαρκός*).<sup>28</sup> However, God in his grace “made us co-alive together with/in Christ” (*συνεζωποίησεν τῷ Χριστῷ*).<sup>29</sup> Winger states, “The prepositional prefix *συν-*, “together, with,” points to the *τῷ Χριστῷ*: God acts upon us ‘with Christ.’ Yet there remains more than just a hint of ‘with one another’—if God included all of us in Christ, then he also united us *with one another* (1 Cor. 15:22).”<sup>30</sup> Thus the change in status is from death to life and from separation to true unity.

Although the word *βάπτισμα* (baptism) is not used in Eph. 5:26, Paul refers to the cleansing of the church by Christ as “the washing of water in the spoken-word” (*λουτρῷ τοῦ ὕδατος ἐν ῥήματι*), “a clear and unmistakable reference to Holy Baptism.”<sup>31</sup> In his treatment of this passage, Winger detects the language of ceremonial cleansing and sanctification. He also points to the corporate nature of the effects of baptism. David Scaer, in his book on baptism

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<sup>28</sup> Eph. 2:1–3.

<sup>29</sup> Eph. 2:5.

<sup>30</sup> Winger, *Ephesians*, 287. The union of the Christian with Christ, by means of baptism, both makes the believer alive in Christ and, at the same time, unites the Christian with all the baptized.

<sup>31</sup> Winger, *Ephesians*, 611.

concurrers that baptism has a clear corporate dimension. He writes: “Baptism is not presented here as the rite of individual initiation, but as the act which makes the entire church acceptable to God.”<sup>32</sup> The context supports his argument, because Paul is speaking of two overlapping realities: first, the union of husband and wife as one body in the bonds of marriage; second, the union of Christ and his bride the church in the one body of Christ. These are words of life as a corporate reality. Once again, the motif of unity by means of baptism comes to the fore. Paul’s emphasis here on the washing with water, when read in conjunction with the “one body” metaphor, means that the somatic aspect of baptism is important in his theology.

Paul’s sole connection between baptism and circumcision is found in Col. 2:12.<sup>33</sup> Whereas Paul’s words to the Corinthians, other than the concern that the resurrection has already occurred, is primarily in regard to their behavior, the Colossian church was in the grips of a faith-destroying heresy. Paul Deterding notes that this heresy bore a resemblance to what would later be called Gnosticism, with the denigration of the physical. “In this scheme, redemption involves the escape of the spiritual (*πνεῦμα*) from the material (*σάρξ*), in order that there may be unification with God, who is pure spirit (*πνεῦμα*).<sup>34</sup> By linking baptism to circumcision, Paul emphasizes the somatic dimension and significance of baptism. Even as he describes baptism’s effect as “putting off the body of flesh,” he maintains the body as the essential physical aspect of being human. He has done this by emphasizing that in Christ the fullness of deity dwells bodily (*κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς*), “and you have been filled in him . . . in whom also you were circumcised” (Col. 2:9–11). This circumcision, accomplished for all Christians by means of baptism, results not only in being buried but also in resurrection.

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<sup>32</sup> Scaer, *Baptism*, 59.

<sup>33</sup> Scaer, *Baptism*, 32.

<sup>34</sup> Deterding, *Colossians*, 9.

Together with Christ, the baptized person is now made alive (2:13). This union with Christ continues in chapter 3, in which Paul moves to the ethical implications of being put to death and raised to new life. Deterding comments: “The word ‘therefore’ (οὖν), near the beginning of 3:1, is significant, for it helps to ground this section of exhortation in the preceding exposition of the Gospel, particularly dealing with Baptism.”<sup>35</sup> Deterding notes the key baptismal vocabulary of “being raised” and “having died” as consistent with Paul’s baptismal terminology. Thus, Paul’s teaching about baptism in Colossians emphasizes not only the ethical life but more importantly the bodily life. Christian identity is not found in some form of disembodied existence. Life in the body matters because Christ has assumed a true human body, true human nature, and fills it with his deity. God has taken identity as a human being, in everything that being a created human being means.<sup>36</sup>

As in Ephesians, Paul’s baptismal theology pervades the paraenetic section of Colossians.<sup>37</sup>

Concerning the second half of Colossians, Deterding states:

The concepts of “old man” and “new man,” which are unattested outside of Christian sources, play an important role in this section. Not only do they occur here in a baptismal context, but they are themselves a part of Paul’s baptismal terminology. The old man was crucified with Christ in Baptism in order that the body of sin might be destroyed (Rom. 6:6). The way in which Paul expresses this in Colossians is that the body of flesh was put off in Baptism (Col. 2:11–12; cf. 3:9).<sup>38</sup>

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<sup>35</sup> Deterding, *Colossians*, 137.

<sup>36</sup> The exceptions to this statement are: Jesus Christ was born without original sin. He also was anhypostatic, meaning that the person who is Jesus did not come into existence at his incarnation. The person of Jesus is the person of the Son of God. “We believe, teach, and confess that, although the Son of God is a separate, distinct, and complete person in and of himself and thus was truly, essentially, and fully God with the Father and the Holy Spirit from eternity, nonetheless at the same time, when the fullness of time had come [Gal. 4:4], he assumed human nature into the unity of his person, not in the way that there are two persons or two Christs, but that Christ Jesus was in one person at the same time true and eternal God, begotten of the Father from eternity, and a true human being, born of the most blessed Virgin Mary, as it is written in Romans 9[:5], ‘from them [the patriarchs], according to the flesh, comes Christ, who is over all, God blessed forever’” (FC SD 8:6, Kolb-Wengert, 617).

<sup>37</sup> “Baptism permeated early Christian consciousness.” Scaer, *Baptism*, 139.

<sup>38</sup> Deterding, *Colossians*, 151.

The language of putting off is coupled with that of “putting to death” (Col. 3:5). This is no mere undressing. This is violent language, just as violent as in Romans 6. The language of unclipping is also found in Ephesians 4 and 5. The presence of the old man in the daily life of the baptized runs counter to the reality of being a new creature. Therefore, the Christian lives day-to-day in an identity crisis. The Christian’s real identity is as one who is righteous by faith. However, the reality of sin, and of being a sinner, remains. Thus the Christian lives in crisis. Yet, it is this crisis that focuses the Christian upon Christ, so that one does not return to any attempt at establishing one’s own righteousness before God by works of the law.

### Secondary Literature on Pauline Baptismal Theology

Besides the three ecumenical creeds, the foundational confessional document of the Lutheran Church is the Unaltered Augsburg Confession of 1530 (the Augustana/Augsburg Confession [AC]).<sup>39</sup> Several of the articles of this confession are pertinent for this study. Article 2 of the AC states: “Item docent, quod post lapsum Adae omnes homines secundum naturam propagate, nascentur cum peccato, hoc est, sine metu Dei, sine fiducia erga Deum, et cum concupiscentia.”<sup>40</sup> The significance for this study is the basic lack of trust (*fiducia*) within the unregenerate person. While all people may turn to someone or something as an object of trust, basic trust in God is absent from conception. Article 2 goes on to say that this is a disease (*morbis*) which is truly sin, which condemns all who are not *renascentur per baptismum et*

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<sup>39</sup> All quotations to the Lutheran Confessions, which are in English, are from Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress, 2000), unless otherwise indicated. All quotations in Latin or German are from *Die Bekenntnisschriften der evangelisch-lutherischen Kirche*, 10th ed. (Göttingen: Vandenhoeck & Ruprecht, 1986).

<sup>40</sup> “Likewise, they teach, that after the fall of Adam all human beings, who are propagated according to nature, are born with sin, that is, without fear of God, without trust in God, and with concupiscence.” Translation mine.

*spiritum sanctum*.<sup>41</sup> Therefore, this article acknowledges both that basic trust in God is absent and that a rebirth is accomplished by means of the Holy Spirit's work in and through baptism.

Augsburg Confession 4 likewise deals with trust. Human beings are declared righteous "as a gift on account of Christ through faith." The phrase used here is *per fidem*, yet the context makes clear that *fidem* is equivalent to *fiducia*. The German translation in both places is *durch Glauben*. Thus faith and trust are equivalent terms in the AC. This faith, or trust, God imputes (*imputat*) as righteousness before him (*pro iustitia coram ipso*). This is derived from Romans 3 and 4.

Augsburg Confession 5 upholds the corporate nature of Christian life. The ministry of teaching and gospel and administering the sacraments was instituted to create saving trust in the promises of the gospel. This teaching ministry (*ministerium docendi*) is carried out within the context of the corporate life of the church, of a congregation. The Anabaptists are condemned precisely because they do not believe in the operative power of the external word (*verbum externo*), but look within themselves. In addition to denying the external gospel word as the means of grace, each looks within himself, thereby destroying the constitutive function of the *santium communio*. Articles 7 and 8 go into greater depth about the importance of the congregation of saints. The church is the *congregatio sanctorum* in which the gospel is taught purely and the sacraments are administered rightly (AC 7). Even though the actual gathering of people around the gospel is not made up solely of those who truly trust in the gospel, the sacraments remain "efficacious because of the ordinance and command of Christ" (AC 8).

Augsburg Confession 9 concerns baptism. "Of baptism they teach that it is necessary for salvation, and that through baptism the grace of God is offered, and that children are to be

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<sup>41</sup> "reborn by means of baptism and the Holy Spirit." Translation mine.

baptized who, being offered to God through baptism, are received into God's grace."<sup>42</sup> The Augsburg Confession clearly teaches that baptism is at the very center of the Christian faith. It is inseparable from the gospel. Combined with the teaching of Art. 2, baptism is understood to be necessary because it is the means by which a person is reborn. A rebirth indicates a new life, and thereby, it is here argued, a new identity, which is found in being a new person who is righteous in Christ.

The connection between baptism, being a new person, and being righteous is found in the Small Catechism. Luther, using Rom. 6:4 as his biblical evidence, describes the significance (*significat*) or meaning (*Was bedeut den solch Wassertäufen?*) of baptism: "It signifies that the old Adam in us (*alte Adam in uns*), through daily contrition and repentance, should be drowned and die, with all sins and wicked drives, and in turn a new man (*neuer Mensch*) should daily emerge and resurrect, who in righteousness and purity lives forever before God."<sup>43</sup> The new identity forged in the waters of baptism is that of being a "new man," a righteous person. This simply draws out the significance of the previous question in the Catechism as to how water can accomplish forgiveness of sins, rescue from death and the devil, and give eternal life to those who trust the gospel. Baptism is a "grace-filled (*gnadenreich*) water of life and a 'bath of the new birth in the Holy Spirit."<sup>44</sup> Luther emphasizes the newness of life, not merely as a picture, but as a new reality. The new reality is, then, by daily contrition and repentance, to begin to be actualized. However, it is not simply an object lesson. The 'death of the old man and the

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<sup>42</sup> "De baptismo docent, quod sit necessarius ad salutem, quodque per baptismum offeratur gratia Dei, et quod pueri sint baptizandi, qui per baptismum oblato Deo recipiuntur in gratiam Dei."

<sup>43</sup> SC 4:12: "Es bedeut, daß der alte Adam in uns durch tägliche Reu und Buße soll ersäuft werden und sterben, mit allen Sunden und bösen Lüsten, und wiederumb täglich erauskommen und auferstehen ein neuer Mensch, der in Gerechtigkeit und Reinigkeit für Gott ewiglich lebe." Translation mine.

<sup>44</sup> SC 4:10.

resurrection to new life is not only typified by Baptism but actually effected.”<sup>45</sup> Reading the Small Catechism simply in terms of ethical behavior misses the point that a new identity, a new birth and a new beginning, has been accomplished in baptism.<sup>46</sup> In baptism, a person is born “a second time” (*zum zweiten Mal*).<sup>47</sup>

Luther comments on the right use of baptism, that is in its daily significance, in the Large Catechism:

The old creature (*alte Mensch*) therefore follows unchecked the inclinations of its nature if not restrained and suppressed by the power of baptism. On the other hand, when we become Christians, the old creature (*alte Mensch*) daily decreases until finally destroyed. That is what it means truly to plunge into baptism and daily to come forth again. So the external sign has been appointed not only so that it may work powerfully on us but also so that it may point to something. Where faith is present with its fruits, there baptism is no empty symbol, but the effect accompanies it; but where faith is lacking, it remains a mere unfruitful sign. . . . Here you see that baptism, both by its power and by its signification, comprehends also the third sacrament, formerly called penance, which is really nothing else than baptism. What is repentance but an earnest attack on the old creature and an entering into a new life? If you live in repentance, therefore, you are walking in baptism, which not only announces this new life but also produces, begins, and exercises it.<sup>48</sup>

Here we detect the way Luther weaves together several of the threads that are important for supporting the thesis of this study. Baptism brings the new birth, so that a new person, with a new identity, is actually caused to be born. Nevertheless, there remains the daily crisis of dealing with the old creature, who is irascible, spiteful, envious, unchaste, greedy, lazy, proud—yes—and unbelieving.<sup>49</sup> Therefore, the reality of the Christian is the dialectical struggle between trust

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<sup>45</sup> Francis Pieper, *Christian Dogmatics*, ed. Theodore Engelder (St. Louis: Concordia, 1953). 3:270.

<sup>46</sup> In the Baptismal Booklet, 8, 13, Luther likewise teaches that baptism creates a new reality. It is a new birth, “through which we, being freed from the devil’s tyranny and loosed from sin, death, and hell, become children of life, heirs of all God’s possessions, God’s own children, and brothers and sisters of Christ.” It is a “spiritual rebirth” (*geistliche Wiedergeburt*), granted as a gracious gift. (Kolb-Wengert, 373).

<sup>47</sup> Kolb-Wengert, 375.

<sup>48</sup> LC 4:71–75.

<sup>49</sup> LC 4:66.

and mistrust (unbelief).<sup>50</sup> The Christian daily faces the situation of identity diffusion, even identity confusion. The opposing forces of the old and the new force the believer into a new moratorium. For Luther, however, this is no mere moratorium. The old identity is not in need of an overhaul. Rather, the old identity must be killed, not simply set aside. Baptism does not profit *ex opere operado*, if it is not apprehended by trust in the word of promise. Luther taught that, for the person who has been baptized, and yet who fails to use it daily in contrition and faith, it has adverse effects. Jonathan D. Trigg, in his study of Luther's baptismal theology states:

The right use of baptism is signified by the sign; Luther brings *braucht* and *bedeutet* together. A life-long, daily, putting away or killing of the old man, and all the hatefulness, wrath and unbelief associated with him, in order that all that belongs to the new may come—this is the *rechte brauch der Tauffe unter den Christen, durch das wasser teuffen bedeut*. Conversely, to leave the old man unchecked is to fail to use baptism rightly, and represents a resisting (*gestrebt*) of baptism; and those who are thus outside Christ (*ausser Christo*) grow only worse as the old nature rages unchecked by the power of baptism. It is only when we become Christians (*wo Christen sind worden*) that the process of submerging the old man begins. Luther presents the case of the baptized individual in whom this process is not really a separation of that which belongs together. The power, meaning, and the use of baptism all converge in the *significatio* of this daily dying and resurrection. But without faith the bare unfruitful sign (*blos unfruchtbar zeichen*) remains alone. Where faith is present, the *signification* of baptism stamps its character upon the whole life of the Christian, who has to learn, experience, and practice what the slaying of the old Adam means.<sup>51</sup>

Although the Christian, in Christ, is a new person, a “new man,” the “old Adam” prevents the Christian from fully actualizing the new reality in its fullness. He must learn how to actualize the new identity. This is a life-long battle. As will be described below in the discussion of Romans 7, this struggle has the advantageous effect of forcing the Christian ever to live in, to use Erikson's

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<sup>50</sup> Luther joins together the many threads, themes, or trajectories of baptism. “Paul speaks of baptism as a burial with Christ and a subsequent resurrection to a new life (Rom. 6:4). While John uses the language of birth in describing Baptism and Paul uses the language of death and resurrection, a fundamental structure is common to both themes: the one who undergoes Baptism becomes a new person in Christ.” Scaer, *Baptism*, 142. Luther joins these two themes together in his catechisms, especially in the Large Catechism, as shown above.

<sup>51</sup> Trigg, *Baptism*, 93–94. Throughout this citation, Trigg is referring to the critical edition of the Large Catechism, as found in *D. Martin Luthers Werke: Kritische Gesamtausgabe* (WA, 30, 1), 220.

terminology, the Stage I crisis (Trust vs. Mistrust). This actually works to maintain the Christian in faith and develops within the virtue of hope, since the Christian never leaves the foundation of faith (trust) in Christ.

The Formula of Concord clearly delineates between those who have been baptized and those who have not.

Therefore, there is a great difference between baptized and unbaptized people. For since (according to St. Paul's teaching, Gal. 3[:27]) "all those who have been baptized have put on Christ," and are therefore truly reborn, they now have *arbitrium liberatum* [a freed will or freed choice], that is, as Christ says, "they have been made free again" [cf. John 8:36]. For this reason, they not only hear the Word but are also able to assent to it and accept it—although in great weakness. . . . Because in this life we only receive the first fruits of the Spirit and our rebirth is not complete but rather only begun in us, the struggle and battle (*Streit und Kampf*) of the flesh against the Spirit continues even in the elect and truly reborn.<sup>52</sup>

As certainly as there is a "great difference" between the baptized and the unbaptized, so the reality of the rebirth, which is confessed, is also said to be "not complete." The baptized have been "truly reborn" (*wahrhaftig wiedergeboren: vere renatis homnibus*), yet this reality is not fully actualized. Nevertheless, a rebirth does occur, since "it is true that in true conversion there must be a change—new impulses and movements of the mind, will, and heart."<sup>53</sup> The new impulses and movements are those of the new man (*ein neuer Mensch*) who is born in the waters of baptism. The ethical, inchoately actualized righteous identity of the Christian follows and flows from the establishment of the new imputed identity, which is made a reality by the Christian's baptism into Christ.

### **The Significance of Baptism for Christian Identity**

Three theories concerning the makeup of human nature have been defended by Christian

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<sup>52</sup> FC SD 2:67–8.

<sup>53</sup> FC SD 2:70.

scholars. Trichotomists teach that humans are comprised of a body, a soul, and a spirit.<sup>54</sup>

Dichotomists, also known as dualists, refer to the body and the soul, usually equating the soul and the spirit. The soul is the non-material part of the human being in its relation to the created order.<sup>55</sup> The spirit is the soul in relation to God.<sup>56</sup> More recently, scholars such as Ray S. Anderson<sup>57</sup> and Nancey Murphy<sup>58</sup> have taught nonreductive physicalism.<sup>59</sup> The human being's nature is understood to be that of an animated body. For purposes of this dissertation, this debate will be bypassed. In its place, the human experience of life in the body and of the body, as a

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<sup>54</sup> 1 Thess. 5:23 is the reference usually cited to support this position. The authors of *What Then Is Man?* published by Concordia in 1958, reject the trichotomist position in favor of understanding "spirit" as "a functional outcome rather than a separate structural entity" within human nature. They argue that one problem with limiting the structure to three entities is that Scripture uses several other terms, such as, mind, heart, strength. Trichotomism settles on three to the exclusion of the others. Meehl, *What, Then, Is Man?* 319.

<sup>55</sup> Arguing for the dichotomist position are the eight essayists in Mark C. Baker and Stewart Goetz, eds. *The Soul Hypothesis: Investigations into the Existence of the Soul* (New York: Bloomsbury Academic, 2011).

<sup>56</sup> The dichotomist view of humanity is pervasive, and has functioned as the standard position within The Lutheran Church—Missouri Synod, due to the strong influence of Francis Pieper. Pieper, in his discussion of the *imago dei*, writes: "The real seat of the divine image is not the body, but the soul of man, since the knowledge of God and holiness inhere in the soul." Pieper, *Christian Dogmatics*, 1:521. He cites no proof for his assertion. The growing body of knowledge in neuroscience points to the somatic structures in the brain as the repository of "knowledge." Paul, in Rom. 10:10, writes: "With the heart (καρδία) one believes for righteousness (δικαιοσύνη)." The biblical vocabulary places far greater emphasis on the somatic nature of human life. If it is with a person's καρδία that he trusts the gospel, and righteous is from out of (ἐκ) faith, then the soul, if understood in a platonic or neoplatonic manner, cannot be the sole seat of the *imago Dei*. Pieper, following the Apology to the Augustana, himself concedes, "But, naturally, the divine image was manifested also in the body, since the body is the organ of the soul and an essential part of man. Apology: 'Therefore original righteousness was to embrace . . . an even temperament of the bodily qualities [perfect health and, in all respects, pure blood, unimpaired powers of the body]' (Trigl. 109, 17)." Pieper, *Christian Dogmatics*, 1:521.

<sup>57</sup> See Ray S. Anderson, "On Being Human: The Spiritual Saga of a Creaturely Soul," in *Whatever Happened to the Soul? Scientific and Theological Portraits of Human Nature* ed. Warren S. Brown, Nancey Murphy, and H. Newton Malony (Minneapolis: Fortress, 1998), 175–94.

<sup>58</sup> Nancey Murphy, "Nonreductive Physicalism: Philosophical Issues," in *Whatever Happened to the Soul*, 99–126.

<sup>59</sup> Murphy acknowledges the difficulties nonreductive physicalism has with the concept of personal identity. "The term 'identity' is used in reference to persons in several ways. . . . Dualists have assumed that it is the soul that accounts for identity through time; reductive physicalists would seem to have to say it is the body, however it may change. I shall here attempt to sketch a nonreductive physicalist account. It is not the body *quo* material object that constitutes our identities, but rather the higher capabilities that it enables: consciousness and memory, moral character, interpersonal relations, and, especially, relationship with God." Nancey Murphy, *Bodies and Souls or Spirited Bodies?* (Cambridge: Cambridge University Press, 2006), 132. Clearly, nonreductive physicalism, if it is to lay any claim to Christian philosophy or theology, requires the resurrection of the body—of the same body, which dies and is buried.

social being, and as a self-reflective being will be explored.<sup>60</sup> Therefore, the relation of baptism to somatic life, psychological life, and social life is the topic at hand.

There is an issue which may appear to be slightly tangential. Nonetheless, it must be explored. That issue deals with the question, “Who is a person?” Erikson’s epigenetic model assumes a continuity of identity from birth until death. The epigenetic model is based upon embryology. This, in and of itself, does not require the assignment of personhood to the fetus. However, if one does not assign personhood to the fetus, at what point does the human being become a person with a personal identity? The British ethics scholar, Oliver O’Donovan writes:

To speak of a “person” is to speak of “identity,” that which constitutes sameness between one appearance and another, and so makes us beings with histories and names. It is inevitable that this category should appear more satisfactory to Christian thinkers than the purely *qualitative* categories with which ancient classical philosophy had undertaken to analyse man—such categories as “intellect,” “soul,” etc., which had no historical dimension. For they found in the Old and New Testaments the thought that the identity of human beings had to do with their role in history, a role that was assigned them by divine providence. And this was not only true of the prophets, of whom it could be said, “Before you were in the womb I knew you, and appointed you a prophet” (Jer. 1:5).<sup>61</sup>

So, to speak of a person having a beginning as a person after conception is to have a different starting point than that which the Bible gives. Yet even outside of specific citations from the Bible, the one who wishes to begin later, at some point after birth, is faced with the task of setting some criteria for personhood outside of the historical trajectory of the life of the human organism.

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<sup>60</sup> Commenting on Martin Luther’s thought of the *imago Dei*, Stanley J. Grenz notes the connection Luther made between the loss of the *imago Dei* and mistrust (the lack of faith). Since the human being is *Homo spiritualis nititur fide* (the spiritual man lives by faith), the nature of the human being is to be in a faith-relationship with God. This means that the *imago Dei* includes a relational component. This is diametrically opposite to Descartes’s concept of *cogito ergo sum*. Cartesian man is an isolated individual. The biblical concept of man is that of a creature in a faith-relationship. Therefore, at the heart of human nature is the drive to trust. Luther’s teaching, in the Large Catechism, on the First Commandment is that all people have a god, because all trust in something. It is not so much that Adam did not have faith as that he mistrusted the word of God. His faith was wrong. See: Stanley Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville: Westminster John Knox, 2001), 162–66.

<sup>61</sup> Oliver O’Donovan, *Begotten or Made?* (Oxford: Oxford University Press, 1984), 51.

O'Donovan is helpful in that he uses philosophical categories, in support of biblical teaching, to argue for personhood beginning at conception. While it is not the purpose of this study to argue against abortion, his argument for the personhood of the fetus assists in this study of identity, especially because identity includes continuity over the lifespan, even though that sense of one's identity is, at the same time, something to be developed. O'Donovan makes use of the Christological categories of "*hypostasis*" and "nature." While the Latin-speaking church uses the term *persona*, the Greek-speaking church used *hypostasis*. A *hypostasis* (*hypo-stasis*) is that which is a reality which underlies (has a *sub-stance*, stands under) "all the characteristics and qualities, all the variable appearances which one and the same person might present."<sup>62</sup> Therefore, the person, or *hypostasis*, is the subject to whom certain qualities are predicated. To the person of Christ, two natures are predicated: divine nature and human nature. It is meaningless to predicate personhood to a nature. A "type" of nature is, rather, predicated to a person, or hypostasis—to that reality which exists. To say this another way, "nature" is merely an abstract concept until it is predicated to a concrete *hypostasis*, to that which actually subsists.

The significance of this line of reasoning for this study is that the reality of the person, the *hypostasis*, continuing with integrity over the lifespan is thereby supported. A person's body changes over time, it grows, cells are replaced, and then the person's body degenerates. Physical change is part of life in the fallen world. A person's psychological life, likewise, is in a state of flux. One grows more psychologically mature, one can become psychologically disabled, and psychological life can also decline. The same is true for the social reality. Nevertheless, even as one's life is in constant change, one remains the same person. Baptism brings a new birth. Yet, as we will see in the detailed study of Romans 6–8 below, there remains an "I" which is still

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<sup>62</sup> O'Donovan, *Begotten or Made?* 52.

“me,” even as a new “I” (or a new sense of “I”) is created. A person develops physically, socially, and psychologically, and yet has a personal, *hypostatic*, continuity over time. The new man in Christ is a renewed, not a replaced, person.

### The Significance of Baptism for Somatic Existence

Two terms, used often in the Bible to describe human somatic life, are body (σῶμα: סָוּמָא)<sup>63</sup> and flesh (σάρξ: רֶשֶׁת). Pauline usage of σῶμα has three different referents. Paul can speak of the “body of sin” (τὸ σῶμα τῆς ἁμαρτίας) as he does in Rom. 6:6. In a related way, he also calls the body, now permeated by sin, to be τοῦ σώματος τοῦ θανάτου τούτου, “this body of death,” (Rom. 7:24). He uses the term to describe the human body, which will be resurrected at the Eschaton, as he does in Rom.8:11. God will raise our mortal bodies (τὰ θνητὰ σώματα ὑμῶν) through the work of the Holy Spirit, through whom God raised the Lord Jesus Christ. He also uses σῶμα to describe the church as the body of Christ (1 Cor. 12:27; Eph. 5:30).<sup>64</sup>

Paul’s use of the term σάρξ is often opposed to his use of the term πνεῦμα, especially when he is speaking in terms of ethical behavior.<sup>65</sup> However, he also uses the term in reference to the flesh of animals and of man. Stacey writes:

“However, when discussing the eating of meat, in Romans 14 and 1 Corinthians 8, he does not use σάρξ, but κρέας and βρώμα. This suggests that, for Paul, σάρξ is not merely the physical substance. σάρξ without ψυχή is not σάρξ. Σάρξ is living flesh, flesh animated and alive.”<sup>66</sup>

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<sup>63</sup> The term סָוּמָא is used both for a living human body, as in Gen. 47:18, and for a dead human corpse, as in 1 Sam. 31:10. A related term, רֶשֶׁת, is used to describe the innermost part of bodily life. It can be translated as body, belly, or womb. In Ps. 31:10 רֶשֶׁת is used in opposition to שָׁרֵת. In Romans 7 the inward man is denoted by the term νοῦς, and the renewing of the νοῦς goes alongside presenting the σῶμα to God (Rom 12:1–2). It appears that these terms are parallel to Paul’s comments in Romans 6 concerning the “inner man” (ὁ ἔσω ἄνθρωπος).

<sup>64</sup> Stacey, *Pauline View of Man*, 182.

<sup>65</sup> Stacey, *Pauline View of Man*, 156.

<sup>66</sup> Stacey, *Pauline View of Man*, 154.

Such a finding lends support to the unity of the human nature, and is in keeping with Gen. 2:7, in which it is written that the Lord formed the man from the dust of the ground and then breathed into his nostrils (וַיִּפַּח בְּאַפָּיו) the breath of life (נְשֵׁמַת חַיִּים), making the man to be a living being (לְנֶפֶשׁ חַיָּה).<sup>67</sup> Thus, to be a human is to be animated dust from the ground, that is, from physical substance, made alive by God’s breath of life.<sup>68</sup> “The *σάρξ* is the material of the (earthly) body, but the body *σῶμα* is the organized form of the concrete person.”<sup>69</sup> So, too sharp of a distinction between these two terms does not appear to be valid.<sup>70</sup>

Obviously, in baptism, water is applied to the human body. Beyond this, what is the significance of this physical action? Does it have any effect beyond serving as an ethical lesson? The answer to these questions are found in Paul’s connection between baptism and the resurrection of the body. In Rom. 6:5, Paul links the Christian’s baptism with the certainty of the future resurrection of the body<sup>71</sup>: εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.<sup>72</sup> Christ has died; Christ was buried; Christ was raised bodily. By means of baptism, the Christian has been baptized into Christ’s death, has been buried, and will be raised.<sup>73</sup> Middendorf comments:

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<sup>67</sup> Gen. 2:7. וַיִּפַּח בְּאַפָּיו; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה; וַיִּפַּח בְּאַפָּיו, נְשֵׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה.

<sup>68</sup> “Even when used as a physical term, in Paul, *σάρξ* had reference to the whole man. Like the Hebrew, Paul could not speak of the flesh apart from the man.” Stacey, *Pauline View of Man*, 154.

<sup>69</sup> Stacey, *Pauline View of Man*, 155.

<sup>70</sup> Paul’s freedom to use “flesh” as equivalent to “body” is shown in Eph. 5:28–33, where he speaks of a man’s body and his flesh as that which he cares for, and therefore, because he and his wife are one flesh (*σάρκα μίαν*), he ought, therefore, also to care for her as Christ does his church.

<sup>71</sup> “When baptized, we are placed into Christ’s sacrificial death, in order to be able to participate in His resurrection.” Peters, *Baptism and Lord’s Supper*, 112.

<sup>72</sup> “For if we have been united together with him in the likeness of his death, so also will we be of his resurrection.”

<sup>73</sup> ““Through Baptism’ we have been crucified, we have died, and have been buried with Christ. In spite of the interval between Christ’s death and Baptism, both events are in their decisive point *one* event. In Baptism

Passages like Eph. 2:6; Col. 2:12; 3:1 assert that our participation in Christ's resurrection is already realized now through Baptism (Col. 2:12). As a result, some suggest that the future verb "we will be" (ἐσόμεθα) should be understood in a logical sense, as "we will live" (ζήσομεν) is used in 6:2, denoting what now follows Baptism. Others propose that it may serve as a moral statement comparable to 6:4. However, in this context, Paul is putting our full participation in Christ's resurrection off into the future (as also in 6:8; cf. 5:9, 10, 17, 21). In 6:5, therefore, "we will be" (ἐσόμεθα) looks forward to our full eschatological experience of Christ's resurrection life (as in Rom. 8:11; 1 Cor. 15:47–49; 2 Cor. 4:14; Phil. 3:21).<sup>74</sup>

Yet, even though the full experience of the resurrection of the body awaits the eschaton, Paul links that experience with baptism. If there were no true connection between baptism and the resurrection, then the argument for ethical behavior, grounded in the Christian's participation in the death, burial, and resurrection of Jesus would be baseless. In Rom. 8:11, Paul states that it will be to the "mortal body" (τὰ θνητὰ σώματα ὑμῶν) that the Spirit of God, who raised Jesus from the dead, will give life, thereby pointing to the significance of bodily life into the eschaton.

The admittedly strange reference to "baptizing the dead" in 1 Cor. 15:29 indicates the strong connection between baptism and somatic existence. The entire chapter is dedicated to the discussion of the resurrection of the body. If the dead are not raised, the Corinthian's baptismal practice makes no sense at all. The body is baptized because the body will be raised. There is also an echo of 1 Cor. 15:57 in Rom. 7:25. In 1 Corinthians, Paul announces that the resurrection of the body is death's final defeat. The resurrected Christ will reappear. On that day, the mortal (θνητόν), that is, the body, will put on deathlessness (ἀθανασίαν). "The sting of death is sin and the power of sin is the law, but thanks to the one who gives to us the victory through our Lord Jesus Christ" (15:57). In Romans 7, Paul describes the effect of Torah's commandments on the sinful self. He describes how it drove him to disobedience. Now, as a Christian, he delights in the

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something happens that had not yet happened before Baptism. Formerly the person was under the dominion of sin; in Baptism this dominion is broken. Yet in its decisive point Baptism is not a saving deed different from the one accomplished on the cross, for through Baptism the sinner is given into Christ's death." Schlink, *Baptism*, 50–51.

<sup>74</sup> Middendorf, *Romans 1–8*, 461.

commandments in the inner man (τὸν ἔσω ἄνθρωπον), yet within his members (ἐν τοῖς μέλεσίν μου). Therefore, he describes his condition as that of wretchedness. He asks, “Who will rescue me from this body of death?” (ἐκ τοῦ σώματος τοῦ θανάτου τούτου) His response: “Thanks to God through Jesus Christ our Lord” (χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν). The parallel is unmistakable. In both cases, Paul describes the need for victory of the body which is corrupted by sin. In both cases the answer is in the bodily transformation effected by the risen Christ.

Paul’s reference to baptism as a “washing” in Eph. 5:26 is aimed, ethically, at husbands in their relationship with their wives. While this section may be read simply as an ethical admonition, Paul makes several connections with bodily existence. He calls on husbands to love their wives just as Christ loved the church. Christ’s love for the church is found in his sacrificial self-offering, giving up his body to death on the cross, so that he might wash the church clean. The goal of this washing is to present the church to himself “without spot or wrinkle.” These are physical terms. While they have ethical import, they point to the eschatological perfection of the church. Thomas Winger notes that Hosea, the prophet commanded to marry an unfaithful woman, wrote of the “eschatological restoration” of the Lord’s wayward wife.<sup>75</sup> This eschaton will bring not merely ethical perfection but physical restoration. Thus, Paul’s reference to spotlessness and the removal of wrinkles would appear to imply more than ethical purity. Paul combines this command to love the wife as Christ loved the church with the image of the way one cares for one’s own body. His concluding remark is that of reminding his hearers of the one-flesh union God creates in marriage. This is no mere metaphor. Baptism is linked to the eschatological restoration of the fallen human body.

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<sup>75</sup> Winger, *Ephesians*, 651.

## The Significance of Baptism for Social Existence

The social life of the Christian includes the ecclesial aspects of life—life in the *sanctorum communio*. Baptism’s significance for ecclesial life is prominent in 1 Corinthians. Paul’s first concern in this letter is the divisions that exist, as members of the church in Corinth coalesce around the figures of Paul, Apollos, Cephas, and “Christ.” By finding their group identity in these men, they fracture the unity of the *sanctorum communio*. Paul appeals directly to baptism. “Is the Christ divided? Paul was not crucified on your behalf, was he? Or were you baptized into the name of Paul?”<sup>76</sup> Unity is found in the undivided Christ. Only he was crucified for us. Christians are not baptized in the name of Paul, or in the name of anyone other than the Christ. The apostle even avers that he is now pleased that he baptized so few of them, so that they might not boast in him. Since baptism is the means by which one is united with the death and resurrection of Christ, and since Christians share in one common baptism, baptism signifies and creates the unity of those in the *sanctorum communio*. Paul makes the same point in Eph. 4:5. There is “one Lord, one faith, one baptism” (εἰς κύριος, μία πίστις, ἐν βάπτισμα). Baptism is the grounds for maintaining the unity of the Spirit in the bond of peace Eph. 4:3). The reality created by means of baptism is to be actualized in the communal life shared by all in the congregation.

The unity-creating significance of baptism is not absent in Romans. By means of baptism, all Christians have been united with Christ. Paul’s emphasis is on union with Christ’s death and resurrection (Rom. 6:5), yet this is a common reality shared by all the baptized. Paul’s consistent use of the first person plural pronoun drives home this unifying aspect of baptism. In fact, he has been painstaking in making clear the common condition of all people as sinners (Rom. 3:23). He then makes it equally clear that all people have been rectified (justified) freely by God’s

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<sup>76</sup> μεμέρισται ὁ χριστός; μή παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα παύλου ἐβαπτίσθητε; (1 Cor. 1:13).

grace in the atoning death of Christ (Rom. 3:24). The old ethnic divisions of Judean and gentile, Hellenist and barbarian, are overcome by the common identity as brothers and saints, which is created by means of baptism into Christ.

Perhaps the clearest example of Paul connecting baptism to ecclesial life together is in 1 Cor. 12:12–20. It is by means of baptism that all Christians are made to be members of one body, because “by one Spirit we were all baptized into one body, whether Judean, or Hellenist, or slaves, or freemen, and all were made to drink of the one Spirit.”<sup>77</sup> Again, the prominent divisions within the congregation appear to fall along ethnic lines, as well as on those of social status. It is Paul’s claim that all such divisions are overcome in baptism.

Paul appeals to baptism in Gal. 3:26, when addressing disunity among the Christians of Galatia. All Christians are “sons of God through faith” (πάντες υἱοὶ θεοῦ ἐστε διὰ πίστεως ἐν Χριστῷ Ἰησοῦ). This is so because “as many as have been baptized into Christ Jesus have been clothed with Christ” (ὅσοι γὰρ εἰς χριστὸν ἐβαπτίσθητε, χριστὸν ἐνεδύσασθε).<sup>78</sup> Again, as before, Paul declares that, because they are baptized, the distinctions between Judean and Hellenist, slave and freeman, and even male and female, are no more because “you are all one in Christ Jesus.”<sup>79</sup>

Baptism incorporates an individual into one body—the body of Christ—without absorbing him into an impersonal collective. Returning to 1 Corinthians 12, as soon as Paul establishes the grounds for Christian unity, he emphasizes the importance each individual has for the body as a whole. He uses the metaphor of bodily organs to illustrate his point. While the overarching tenor

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<sup>77</sup> ἐν ἐνὶ πνεύματι ὑμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν. (1Cor. 12:13)

<sup>78</sup> Gal. 3:26–27.

<sup>79</sup> πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν χριστῷ ἰησοῦ. (Gal. 3:28)

of this section is on the unity, he skillfully maintains the individuating work of the Holy Spirit in distributing varied gifts to each individual. All Christians are baptized into the one body, and yet individually are members of the body (1 Cor. 12:27). Paul similarly balances the contrasting aspects of unity and diversity in Eph. 4:1–16.

Paul’s teaching of this new social reality, being one in Christ and members of one another, has both social and psychological significance. Philip Esler, commenting on the significance of the new social identity, which Paul informed the Roman Christians was theirs in Christ by means of baptism, remarks:

Since our sense of who we are is intimately tied up with our group memberships, one of the major consequences of becoming a member is a change in the way we see ourselves—a redefinition of who we are—which has definite implications for our self-esteem. . . . Given the seriousness of the potential pros and cons of membership, there can be no doubt of the magnitude of the change in self-concept involved.<sup>80</sup>

Part of this change in identity, in a culture which was highly conscious of ethnic and class distinctions, was putting away these distinctions within congregational life. Paul’s teaching was radical. The apostle obliterated the ethnic, social, and sex distinctions, declaring that all the baptized were “sons of God,” with equal access to God the Father. Thus, the social dimensions of baptism flow directly into, what we today would call, the psychological.

#### The Significance of Baptism for Psychological Existence

Baptism provides a new identity in Christ. As has been argued above, by means of baptism a person becomes a new creation. The “new man” is born. Paul insists, in Romans 6, that baptism has effected the crucifixion and burial of “old man.” The result is freedom from slavery to sin (Rom. 6:6–8). The Christian is now free to walk in newness of life (Rom. 6:4). Paul then urges the baptized to live in light of this new reality. If the Christian is now a new creation and

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<sup>80</sup> Philip F. Esler, *Conflict and Identity in Romans: The Social Setting of Paul’s Letter* (Minneapolis: Fortress, 2003), 210.

free from the power of sin, it would seem to be a valid question to ask why Paul exhorts them to live in this new life. Paul Raabe and James Voelz state that Paul presents his hearers with two ways of approaching the paradox.

One way that Paul speaks of Christians in these chapters is by depicting their present condition as radically different from their pre-Christian condition. Thus he makes a distinction between the past and the present, before the Christ-event and their Baptism, and now after the Christ-event and their Baptism. Whereas they were formerly outside of Christ, now they are in Christ. In 6:1–10 Paul uses the language of life and death. Formerly Christians were “living” in sin—in reality dead in sin—and were dead to God, but now they have died to sin and have been made alive to God. Paul develops this point with the concept of being “in Christ.” Through Baptism the Romans were united with Christ's death and resurrection. “We know that our old self was crucified with him, in order that the body dominated by sin might be rendered ineffective so that we are no longer enslaved to sin” (6:6). When Christ died to sin once for all, they died to sin, and when He was raised to life toward God, they were raised to newness of life, and furthermore, they will be raised to life on the last day.<sup>81</sup>

Thus, Paul first establishes a radical shift in the reality of the life of the baptized. Christians are now “in Christ.” They are now united to Christ and to the salvific events of the gospel. Paul emphasizes the vast difference between the Christian's pre-faith condition and the current one. He extends this by using the metaphor of slavery. Raabe and Voelz continue:

Here he contrasts two kinds of slavery, the first, a slavery that is abject slavery and the second, a slavery that is true freedom. Formerly they were slaves to sin and free with a false "freedom" in regard to righteousness, but now they truly have been freed from the tyrant of sin and have been enslaved to righteousness/God.<sup>82</sup>

Despite the new, radical reality of the baptized, that reality is not fully actualized. To explain this, Paul describes the Christian's life from a second perspective. Raabe and Voelz state:

In addition to emphasizing the contrast between the past and the present, Paul also speaks of Christians as existing in two opposing conditions at the same time. The *locus classicus* for this view of the Christian occurs in 7:14–25. Although a minority position among exegetes, the interpretation of this section as referring to Paul's

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<sup>81</sup> Paul R. Raabe, and James W. Voelz, “Why Exhort a Good Tree? Anthropology and Paraenesis in Romans,” *Concordia Journal* 22, no. 2 (1996): 155.

<sup>82</sup> Raabe and Voelz, “Why Exhort a Good Tree?” 155.

Christian experience has, in our opinion, strong arguments to support it. Among the arguments are these: the shift to the present tense from the past tense used in verses 7–13; Paul’s assent to and delight in the Law, which he denies for non-Christians in 8:7; the qualification given in verse 18—“there does not dwell in me, that is, in my flesh, anything good”—which is a necessary qualification in light of the indwelling Spirit (cf. 8:9, 11); the reference to the “inner self” (cf. 2 Cor. 4:16; Eph. 3:16); the similarity between the fervent cry expressed in verse 24 and the statement made in 8:23; and the presence of the doxology in verse 25a.<sup>83</sup>

Thus Paul recognizes both the radical new reality and the struggle to actualize this reality in the daily life of the Christian. Paul says that this is his experience as well.

This leads to a new psychological reality. The first perspective gives the eschatological, and therefore the teleological, effect of baptism. The Christian has died to sin and is raised to newness of life. Paul makes the reality of the resurrection even more clear in Col. 3:1–4. The Christian has been raised with Christ. Yet even in that letter, he immediately urges them to make the reality an actuality. Again, as Raabe and Voelz put it in the title of their article, a good tree is exhorted to bear good fruit. This exhortation is necessary because a second reality, paradoxically, is also in effect. The commandments of Torah still drive the “old man” to rebellion against God. “If we only had the first picture, we might be tempted to think of the Christian life as one automatic and continual victory. . . . However, the second picture reveals the presence of sin and the flesh as active enemies.”<sup>84</sup> Each perspective corrects the other.

A more detailed study of Romans 7 is presented below; however, in describing the psychological significance of baptism it should be noted that Paul, in Rom. 7:13–25 never identifies himself with the “sin” that is within him. Paul presents himself as “Paul the new man in Christ,” the “inner man.” He delights in God’s Torah in the inner man (7:22). This “Paul might

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<sup>83</sup> Raabe and Voelz, “Why Exhort a Good Tree?” 156. The minority opinion to which Raabe and Voelz hold, and for which Middendorf argues extensively in *The “I” in the Storm: A Study of Romans 7* (St. Louis: Concordia, 1997), is the traditional view that the “I” in Rom. 7:13–25 is the post-conversion Paul. This is also the position taken in this dissertation.

<sup>84</sup> Raabe and Voelz, “Why Exhort a Good Tree?” 157–58.

be labeled the “New I.” Paul is also the man who struggles against sin, and finds himself doing the sin he hates (7:15–16). This Paul is the “Experiential I.” However, when he finds himself doing the thing he hates, he says it is neither the New I nor the Experiential I but “sin within” that does it (7:17). This is psychologically important. Paul presents the Christian as a conflicted “I,” as one who delights to do God’s will because the “I” is a “new creation,” but also as an “I” who does not fully experience the new reality as an abiding actuality. Therefore, baptism inaugurates a life-crisis, or series of crises, which constantly return the baptized to the foundational level of trust vs. mistrust as the Christian struggles to actualize the reality of a new identity. Middendorf describes this Christians condition in these words:

Therefore, what Paul means is that the true identity of the Christian, the “inner man” as seen by faith together with that which determines his will and governs his mind, is free from the domination of sin. Sin no longer rules over a Christian. As a result, his existence is no longer *determined by the flesh*. . . . But this does not mean that believers cease to exist in the flesh, that sin no longer plays a role in the Christian’s life, or that the prospect of death is eliminated. On the contrary, Paul acknowledges that Christians continue to live in “mortal bodies” (ἐν τῷ θνητῷ σώματι) where sin continues to work.<sup>85</sup>

### **The Significance of the Struggle against Sin for Christian Identity**

The social and psychological significance of baptism, as described previously, points to the on-going struggle to actualize one’s Christian identity, which has been conferred in baptism. There are social distinctions of various kind, including ethnicity and social class, which are a struggle to overcome in light of the unity-creating effect of baptism. All Christians are saints, all are brothers and sisters, children of God. Then there is the personal struggle every Christian endures, as he or she daily puts down the “old man” and seeks to make the “new man” operative in ethical behavior.

Before entering into Romans 6–8, where the struggle against sin and the struggle for

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<sup>85</sup> Middendorf, “I” in the Storm, 204.

actualization of one's Christian identity is a major theme, it will serve us well first to glean from Romans 1–5 pertinent themes relating to identity.

### Romans 1–5 and Christian Identity

Paul states his overarching thesis in Rom. 1:16–17: Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Several key words appear in these two sentences. First, Paul brings up the issue of shame (ἡ αἰσχύνη). In Rom. 1:27, Paul will speak of the shameful deed (τὴν ἀσχημοσύνην) of the homosexual sex act. While Paul may not have intended the connection between the two sentences, he nonetheless enters into a description which takes the human race from its beginning, as those who have a knowledge of God from the things that have been made (τοῖς ποιήμασιν), and ends with the human race in the equivalence of Sodom, devoid of a true knowledge of God. Thus, the human race, which begins with a knowledge of God ends in a state, first and foremost, of shame.

Paul's statement of not being ashamed of the gospel is connected to the gospel being the power of God into (εἰς) salvation. While it is clearly stated that the gospel is preached for the salvation of all, Philip F. Esler takes note of the tendency among readers of Romans to pass too quickly over the couplet Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. These two words are not exactly equivalent to the terms "Jew" and "Gentile." Esler argues that the term Ἰουδαῖοι refers to those whose religious center of consciousness was Ἰουδαία (Judaea) and especially the temple in Jerusalem. The term Ἕλληνας refers not merely to gentiles in general, but to those who have embraced the Greco-Roman culture. "Hellenic" may indeed be a better translation. Furthermore,

the term ἔθνη refers, in the mind of the Ἰουδαῖοι, to all those who are not Ἰουδαῖοι. This means that ἔθνη, as a term of ethnic identity, is a term used by Judean-focused people to exclude those not in their socio-religious group. In like manner, the Ἕλληνες referred to those who did not identify with Greco-Roman culture as βάρβαροι (often translated as barbarians).<sup>86</sup>

Esler argues that there is a tension among house churches in Rome. He believes that in light of the architectural evidence, the Christ-movement in Rome had already established a separate community from the “Judeans group” (Ἰουδαῖοι), when Paul wrote this letter. That is, the evidence shows that while Judeans gathered in specific public places, προσευχαί (“prayer halls”), Christ-followers used a house as a meeting place. As a result, it is possible for Christ-followers to have their own identity and unity against Judeans. Esler also insists that it is probable that there were some conflicts among the groups of the Christ-movement. Since the community of the Christ-movement was based on different house churches, the competition or even conflict within the Christ-movement was possible in the milieu that houses and households played a central role in the pursuit of honor and the interactions between families often moved toward a competition or conflict.<sup>87</sup>

Assigning proper meanings to these terms is extremely important, especially given the timespan and cultural changes since Paul wrote Romans. Today, the term “Jew” means a person

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<sup>86</sup> “A serious interest in the question of ethnic identity necessitates that we pay close attention to the nature and names of the ethnic groups and phenomena within our gaze. I argue later, for example, that the current habit of translating Ἰουδαῖοι as “Jews” and ἔθνη as “gentiles” is indefensible in its anachronism and that more appropriate renderings are “Judean” and “non-Judean” (or “foreigner” or even “heathen” when the word is being deployed by a Judean.” Esler, *Conflict and Identity*, 12. Although it is outside the scope of this dissertation to argue that ethnic division lies behind one of Paul’s concern in writing this letter, Esler’s study paints a rich and thick description of the identity terms Paul uses. In the opening sentences, which in our versions comprise 16 verses, Paul uses six identity terms: ἄγιοις, ἀδελφοί, Ἕλληνες, βάρβαροι, ἔθνη, and Ἰουδαῖοι. The first two are the higher-level identity terms Paul wishes to inculcate so that they are actualized within them. The latter four are the lower-level identities which, “in Adam,” divide people from one another through the process, which Erikson called, “pseudospeciation.” Esler’s approach is helpful on several levels. For the purposes of this study, it opens up the vista of the power that ethnic consciousness has on the development of a sense of identity.

<sup>87</sup> Jae Hyun Lee, *Paul’s Gospel in Romans: A Discourse Analysis of Rom. 1:16–8:39* (Boston: Brill, 2010), 5. Lee suggests that Esler’s contention, that Paul is primarily writing Romans in order to smooth over the ethnic differences, is too one-sided is likely true. However, it does not detract from the astuteness of his observation. Daniel R. Schwartz points out that the challenge in translating Ἰουδαῖοι into English is that it can be rendered as either “Jews” or “Judeans.” Schwartz is dealing specifically with the word in Josephus. He argues that it is best understood as an ethnic term; this he prefers the translation as “Jews.” “Given the fact that our English term ‘Jew’ refers not only to religion but also to descent, it is important to note that there is a good bit of data in Josephus pointing to a basic understanding of being Ioudaios as something predicated upon birth.” Daniel R. Schwartz, “‘Judean’ or ‘Jew’? How Should We Translate Ioudaios in Josephus?” in *Jewish Identity in the Greco-Roman World*, ed. Jörg Frey, Daniel R. Schwartz and Stephanie Gripenotrog (Boston: Brill, 2007), 17–21.

who adheres to one of the many branches of Judaism. One need not be ethnically “Jewish” to be a Jew. One might be a “Yid” from the eastern countries of Europe, being descended from the Ashkenazi. On the other hand, one might be of Irish descent and have converted as an adult to Judaism. As for the term “gentile,” it has no use outside of Christian literature. The term “barbarian” connotes a lack of social etiquette. While this may be close to the way the ἔλληνες thought of the βάρβαροι, it is not an exact parallel. For the purposes of this study, we see in these various terms the prevalence of monikers of identity in Paul’s letter. Paul desires to have his readers (the hearers of this letter) get beyond these identities which create barriers between Christians. One of the effects of baptism is to create in the Christian the higher-level identity of being righteous, of being “in Christ.” Once this higher identity is cognitively grasped, the effects of “pseudospeciation,” which is the artificial division of human beings into species or at least subspecies, can begin to be overcome.<sup>88</sup>

If the majority of Paul’s audience are non-Judean-leaning people, including cultural Hellenists, then his insistence that the gospel is to the Judean (Jew) first and also to the Hellenist (Greek) makes strategic sense.<sup>89</sup> Certainly it can be argued that he is simply stating that salvation

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<sup>88</sup> Pseudospeciation is especially apparent in light of what is called “racial identity.” Beverly Daniel Tatum discusses this issue in the case of Black youths. “Why do Black youths, in particular, think of themselves in terms of race? Because that is how the rest of the world thinks of them. Our self-perceptions are shaped by the messages that we receive from those around us, and when young Black men and women enter adolescence, the racial content of those messages intensifies. A case in point: If you were to ask my ten-year-old son, David, to describe himself, he would tell you many things: that he is smart, that he likes to play computer games, that he has an older brother. Near the top of his list, he would likely mention that he is tall for his age. He would probably not mention that he is Black, though he certainly knows that he is. . . . At ten, race is not yet salient for David, because it is not yet salient for society. But it will be.” Beverly Daniel Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations about Race* (New York: Basic Books, 1997), 54. Tatum’s observation illustrates the way in which ethnic labels can foreclose identity, in the mind of the person and in the minds of others. Esler’s close observation of the ethnic labels in Romans likewise points to the identity issues with which Paul was likely dealing as he sought to help his hearers achieve a higher-level identity in Christ.

<sup>89</sup> Peter Tomson, however, argues for a larger Judean (Jewish) Christian membership. Romans “is exceptional among the Pauline letters in that it addresses a church which seems to include a prominent Jewish-Christian segment, rather than one of the ‘churches of the gentiles’ (cf. Rom. 16:4). It pays correspondingly more attention to the problems of the Jewish-gentile co-existence within the framework of the church and especially the Jewish side of the issue.” Peter J. Tomson, *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles*, in

is first to, and also from, the “Jews”; but that he repeats this refrain seems to point to another purpose. It has been pointed out by commentators that Paul wrote Romans for the purpose of securing help for a planned future missionary journey to Spain. In Rom. 1:8–15 and even more blatantly in Rom. 15:14–33, Paul makes clear his desire to preach the gospel where no one else had yet labored. He states his plan to go to Spain (15:28) by way of Rome. Because he has not yet been among the Christians in Rome, this letter, he hopes, will pave the way. It is Paul’s desire to be “sent on” by the Romans. Being “sent on” implies that they would furnish him with the various items he would need for this undertaking.<sup>90</sup> Esler suggests that Paul needs to address underlying ethnic divisions among the Roman Christians before he can expect a united front of support for his mission to the far west of the Empire. “Paul is trying in some way to bring together Judeans and non-Judeans in the Christ-movement.”<sup>91</sup> Therefore, Paul addresses this issue by first showing that no distinction exists between ethnic groups. All share together the common identity of “sinner” (Rom. 1:18–3:20).<sup>92</sup> Then he shows that all Christians are righteous in Christ (Rom. 3:21–5:21),<sup>93</sup> and thereby share the reality of that imputed identity. Next he moves to the struggle for the actualization of this new identity (chapters 6–8).

Before moving on to indict all people as sinners, Paul states his overarching thesis, that the

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*Compendia Rerum Iudaicarum ad Novum Testamentum* (Minneapolis: Fortress Press, 1990), 94.

<sup>90</sup> Michael P. Middendorf, *Romans 9–16 Concordia Commentary* (St. Louis: Concordia, 2016), 1527.

<sup>91</sup> Esler, *Conflict and Identity*, 133.

<sup>92</sup> It is significant that, in Rom. 1:18–32, Paul consistently uses plural pronouns. The implication of this is that sin destroys human communal life just as certainly as it does life between humans and God. In Rom. 2:1–3:20, Paul indicts the man (Rom. 2:1: ὁ ἀνθρώπου) who denies that he is one with those who have fallen into sin. By this refusal, the self-righteous person also breaks down the *communio* of the human race, which, outside of Christ is a *communio peccatorum*.

<sup>93</sup> The debate as to whether Romans 5 belongs with the preceding chapters or with 6–8 is dealt with in detail in Middendorf, *Romans 1–8*, 375–77. Although Paul begins the discussion of struggle and suffering in 5:1–5, in 5:6–21 his argument has to do with the reality of being either “in Adam” or “in Christ,” which are terms which appear to fit better with what has gone before. Romans 5 appears to be a transitional section. Because he deals less with the struggle for the actualization of identity and more with the Christian’s real identity, it will be included in with the preceding chapters.

gospel is the δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι (power of God into/for salvation to/for all the ones who believe), whether they be Judeans or not. Paul bases this on what he reads in Habakkuk: ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται (the one who is righteous from out of faith/faithfulness shall live).<sup>94</sup> The ambiguity of the phrase ἐκ πίστεως may be intentional, driving home the reception of righteousness, which is solely by trust, the faithfulness of God in Christ, and the faithfulness by which the Christian is called to live before God after baptism.<sup>95</sup> It is clear from Rom. 1:16–17 that only the one who is righteousness by faith shall live and that this righteousness comes to the one who trusts the gospel. Paul moves next to exclude everyone from this category. He shows in what follows that the only “righteous one” is God.

Therefore, his task is to drive home to his hearers their identity as those who are sinners. Paul states that it is the wrath of God which is being revealed toward the outward psycho-social pathologies of humanity. The gospel reveals the δικαιοσύνη θεοῦ (righteousness of God). Human psycho-social pathology, to which Paul gives the titles ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων (impiety and unrighteousness of humanity) is revealed in humanity’s reaction to and within creation

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<sup>94</sup> It is not within the scope of this study to analyze the reasons why Paul modifies the Habakkuk reference which reads הַיְהוֹן בְּאִמּוּנָתוֹ (but the righteous one by/in his faith/faithfulness shall live). Paul does not quote the LXX text exactly either, which reads ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται (but the righteous one from out of my faith/faithfulness shall live). This LXX text is quoted in the Epistle to the Hebrews. Paul appears to modify the text from Habakkuk to make his own point in Romans. “In both the meaning of the terms and their connections, then, Paul’s quotation differs from the meaning of the original. But the differences should not be magnified. The point of Habakkuk is that faith is the key to one’s relationship to God. The meaning of faith in the NT is deepened through its intimate relationship to Christ as the object of faith, but the OT concept, in verses like Gen. 15:6 and Hab. 2:4 especially, shares with NT ‘faith’ the quality of absolute reliance on God and his Word rather than on human abilities, activities, or assurances.” Douglas J. Moo, *The Epistle to the Romans* The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 78–79. Middendorff states that Paul actually reinforces the LXX reading, emphasizing that “the only reason anyone has a chance to be righteous and, thereby, to live is *Yahweh’s faithfulness*.” Middendorff, *Romans 1–8*, 108.

<sup>95</sup> Middendorff, *Romans 1–8*, 108–9. The *binyan* of אֱמוּנָה is אָמַן which includes meanings such as firm, secure, and reliable. The semantic domain of אָמַן encompasses meanings such as reliable, faithful, and trustworthy. This range of meaning may help to tie together Stage I (Trust vs. Mistrust) and Stage V (Identity vs. Identity Diffusion) in Erikson’s theory, in that basic trust and fidelity are translations of the words πίστις and אֱמוּנָה.

(Rom. 1:18–20).<sup>96</sup> Creation reveals God’s power and divinity (δύναμις καὶ θειότης) clearly enough to render humanity without excuse for rejecting the true God. This rejection of the Creator is the move from trust (πίστις) to mistrust (ἀπιστία). This mistrust is demonstrated by the turning from the Creator to created things and endowing them with divinity. Paul states that the attitude that lies behind this is the inexcusable refusal to glorify God and to render him thanks (Rom. 1:21). In place of this proper piety of humility, humanity asserts (φάσκοντες) itself to be wise. This assertion, this attempt at autonomy, is a confusion between “illusion and reality.”<sup>97</sup> Humanity’s supposed wisdom is in fact foolishness. This contrast highlights the psychopathology of unbelief (lack of trust in God).

The ritualization of this misplacement of trust is exemplified in pagan worship practices (Rom. 1:23). These practices teach. They also feed the passions (τὰς ἐπιθυμίας = passions; drives), which lead to the dishonoring of the human body (Rom. 1:24) as the truth of God is exchanged for the lie. Middendorf states that the “*alpha*-privative noun ἀτιμή, ‘dishonor’ . . . is the opposite of τιμή, ‘honor.’”<sup>98</sup> Within an honor-shame culture dishonoring and shaming are qualitatively equivalent. This is precisely the direction of Paul’s argument as he describes the

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<sup>96</sup> “This unrighteousness of men is set in contrast to ‘righteousness from God,’ of which the apostle has just spoken. By this opposition to δικαιοσύνη θεοῦ the concept of ἀδικία ἀνθρώπων gets its significance and color.” Anders Nygren, *Commentary on Romans*, trans. Carl Rasmussen (Philadelphia: Fortress, 1949), 101.

<sup>97</sup> Moo, *Romans*, 108: “It is clear that this foolishness involves not only refusing to worship the true God but also embracing false gods.” This echoes Martin Luther’s claim, in the Large Catechism, that every person has a god, because a god is that in which one trusts. (LC 1:1) Foundational to Erikson’s theory is the dialectic between basic trust and basic mistrust. In each situation a person is faced with the issue of trust and mistrust. That which is trustworthy is to be trusted, that which is not is to be mistrusted. In this way, trust and mistrust (πίστις and ἀπιστία) are at the foundation of every relationship. Trust, rightly placed in the One who is trustworthy and true, is a fundamental aspect of righteousness (δικαιοσύνη). Fallen humanity, however, mistrusts God who is faithful; therefore, fallen humanity is unrighteous (ἀδικος). Beyond being an adjective describing humanity, unrighteous (ἀδικος) can also be understood as an identity term, just as any other term which can be used to describe a person or persons. Similarly, the imputation of righteousness (δικαιοσύνη), and the actualization of that imputed, real identity, is foundational to the identity imparted by means of baptism.

<sup>98</sup> Middendorf, *Romans 1–8*, 121.

dishonorable lusts (πάθη ἀτιμίας) of bisexual confusion and homosexual behavior (Rom. 1:26–27).<sup>99</sup> The term Paul uses for male homosexual behavior is ἀσχημοσύνη. Although the majority of translations render this term in the plural, Paul uses the singular. It is “the shameful deed.”<sup>100</sup> Humanity’s lack of trust in God, and the accompanying willful autonomy, has as its result shame. From this point on Paul, having effectively placed humanity in Sodom, moves quickly to the just sentence of death which is the wages of sin. Humanity is “filled up with every unrighteousness (πεπληρωμένους πάση ἀδικίᾳ), to which Paul appends a catena of nouns to describe evil, which function as identifiers as well as descriptions of human behavior. For Paul, it is not merely that individuals do evil things. Humanity and each person is unrighteous to the core of being. The reality is that humanity is deeply corrupted by sin. It will be made clear in Romans 5 that another way to state this reality is to be “in Adam.”<sup>101</sup>

Paul makes a strategic move in Rom. 2:1. Having set before his hearers a picture of perverted humanity, he strikes at those who would pass judgment over others, being unawares that they are doing the same things. Middendorf comments that, rather than narrowing the scope of the people that Paul is indicting in chapter 2 to Judeans (Jews), it is better to consider the target of Paul’s diatribe to be any who condemn others without first acknowledging their own

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<sup>99</sup> “Vv. 26–27 are about as clear a condemnation of homosexual and lesbian behavior as exists in the NT. Paul speaks of actions, not inclinations, attitudes, or genetics. He says quite literally that those who practice such behavior have exchanged the natural function of intercourse for that which is against nature. . . . In Paul’s view homosexual behavior flows naturally from idolatry in that it is a rejection of the creation order that the Creator God set up in the first place.” Ben Witherington III, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2004), 69. While the “reward for their wandering” (τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν) might indeed be a direct result of this behavior, Paul’s indictment begins with humanity’s rejection of God in unbelief and leads inescapably to the end of Romans 1, where the sentence of death is handed down.

<sup>100</sup> One should not lose sight of Paul’s frequent use of honor-shame language in Romans. It is his lack of shame, his being “not ashamed,” that characterizing his attitude toward the gospel, even though the gospel is about the Christ who died a shameful death in the eyes of fallen humanity.

<sup>101</sup> In an uncanny way, Paul’s description of the descent of humanity in Romans 1 echoes aspects of Erikson’s developmental model. Mistrust of God results in the human will in opposition to God, which results in incompetence toward the things of God. Humanity’s self-centered, humanly-devised purpose leads to faithlessness, heartlessness, ruthlessness, and ends in utter foolishness (lack of wisdom).

culpability.<sup>102</sup> The core idea in this section is that God judges without partiality.<sup>103</sup> Whether one has the commandments of Torah or not, one will be judged on the basis of the commandments one has. Merely having possession of the commandments of Torah is irrelevant; “for not the hearers of Torah are righteous before God, but the doers of Torah will be rectified/ justified” (οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ’ οἱ ποιηταὶ νόμου δικαιωθήσονται).<sup>104</sup> Paul brings in, at this point, the function of conscience. The conscience (ἡ συνείδησις) of each person can either accuse or excuse one’s behavior. This function of conscience, perhaps paradoxically, shows the self-centeredness of humanity. Paul describes the conscience acting, not for the welfare of the neighbor, but for one’s own self-justification. Yes, it may condemn. It often, however, serves to provide one with excuses for behavior. Self-centeredness characterizes humanity’s relation even to the law of God. People try to keep the law, but only for their own self and not for the neighbor’s sake.<sup>105</sup> The moralism of the people typified in Romans 2 exposes humanity’s *cor curvatus in se* and exemplifies each individual’s isolation from others, in each person’s hyper-autonomy. Paul utilizes this self-justifying aspect of conscience to show the proper verdict of guilt which humanity deserves. To defend oneself by comparing one’s behavior against that of others, without understanding the root cause of sin in unbelief and autonomy, requires a degree of initiative. Objective guilt may very well be true for all individuals, even for

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<sup>102</sup> Middendorf, *Romans 1–8*, 171.

<sup>103</sup> Οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ. (There is no partiality in the presence of God.) Rom. 2:11.

<sup>104</sup> Rom. 2:13.

<sup>105</sup> Green, *Bonhoeffer*, 57. Self-centeredness and isolation are typical of fallen humanity, even in relation to the law. Therefore, unregenerate humanity cannot keep the law, even partially, even when attempting to keep the law. This view of human inability is far more radical than usually presented. Quite often the contention is that people try to keep the law, but fail, either because they do that which is forbidden or they fail to do all that is commanded. Green, following Bonhoeffer, argues that human inability lies deeper than that. The only love unregenerate humanity has is self-seeking (*Ichsucht*) love for the sake of the lover and not for the sake of the one (supposedly) loved. Therefore, the law itself is misinterpreted. The law was never given as a means for salvation or for maintaining oneself in a state of grace. The law was and is given only so that one might know how to serve one’s neighbor.

infants, but the subjective feeling of guilt comes as one becomes cognitively conscious of the laws which one has violated.

Beginning in Rom 2:17, Paul clearly sharpens his focus on the Judeans (Jews) in the Roman congregations. He makes overt use of identity language when he writes: “Now if you name yourself a Judean and rely upon Torah and boast (find your honor in) God and know the will and discern the difference being catechized out of the Torah.” (Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου).<sup>106</sup> The possession of Torah is integral to Israel’s existence and identity. It continued as such during and after the Babylonian Captivity. However, possession of Torah was not the key to righteousness.

The entire Law, the Torah, was certainly a gift to Israel. This is true even of the commands, the laws within Torah. The problem is that the Law itself apart from faith in God’s salvation, was never intended to be the determining basis for Israel’s identity. This is never clearer than in the formative exodus-Sinai experience. Throughout the plagues and during the actual exodus redemption (Exodus 1–15), Israel itself was still “without Law” (ἀνόμος, Rom.2:12), which was not given until Exodus 20.<sup>107</sup>

Righteousness, as Paul states in Rom. 1:17, which is his appropriation of Hab. 2:4, is based upon faith in the Lord.<sup>108</sup> Therefore, identity is not found merely in possession of Torah. Torah without faith is dead. The Judeans (Jews) indeed had “the form of knowledge” (τὴν μὀρφωσιν τῆς

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<sup>106</sup> Rom. 2:17, 18. This is the first direct address to a Judean in Romans. Middendorf, *Romans 1–8*, 198. The term is an ethnic as well as a religious identifier. If Paul is indeed seeking to overcome the ethnic divisions among the Romans Christians, this move to specificity, while humanly brave and fraught with the possibility of unintended adverse results, serves to show the Judeans that they are not superior to the non-Judeans (gentiles). Later, in Romans 9–11, he revisits the issue of the special promises to Israel and warns the non-Judeans that they only stand by faith as well.

<sup>107</sup> Middendorf, *Romans 1–8*, 200.

<sup>108</sup> As is demonstrated below, this is Paul’s major point in Romans 4. The key figure in Torah for Paul is not the caricature of Moses the legalist, but of Abraham, the man of faith—who believe the promise of the Lord, who alone is faithful.

γνώσεως), yet it was not properly formed because it was not formed by faith.<sup>109</sup>

Before indicting the whole of humanity under sin, Paul speaks of the advantages the Judeans (Jews) enjoyed as those who had possession of Torah. Yet, in the end, only God is true. Every man is a liar.<sup>110</sup> Indeed, only God is righteous. Paul further argues that humanity's unrighteousness upholds God's righteousness (Rom. 3:5). He alone is just. He alone is true and truthful. All humankind bears the identity of, and is judged as, "sinner" (ὡς ἁματωλὸς κρίνομαι).<sup>111</sup> As sinners, humanity is altogether worthless (ἅμα ἠχρεώθησαν) and can in no way become righteous by works. This means that humanity is judged inferior to its original state of righteousness and that human industriousness means nothing *coram deo*. The identity of fallen humanity falls under the broad identity umbrella of unrighteous (ἄδικος).

Having established the identity of unregenerate humanity as ἄδικος, Paul moves to create a new identity for those who believe the gospel. In terms of identity study, the fact that Paul both describes the χωρὶς νόμου δικαιοσύνη θεοῦ (apart-from-Torah righteousness of God) as being apart from Torah and yet, nevertheless, revealed in both Torah and the Prophets, continues Paul's concern to include both Judeans (Jews) and non-Judeans (gentiles). These lower-level identities have no bearing on this gospel-manifested righteousness, which is unto all those who trust (εἰς πάντας τοὺς πιστεύοντας). There is no distinction (διαστολή) between these two groups for two reasons. First, "all have sinned and have fallen short of the glory of/from God" (πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ). This he has previously established. Second, all are "rectified (being justified) as a gift, by his undeserved favor, through the redemption, which is in

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<sup>109</sup> Middendorf, *Romans 1–8*, 201.

<sup>110</sup> "Let God be true and every man a liar." (γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης) Rom.3:4.

<sup>111</sup> Rom. 3:7.

Christ Jesus” (πάντες . . . δικαιούμενοι δωρεάν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ).<sup>112</sup> “Paul’s argument is that *God* does not discriminate between people in this respect: all sinners deserve wrath; righteousness is for all through faith.”<sup>113</sup> This rectification (justification) is not “legal fiction.”<sup>114</sup> God’s declarative word is creative; it creates the new reality. That this reality is not fully experienced in actuality does not negate its truth. The full actuality of the new reality awaits the eschatological kingdom. Nevertheless, this new reality is the gift of a new identity ἐν Χριστῷ (in Christ).<sup>115</sup>

Paul continues with his usage of identity language as he writes: λογιζόμεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, εἶπερ εἶς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως (for we reckon humanity to be rectified by faith apart from works of Torah. Is God [the God] of Judeans alone? Is [he] not of non-Judeans also? Yes, of non-Judeans also, since God is one, who rectifies the circumcision from out of faith and the foreskins through faith).<sup>116</sup> Arguing from the central confession of the faith of Israel, that God is one (Deut. 6:4 דְּיָהוָה יְהוָה יְהוָה יְהוָה), Paul achieves the breakthrough of bringing all together under the higher ἐν Χριστῷ identity, which is the righteousness of faith.

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<sup>112</sup> Rom. 3:21–24.

<sup>113</sup> Middendorf, *Romans 1–8*, 283.

<sup>114</sup> Middendorf, *Romans 1–8*, 284.

<sup>115</sup> Middendorf states that Paul’s use of ἐν Χριστῷ here is not the same as his baptismal usage of Christians being ἐν Χριστῷ by means of baptism. Middendorf, *Romans 1–8*, 285. Why this is the case, he does not explain. While it is certain that in this immediate context, Paul is describing the redemptive work of Christ’s atoning (propitiating) death, baptism is the means by which the Christian receives Christ’s benefits by faith. Baptism is baptism into Christ’s death (Rom. 6:3). Christ died once. Thus baptism into his death would mean baptism into his death on the cross. The reticence to unite the two instances of ἐν Χριστῷ is likely do to a concern not to confuse justification and sanctification. Yet sanctification, in terms of death to sin, is accomplished by the Holy Spirit by means of Christ’s death on the cross. I can see no reason not to imply that the two instances are to be understood as united in the one death of Christ.

<sup>116</sup> Rom. 3:28–30.

Romans 4 serves as Paul's litmus test for the orthodoxy of his theology. In many ways, Romans 4 is also a recap of all that has been written before. The central figure of Torah, for Paul, is Abraham. Abraham is the man of faith, the man rectified by faith apart from doing the commands of Torah. This is so, of course, because Abraham lived prior to the giving of Torah through Moses. And yet, though Paul does not argue it, it is through Moses that we know of Abraham. Therefore, if Moses relates to us that Abraham was rectified through faith, then Moses also preaches faith.<sup>117</sup> Paul uses the chronology of Abraham's life to make his point.<sup>118</sup> Ben Witherington states: "Abraham had faith/trust (in God) and that faith was counted to him as righteousness. Paul is speaking of basic trust in God here, not of 'the faith' in the sense of a specific set of things believed."<sup>119</sup> While Witherington appears to think of Abraham's faith as a general trust in God, Paul, in Rom. 4:18, points out that Abraham's faith was trust in God's promise of offspring. That it was not specifically in the man Jesus of Nazareth does not weaken the argument that it was faith in God's word of promise concerning a descendant that was accounted to Abraham as righteousness. Faith/trust must always have an object.<sup>120</sup>

Of great importance is the way in which Paul links the crisis of faith with the development of the virtue of hope. Abraham's trust in the promise of God continued through decades of nonfulfillment. The promise that Abraham would become the father of many nations (*πατέρα πολλῶν ἐθνῶν*)<sup>121</sup> was rendered less and less likely with the passage of time. Sarah's womb was

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<sup>117</sup> Paul essentially picks up this theme in Rom. 10:5–13. Although Moses "writes about the righteousness that is based on Torah, that one who does the commandments shall love by them," by citing Deut. 30:13–14, Paul makes Moses a preacher of faith in the crucified and risen Christ.

<sup>118</sup> Middendorf, *Romans 1–8*, 325.

<sup>119</sup> Witherington, *Romans*, 123. "Basic trust," it should be noted is Stage I (Trust vs. Mistrust) in Erikson's developmental model.

<sup>120</sup> Even in Erikson's developmental theory, the child's basic sense of trust and basic sense of mistrust is developed by the faithfulness, or lack thereof, of the mother-figure. Trust is also trust in someone or something.

<sup>121</sup> Whether Paul's hearers would have understood the word *ἐθνῶν* with its full ethnic force or not, the

dead (τὴν νέκρωσιν τῆς μήτρας Σάρρας = the deadness of Sarah’s womb) and Abraham’s body was dead (τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον = his own body being already dead).<sup>122</sup> Yet, “against hope upon hope he trusted” (παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν).<sup>123</sup> Abraham did not waiver in mistrust (οὐ διεκρίθη τῇ ἀπιστίᾳ).<sup>124</sup> Abraham trusted God as the God of resurrection, as is evidenced by Paul’s argument that it is this trust in God who raised Jesus our Lord from the dead (τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν), which is rectifying faith.<sup>125</sup> This reference to resurrection points forward to the new reality in baptism of the believer’s resurrection to newness of life in Rom. 6:4.

Romans 5 is significant for this study for several reasons. First, Paul deals with the issue of crises (suffering). He also deals with teleology, which is important theologically. Furthermore, he presents us with two sources of ultimate identity: Adam and Christ. “Therefore, being rectified out of faith (δικαιωθέντες οὖν ἐκ πίστεως) we have peace (εἰρήνην) in the presence of God through our Lord Jesus Christ (Rom. 5:1). The term εἰρήνη denotes “the objective state of being at peace instead of being enemies.”<sup>126</sup> This is not superfluous to our study. Peace (εἰρήνη) is

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promise, nonetheless, points to the superseding of the lower-level ethnic identities in the righteousness of faith.

<sup>122</sup> Rom. 4:19.

<sup>123</sup> Rom. 4:18.

<sup>124</sup> Rom. 4:20.

<sup>125</sup> Rom. 4:20–25.

<sup>126</sup> Cranfield, *Romans*, 1:258. Cranfield continues: “What did Paul understand to be the relation between reconciliation and justification? The correct answer would seem to be neither that reconciliation is a consequence of justification, nor that justification and reconciliation are different metaphors describing the same fact, but that *God’s* justification involves reconciliation because God is what He is.” This would square with Paul’s use of *ἱλαστήριον* (atoning sacrifice or propitiation) in 3:24. Arguing otherwise, Witherington states: “There is significant debate in regard to whether Paul is saying in 5:1 that believers have peace with God as a consequence of being right with God, or whether it happens concurrently with being set right. It is doubtful that we should agree with Cranfield that what Paul is referring to here is having a righteous *status* before God, if by this is some idea of imputed righteousness is implied. What Paul is talking about is neither an inherent nor a given attribute of believers but rather an action of God which set them right, so that they have a new or renewed relationship with God as a result of the work of Christ. If God were simply to impute to believers his righteousness, then there would be no basis to require righteousness after their conversion.” Witherington, *Romans*, 133. Witherington translates θεοῦ in δικαιοσύνη θεοῦ as

a relational word. It is not, as Paul uses it, a psychological term. Rather it denotes a quality in the relationship between persons. It is a social term. A person who has been justified by grace through faith has his or her relationship with God rectified, set right.<sup>127</sup> Therefore, the two are now at peace. Knowing one is at peace with God, one can better persevere in hope (ἐλπίς) when crises (θλίψεσιν = tribulations) come. This hope is further strengthened by the knowledge that one has access (προσαγωγή) to God’s grace as a foundation on which to stand, even in the midst of crises. Paul extols the arrival of crises as the grist mill by means of which character is developed. Crises (θλίψεσιν) work patient endurance, and patient endurance works tested (or proven) character, and tested character works hope.<sup>128</sup> Paul’s confidence in the ultimate good of crises for the Christian is indicated by his assertion that Christians boast (καυχώμεθα) not only in hope of the glory of God but in the crises themselves, because of the hope which is developed in the believer. This is true, not because crises in and of themselves are of value, but because of what they produce, namely, hope. “And hope does not put one to shame because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us.”<sup>129</sup>

Paul points to a specific teleology in these verses, namely in the glory of God (τῆς δόξης

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a possessive genitive, meaning that it is God’s inherent righteousness. This righteousness is revealed in the way in which God is both just and the justifier of the believer. In contrast, and in accordance with the classic Reformation understanding, Middendorf states that δικαιοσύνη θεοῦ is the righteousness which God “imputes to us through faith in the Good News of his salvation.” Middendorf, *Romans 1–8*, 92. Nevertheless, Witherington’s emphasis upon the relational aspects of δικαιωθέντες fits well with the new status of εἰρήνη between God and the believer in Christ. This state of peace continues even as the Christian experiences the crises which Paul begins to outline in the following sentences and again in Romans 8.

<sup>127</sup> A clearly relational use of the term, “righteous” is found in Gen. 38:26. Judah declares concerning Tamar, “She is more righteous (ἡ δὲ δίκαιος) than I, since I did not give her to my son Shelah” (ESV). She was faithful to her relationship with her first husband, to give him an heir. If Erikson is correct, that the ego strength, or virtue, of Stage V, which is the stage at which the development of identity is focused, is fidelity, then a relationship between fidelity and righteousness, even the righteousness of faith, could be argued convincingly.

<sup>128</sup> Rom. 5:3–4. ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

<sup>129</sup> Rom. 5:5. ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Paul use of the words οὐ καταισχύνει points back to his theme in Rom. 1:16–17. Paul will have more to say about the Spirit’s role in the Christian’s life in Romans 8.

τοῦ θεοῦ). This phrase again presents the exegete with the challenge of determining how to translate the genitive case of the words τοῦ θεοῦ. The context does not support translating it merely as if the Christian glorifies God. Rather Paul speaks of the “hope for a fully restored experience of [God’s] image and presence.”<sup>130</sup> Therefore, character and identity development are not without an ultimate goal toward which the Christian presses on.<sup>131</sup>

Romans 5:6–11 continues the theme of reconciliation. This section also returns the hearer to the contrast between humanity as sinner and humanity rectified by faith. In both the blood of Christ (5:9) and the life of Christ (5:10) are the believer’s salvation. Paul next builds upon the distinction between being in sin and being under grace, by describing the two grounds of identity: In Adam; in Christ. Paul is again reaching back to Torah. Earlier he had brought Abraham into view. Now it is the proto-human, Adam. However, he does not at first name him Ἀδάμ. He calls him the “one man” (ἐνὸς ἀνθρώπου) through whom sin came into the world. That אָדָם serves as both the proper name for the first man and as the designator for humanity, by using ἄνθρωπος to designate him Paul allows “Adam” to stand as the designator for the entirety of fallen humanity and not merely as a specific individual. Paul makes double use of Adam in Romans 5. Adam stands as a τύπος (type) of Christ, in that his actions affect all humanity. He also stands as contrasting τύπος in that the effects stand in contrast. Adam brings death. Christ brings life. Witherington argues that Paul’s Adam typology undergirds the entire structure of

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<sup>130</sup> Middendorf, *Romans 1–8*, 393. “The object of hope is the future δόξα τοῦ θεοῦ in which the blessed shall share.” H. P. Liddon, *Explanatory Analysis of St. Paul’s Epistle to the Romans* (London: Longmans & Green, 1899), 97. “Paul could be referring here to seeing the glory of God when Christ comes, but more likely he refers to the hope of being conformed to Christ’s glorious image at the resurrection (see Romans 8).” Witherington, *Romans*, 135.

<sup>131</sup> Similarly, Paul writes in Phil. 3:12–14: “Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (ESV). The Christian life has a *telos*.

Romans 5–8.

We will then not be surprised to find Paul present a further historical example in his next argument, in this case Adam, as a basis for drawing yet further conclusions about the Christian life in ch. 6. This argument involves a *synkrisis* or comparison between Adam and Christ, just as the argument in ch. 4. Involved an implied comparison between Abraham and Christian believers. What is not generally recognized is that the story of Adam not only undergirds but underlies the entire discussion from 5:12 to the end of ch. 7, and it is only at that juncture that Paul feels free to give a full discussion of the implications of what he has been saying for Christian life, which he does in ch. 8, which concludes the *probation* portion of Paul's arguments.<sup>132</sup>

Witherington argues that the “I” of Rom. 7 is not Paul writing autobiographically of himself as a Christian struggling with indwelling sin, nor of Paul the pre-Christian Jew, but rather that the “I” of Rom. 7:7–13 is Adam, as in humanity ἐν Ἀδάμ.<sup>133</sup> Middendorf, on the other hand, dedicates a 14-page excursus arguing that the “I” is the Christian Paul, and that the experience of the Christian Paul is the actual experience suffered by all Christians.<sup>134</sup> One does not have to accept Witherington's argument that the “I” of Rom. 7:14–25 is Adam and all those in Adam in order to appreciate the argument that Witherington makes. As will be demonstrated in Romans 6, it is ὁ παλαιὸς ἡμῶν ἄνθρωπος (our old man/ Adam) who is crucified with Christ and put to death. Similarly, it is Christ who is raised. In this way Paul keeps the Adam-Christ dyad working in his argument in chapter 6.<sup>135</sup> He argues that through Adam, the “one man” (ἐνὸς ἀνθρώπου), sin

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<sup>132</sup> Witherington, *Romans*, 141.

<sup>133</sup> “But who is the ‘I’ then who is speaking here? In my view the ‘I’ is Adam in vv. 7–13 and all those who are currently ‘in Adam’ in vv. 14–35. Adam, it will be remembered is the last historical figure Paul introduced into his discourse, at 5.12, and we have contended that the story of Adam undergirds a good deal of the discussion from 5.12 through ch. 7.20.” Witherington, *Romans*, 184.

<sup>134</sup> Middendorf, *Romans 1–8*, 584–97. The assumption of this dissertation, based in part on Middendorf's argument, is that the “I” in Rom. 7:14–25 is Paul and that his experience is the actual experience all Christians have.

<sup>135</sup> Luther's explanation of Rom. 6:3–4, in *Der Kleine Katechismus*, reads: “Es bedeutet, daß der alte Adam in uns durch tägliche Reue und Buße soll ersüft werden und sterben mit allen Sünden und bösen Lüsten; und wiederum täglich herauskommen und auferstehen ein neuer Mensch, der in Gerechtigkeit und Reinheit vor Gott ewiglich lebe.” Luther contrasts “the old Adam” with “the new man,” while Paul contrasts the “old man” with “Christ.” Luther interprets the “old man” as Adam. He then unites the risen Christ with the baptized Christian.

entered the world, and with it, and because of it, death entered and passed to all men (εἰς πάντας ἀνθρώπους), because (ἐφ’ ᾧ) all sinned.<sup>136</sup> The universal reign of death proves that sin has reigned since the fall of Adam, whom Paul then calls a type (τύπος) of “the Coming One” (ὅς ἐστιν τύπος τοῦ μέλλοντος = Christ). Christ, who is the antitype of Adam, is also, like Adam, ἐνὸς ἀνθρώπου—the one man, Jesus Christ (τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ).<sup>137</sup> But, whereas through the disobedience of Adam death reigns over all, through the obedience of Christ “the many” (οἱ πολλοί) are established as righteous (5:19). Thus, in Christ, grace reigns through righteousness to eternal life (5:21). The significance of this section is the identity that is established and confirmed by the reign of death. Through the disobedience of the one man, the many are established as sinners” (διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί). In the same way, “through the obedience of the one man, the many are established as righteous” (διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί). Thus two sources of identity, Adam and Christ, result in two different, contrasting identities: “sinners” (ἁμαρτωλοὶ) and “righteous” (δίκαιοι). In Rom. 12:2, Paul will write about the renewal (ἀνακαινώσει) of the mind. Paul here presents his hearers with two realities, which are the bases for the actuality of a lived identity. If one sets one’s mind on the “in Adam” identity, one will live in the realm of sin and death. If one set’s one’s mind on the “in Christ” identity, then one will begin to be transformed (μεταμορφοῦσθε) by the renewal of the mind. The baptismal shape of this transformation of identity is taken up in Romans 6.

In Romans 1–5, Paul presents numerous aspects of identity. He acknowledges the various

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<sup>136</sup> Rom. 5:12. It lies outside the purpose of this dissertation to argue the meaning of ἐφ’ ᾧ. Middendorf translates the words in this way: “on this [reason],” which is essentially indistinguishable from “because.” Middendorf, *Romans 1–8*, 409.

<sup>137</sup> Rom. 5:15.

ethnic identities of Christians, but works to overcome the negative consequences of pseudospeciation by presenting the higher-level identities of being saints and brothers. He first indicts all people as sinners, members of a *communio peccatorum*. This community of sinners has misplaced the trust it ought to have in the Creator and instead places its trust in created things. This misplaced trust is ritualized in pagan worship practices, which actually are destructive both to the individual and to human society as a whole. Human conscience also is ruined by sin, in that it is turned inward. The struggle of a guilty conscience is not for the neighbor's good but for self-justification. Paul concludes with the identity label of "sinner," posted over the entirety of humanity.

Beginning in Rom. 3:21, Paul teaches a new identity, found not in the keeping of the law. Rather it is found in the atoning death and in the resurrection of Jesus Christ. This new identity, as one who is righteous by faith, is exemplified by Abraham. The patriarch is important, not only because of his faith, but because of the struggle of faith which he suffered. In Abraham one sees the connection between trust, identity, crisis, and hope. Abraham's righteousness was a gift from God, yet its actualization was hard-won in the daily struggle of trust versus the temptation to mistrust. This righteousness is in Christ, not in Adam. Adam stands in for the entirety of unfaithful, mistrusting humanity. Christ is the faithful one. The only truly faithful one. Christ is the promised descendant, toward whose coming Abraham's hope was focused. Abraham trusted God and it was accounted to him as righteousness. His faith was in God who gives life to the dead. Life from death is the theme of Paul's baptismal theology in Romans.

### Romans 6 and the Struggle for Identity

Paul's theology of baptism was outlined earlier in this chapter. The primary task of this section is to investigate the struggle for identity in Romans 6, that is, for the actualization of the

identity given by means of baptism. That identity is that of being a person who is righteous by faith, since the righteous shall live by faith (ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται; Rom. 1:17). Paul has established that this righteousness is in Christ, in him who is the faithful one. The Christian's entire life is sourced from the death and resurrection of Jesus Christ and is lived trusting in the efficacy of Christ's vicarious representative action (*Stellvertretung*).<sup>138</sup> Martin Franzmann remarks:

The reality of Christ's death and resurrection determines our whole existence; the controlling reality of our life now is the fact that we *shall* live. Our present life gets its character, direction, and purpose from the fact that we shall live with Him who lives a life beyond death, a life lived wholly to God, now that he has died an atoning death, once for all to sin.<sup>139</sup>

Yet, the experience of every Christian is that of Paul in Rom. 7:14–25, that is, of not perfectly living out (or actualizing) this reality of being righteous.<sup>140</sup> Indeed, if it were the case that one could, with ease, actualize this identity, then Paul's entire exhortation to become what one is would be purposeless.

Paul's use of the subjunctive mood of the verb *περιπατέω* (to walk) in Rom. 6:4 indicates how the baptized ought to live, not how they inevitably live. The proclamation of God's gracious favor in Christ, which Paul has been emphasizing since Rom. 3:21, is met by the question as to whether the conclusion of his previous argument means that one such "continue in sin." Paul meets this false conclusion head-on by appealing to the nature of baptism, which buries the baptized into the death of Christ (6:3). This burial into death, this uniting of the baptized with

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<sup>138</sup> Christ is the one who acts as the *Stellvertreter* (the vicarious representative), acting on behalf of others who cannot attain righteousness on their own. Dietrich Bonhoeffer, *Sanctorum Communio* (2005), 91.

<sup>139</sup> Franzmann, *Romans*, 111.

<sup>140</sup> The actualization of one's being righteous is connected with the Christian's proper, or active, righteousness, which is *coram mundo*.

Christ in his death, has the ethical purpose of energizing the baptized by Christ's resurrection.<sup>141</sup> Paul is using the violent language of death. Baptism kills the "old man," because in baptism the Christian is co-crucified (*συνεσταυρώθη*) with Christ, in order that the "body of sin" might be "destroyed" (*καταργηθῆ*; 6:6).<sup>142</sup> Paul understands the struggle to involve the totality of the person. For Paul *σῶμα* includes the physical, although it is not reducible to it alone. Human beings are embodied creatures.<sup>143</sup> It is impossible today to speak meaningfully of human nature, at least in this world, without including the physical body, including the neurological system.<sup>144</sup> Therefore, Paul's use of the phrase *τὸ σῶμα τῆς ἁμαρτίας* remains valid and important, since the physical aspect of human nature is, at a minimum, involved in the cognitive, affective, and behavioral aspects of human life, all of which are corrupted by sin. It is while in the body, "in the flesh," that the struggle for the experience of one's identity as righteous occurs.

Although, as we shall see in Romans 7, Paul acknowledges that the Christian struggles with the urge to sin and that he often finds himself sinning, he, nonetheless, gives the Christian no excuse for doing so. The Christian, having been baptized into the death and resurrection of

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<sup>141</sup> "This crucifying of the old man, this destroying of the sinful body, is, however, only the negative side of baptism. It is that of which Paul says, 'We have been united with him in a *death* like his.' But baptism also has its positive side; we are also 'united with him in a *resurrection* like his.'" Nygren, *Romans*, 235.

<sup>142</sup> "From the level of the theology of the cross, from its very foolishness, we can see that all practice, all forms of action, that do not go through death possess no transformative (soteriological) power. Practice itself must take on this paradigm (hence the reason baptism and communion remain central for Paul and Luther, as they are practices that exist in death-to-life paradigm). . . . The practices of faith can only be a means of grace if they too bear the death-to-life, life—out-of-death paradigm (a core sense of transformation from justification) as both baptism and communion do." Andrew Root, *Christopraxis: A Practical Theology of the Cross* (Minneapolis: Fortress, 2014), 33, 74.

<sup>143</sup> Middendorf, *Romans 1–8*, 448.

<sup>144</sup> Psychotherapists are finding it increasingly necessary to incorporate the findings of neuroscience into their theory and practice. Louis Cozolino states: "Psychotherapists are applied neuroscientists who create individually tailored enriched learning environments designed to enhance brain functioning and mental health." Cozolino, *Neuroscience of Psychotherapy*, 341. For a Lutheran perspective on the importance of neuroscience discoveries for pastoral care, see Nauss, *Implications of Brain Research*. Nauss shows how the various functions traditionally thought of as belonging to the soul at a minimum involve brain functions, thereby strengthening the argument that the *σῶμα* and the *ψυχὴ* cannot be separated in this life.

Christ, is now to account (λογίζεσθε) himself to be “on the one hand dead to sin and on the other hand alive to God in Christ Jesus” (νεκρούς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ; 6:11). Looking forward to Romans 7, the one who is “dead to sin and alive to God in Christ Jesus” is the “New I” referred to earlier in this chapter. The reason the “Experiential I” can reckon or account this to be true is that the “New I” is a recreated reality in Christ. The “New I” is dead to “sin” which still dwells within the actualized existence of the “Experiential I.” Paul, here, is hammering home the point that this “sin” within the “Experiential I” is a thing to which the “New I” has died. The “New I” has been raised from death. The “New I” co-lives (συζήσομεν) with Christ in his resurrected life. Therefore, the “Experiential I” is no longer a slave to sin (μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ). By means of the killing and regenerating effect of baptism, the Christian lives a new reality, even if in great weakness<sup>145</sup> because of the indwelling sin that remains in the “body of death,” the body of sin.”

Based upon this reality effected by means of baptism, Paul exhorts his hearers: “Therefore, do not go on letting sin reign in your mortal bodies resulting in you obeying its drives.”<sup>146</sup> The words that follow are highly significant. “Sin shall not exercise lordship over you because you are not under law (Torah commandments) but under gracious favor” (6:14). In Romans 7, Paul will bring out the effect that commandments have; they excite the indwelling sin to commit sin.

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<sup>145</sup> “As soon as the Holy Spirit has begun his work of rebirth and renewal in us through the Word and holy sacraments, it is certain that on the basis on his power we can and should be cooperating with him, though still in great weakness. This occurs not on the basis of our fleshly, natural powers but on the basis of the new powers and gifts which the Holy Spirit initiated in us in conversion.” (FC SD 2:65) Paul. Likewise, speaks of the weakness of Christians in Rom. 6:19, although he is speaking more about their inability fully to understand the point he is making.

<sup>146</sup> Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. (Rom. 6:12). I am purposely translating ἐπιθυμίαις as “drives,” rather than “lusts” or “desires” in order to tease out the psychological dimensions of this word. Since “sin” resides in the “body of sin” (τὸ σῶμα τῆς ἁμαρτίας), the drives of the body are corrupted by sin. In Rom. 7:24, Paul calls the body τὸ σῶμα τοῦ θανάτου. Paul appears to center the drive to sin in the body. Yet, the body as physical creation of God is not essentially evil, for he also exhorts the baptized to present the bodily members (τὰ μέλη ὑμῶν) to God as instruments of righteousness to God (ὄπλα δικαιοσύνης τῷ θεῷ; Rom. 6:13).

Two major effects of becoming aware of sin are shame and guilt. Adam and Eve hid themselves among the trees of the garden (Gen. 3:8).<sup>147</sup> The first reaction to sin's effects was knowledge of nakedness, which led to shame. Once the Lord God confronted them, his sentence upon them declared them guilty of violating his command. The act of hiding among the trees was an exhibition, an outward sign, of their mistrust in God. They had, instead, trusting the word of the serpent. Paul's refusal to return his hearers to a position under the law, but rather to God's gracious promise that Christians are free from sin in Christ removes both the shaming power and the condemning power of the law and frees the baptized to be who they are in Christ, namely, "the righteous by faith" who shall live.

As Paul continues his argument about freedom from slavery, he begins to use the language of ritual, specifically the ritual language of Torah. While the baptized are not under Torah commandments, they, nevertheless, conduct themselves in a way analogous to the sacrificial system within Torah. The key ritual terms used in Rom. 6:19–23 are uncleanness (*ἀκαθαρσία*) and holiness (*ἁγιασμόν*).<sup>148</sup> The "Experiential I," prior to regeneration, once presented its members in slavery to uncleanness (*ἀκαθαρσία*). Now the regenerated person, who has within the "New I" is urged to present its members in slavery to righteousness (*δοῦλα τῆ δικαιοσύνη*) leading to holiness (*εἰς ἁγιασμόν*).<sup>149</sup> Paul is building his ethical exhortation, which is grounded in

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<sup>147</sup> Adam falls by eating of the one tree denied him by God. Adam and Eve hide among the trees of the garden, thinking that these trees will deliver them from the Lord who gave them as gracious gifts. It will happen, centuries later, that those who are baptized into (are hidden in) the One who was nailed to a tree, that the shame and guilt of sin will be removed.

<sup>148</sup> Rom. 6:19.

<sup>149</sup> Middendorf, following James Dunn, prefers to translate *ἁγιασμόν* as "sanctification, rather than "holiness" in concern that "holiness" implies a state while "sanctification" connotes a process. The concern, while perhaps valid, is overcome by the present progressive of the word *παραστήσατε* (be presenting). Middendorf also argues that just as Paul writes in verse 19 that presenting the members to righteousness leads to "sanctification" (which he understands as a process) so in 6:16 Paul states the "obedience" leads to "righteousness." His argument appears flawed, since "righteousness" is an imputed status. The parallel between the two would imply that both ought to be treated as "states." However, just as things that are holy can be desecrated and defiled, so the Christian, by

the Christian's baptism into Christ, upon the Levitical ritual of cleansing and sanctifying and the corresponding process of desecration and defilement. Paul uses this same concept in Eph. 5:25–27. Paul presents Christ as cleansing the church, which previously was unclean, “with the washing of water with the word” (Eph. 5:26). That this language is the language of the sacrificial ritual system is betrayed by Paul's use of the phrase “give himself up for her,” since Christ did this as the sacrifice for sin on the cross. Similar to Rom. 6:19–23, in Eph. 5:25–27 Paul uses the words “having cleansed” (*καθαρίσας*), sanctify/ make holy (*ἀγιάσῃ*), and holy (*ἅγια*). Thomas Winger comments of Eph. 5:26:

The sacrificial language of the previous verse now intensifies with the explicit vocabulary of temple ritual (cf. Rom. 15:16). The verbs *ἀγιάζω*, “sanctify,” and *καθαρίσας*, “cleanse,” reflect the movement from unclean and common to clean and holy (Lev. 10:10) that was necessary before any person or thing could stand in the presence of the holy God without being destroyed.<sup>150</sup>

Consistent with this line of reasoning, Paul, in Rom. 6:21, 23, states that uncleanness leads to death. In the Levitical system, the priests were to distinguish between, and to teach the people to distinguish between the holy and the holy and the common, and the clean and the unclean.<sup>151</sup>

Winger notes: “The NT does not erase these distinctions, but relocates them from the Jerusalem temple to the person of Christ (Jn. 2:21). His priestly work is to cleanse and sanctify . . . by the power of his blood . . . and through his word.”<sup>152</sup> By means of baptism, the Christian is “in Christ,” who is the source of holiness. Thus, the liturgical work of the baptized, is to present as a sacrifice one's members “in slavery to righteousness resulting in holiness.” Paul will echo this same language in Rom 12:1–2.

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presenting his members to sin desecrates defiles himself. According to Rom. 6:21, persistence in defilement leads to death.

<sup>150</sup> Winger, *Ephesians*, 609–10.

<sup>151</sup> Lev. 10:10; Ezek. 22:26.

<sup>152</sup> Winger, *Ephesians*, 610.

This section presents the multifaceted *telos* of Paul's ethical exhortation. The goal of baptism is full participation in the life of the resurrected Christ. This is a life free from shame and death (6:21), having one's fruit in holiness (6:22), and enjoying the "free gift of eternal life in Christ Jesus the Lord" (6:23). The daily presentation of one's members to God is the ritualization which effects the actualization of the new identity of being righteous, and as Paul now declares, being holy.<sup>153</sup> More on this daily presentation is given later in Romans 12–15.

### Romans 7 and the Struggle for Identity

This is a key section, especially in that Paul argues that the "I" wants to do what pleases God, but the "sin within" does not, so that the "I" that is Paul is wretchedly wrestling. A major challenge is attempting to deal with Paul's use of the pronoun "I" in a psychological manner is determining just who, or what, the "I" is in any given instant.<sup>154</sup> There is the "I" who struggles against sin. There is the "I" who delights in the Torah commandments of God. There is the "I" who does what it does not want to do. Yet there is an "I" who is not the one doing the evil thing; rather it is indwelling "sin" which does it. Thus Paul appears to present us with three *dramatis personae*: "Experiential I": "New I"; "indwelling "sin."

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<sup>153</sup> Throughout Romans, Paul skillfully escapes the accusation that being rectified (justified) by grace through faith leads to lawlessness. In Rom. 6:19, he states that it is the presenting of the members to uncleanness (*ἀκαθαρσία*) and lawlessness (*ἀνομία*) that leads to further lawlessness and ultimately to death. Peter Tomson comments: "Neither in Rabbinic tradition nor in Qumran, [did] 'salvation' or 'justification by faith' exclude obeying commandments. The same appears to hold true for Paul. Especially remarkable is his mention of 'those who not only are circumcised but also follow the footsteps of Abraham's faith' (Rom. 4:12), i.e. Jews who have both the Law and faith, the emphasis being that faith and not the commandments are decisive. Tomson, *Paul and the Jewish Law*, 67. Yet, although Paul will show, by means of a marriage metaphor, that the baptized have died to the law, this does not lead to lawlessness. As will be shown, coercive law breeds rebellion in the "body of sin." On the other hand, the "New I" delights in the "Law" in the "inner man" and desires, without coercion to follow Torah from out of faith. This is consistent with Paul's declaration that "the righteous shall live by faith." One who lives by faith, faithfully lives in a righteous manner, although still in great weakness and struggle because of indwelling sin within the "body of death."

<sup>154</sup> "Chapters 7 and 8 of the Epistle to the Romans are the most intense presentation in Paul of a transformation in human life. If any Pauline texts can be interpreted psychologically, it is these chapters." Theissen, *Psychological Aspects*, 222.

In Rom. 7:13–25, Paul is speaking only of the Christian, the one made new and given the new identity of being righteous in Christ. For purposes of this dissertation, “New I” is the Christian as he views himself and as he is viewed *coram deo*, a new person, righteous before God. This is the Christian’s “real” identity,” as *δικαιος*. It is the identity conferred by God in Christ. As “New I,” therefore, he desires to live righteously. “Indwelling sin” is the “old man/Adam,” the Christian as “sinner,” as *ἄδικος*. This is not his real, nor the identity the Christian desires to actualize. “Experiential I” is the Christian as he experiences himself in the world. He experiences the daily existential crisis of the pull of “indwelling sin” to commit sin and of the “New I,” the “I” who has died to sin and is now alive to God. Describing the situation using these three terms helps to clarify the crisis Paul describes. The drama in Romans 7 is intense. The outcome of the crises experienced by the “Experiential I” is a matter of life and death. However, before dealing with the conflicts that rage within the baptized, Paul describes the Christian’s relationship to the commands of Torah and the effect of the law upon the “flesh.”

While the effect of “law” upon a person may appear to have little to do with the actualization of one’s identity, it is pertinent for several reasons. First, the Christian’s relationship to the commands of Torah is a factor in how one sees oneself. It indicates a change in one’s identity. Second, the effect of these commands, which is sin’s rebellion against the commands, uncovers the results of unfettered autonomy. Paul has previously given a nuanced view of autonomy. The Christian is free from the law. Yet the Christian is a slave to righteousness. This paradox needs to be addressed. To what degree is the baptized free? And from what is the Christian free? Freedom to sin leads to bondage in death. Slavery to righteousness leads to holiness and eternal life.

Paul begins this section by stating that “Torah exercises lordship over a man only while he

lives” (Rom. 7:1). He then uses the metaphor of marriage to illustrate his point. A woman is bound to her husband as long as he lives. If ever the husband should die, the woman is always free to remarry. Paul then twists the metaphor slightly. It is not that Torah (the “husband” to whom she was once bound) who has died. Rather, it is the baptized person who has died. “You died to Torah through the body of Christ, so that you belong to another, to the one who was raised from the dead” (Rom. 7:4). Being baptized into the crucified and risen Christ, the Christian is now no longer bound to Torah as a lord, rather, the Christian is set free from this bondage so as to be married to Christ.<sup>155</sup> This contrast between slavery and freedom has appeared earlier in Romans 6. Slavery is much more than a state of being. To be enslaved is to be a slave, to have that as an essential part of one’s identity. Valérie Nicolet-Anderson, in her narrative reading of Romans, describes the plot in these words:

In terms of intrigue, it is centered on the end of the rule of sin over human beings; but it also establishes the identity of human beings as slaves. In terms of *ēthos*, human beings are marked by a lack of autonomy.<sup>156</sup> Being a slave to one’s master involves giving obedience to the master (6:16), but Paul also indicates that the master one is serving decides the identity of the one who is serving the master. As 7:14–23 will make clear, when a person serves sin it is no longer the individual who is responsible for what she does or even who she is, because her master seems to inhabit her (7:17). In this case it is as if the individual is being possessed by an outside power. Both chapter 6 and chapter 7 indicate that slavery is more than obedience; it is a matter of identity. The master decides the identity of the slave.<sup>157</sup>

Therefore, the plot involves the violent language of death, burial, and even crucifixion. The old husband, who is like a cruel master, can only be overcome by death. In Romans 7, it is the

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<sup>155</sup> Paul’s interplay between the words “husband” and “lord” reflects Hosea’s contrast between being under a lord and having a husband: (Hos. 2:18 Heb. / 2:16 Eng.): וְהָיָה בַּיּוֹם-הַהוּא נִאֲמַם-יְהוָה, תִּקְרָא אִישִׁי; וְלֹא-תִקְרָא לִי עוֹד, .” *בְּעֵלִי*: “And it shall be in that day, declares Yahweh, you will call me ‘my husband’ and no longer call me ‘my lord.’” In Romans 7, Paul is placing Torah in the position of the husband as lord, much as Peter does in 1 Pet. 3:6. Paul uses the term “bound” (*δέδεσται*) in relation to Torah, yet “is set free” (*ἐλευθέρᾳ ἐστίν*) in relation to the marriage to Christ.

<sup>156</sup> In Chapter 4 of this dissertation, the issues of “autonomy” will be discussed. Nicolet-Anderson uses the term to describe the lack of freedom, indeed the lack of freedom of the will, not to sin. Yet there is also a sinful aspect to autonomy, when it is freedom to be the source of one’s own laws.

<sup>157</sup> Nicolet-Anderson, *Constructing the Self*, 79.

“wife,” the slave to Torah, who dies so that she might be set free to be remarried to the risen Christ.

Paul is faced with a theological problem. He could easily be accused of calling Torah evil. Therefore, he first must make his argument clear. Although, prior to baptism, a person is bound to Torah, it is not Torah which causes the person to rebel, but the passions of sin (τὰ παθήματα τῶν ἁμαρτιῶν: the drives, infected by indwelling sin; 7:5). These drives are energized when they are met by the “law and order demands” of Torah.<sup>158</sup> It is only after being baptized, after being set free from slavery to the law and order demands of Torah, that the Christian serves her new husband in newness of the Spirit (ἐν καινότητι πνεύματος) and not in the oldness of the letter (παλαιότητι γράμματος).<sup>159</sup>

In Rom. 7:7–13, Paul describes the Christian’s past identity, prior to baptism. Paul writes that he did not know (οὐκ ἔγνων) sin, nor did he perceive or understand (οὐκ ᾔδειν) desire, that is, the drives within him, until Torah taught him, “You shall not desire (οὐκ ἐπιθυμήσεις: you shall not covet).”<sup>160</sup> Furthermore, when sin “came alive again” (ἀνέζησεν) in Paul through the commandments, Paul “died” (ἐγὼ δὲ ἀπέθανον: and I died). Therefore, Paul states that his identity prior to baptism was that of being a dead man. Only unfettered desire raged within. This means that any sense of autonomy was in fact an illusion. Paul was a slave to the desires of his

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<sup>158</sup> This wording is chosen to show a point of convergence between Paul’s teaching and Erikson’s description of the issues of Stage II in his theory. Stage II (autonomy vs. shame and doubt) includes the ritualization of law and order. The will, desiring autonomy. Rebels. Yet, it appears that this unfettered autonomy is no autonomy at all, because the child rebels reflexively.

<sup>159</sup> Rom. 7:6. In this verse Paul describes the unregenerate as being “held fast” (κατειχόμεθα) under Torah. After baptism, the Christian, set free from Torah, is paradoxically still “in slavery,” in the newness of the Spirit. While this might seem counterintuitive, it maintains the thought that the master, who now is the one who is also the loving Savior, still determines the identity of the slave. The identity of the baptized is given by and in Christ.

<sup>160</sup> Rom. 7:7. This is Paul, describing his own experience prior to baptism. “In 7:7 Paul reveals how the Law’s commandments led the “I” to identify and acknowledge his own impulse toward evil.” Middendorf, *Romans 1–8*, 533. “Anyone who denies to Paul the *ego* in Romans 7 has to bear the burden of proof for this claim.” Theissen, *Psychological Aspects*, 201.

flesh.

The Adam-Christ dyad from Romans 5 is not absent in Romans 6–8. Although it was not the Mosaic Torah that Adam violated in the garden, it was, nonetheless, “the commandment” which was used to awaken desire within him. When faced with the question of trusting or mistrusting the word of God, the temptation’s force included the physical (good for food), the aesthetic or emotional (delight to the eyes), and the psychological (desirable to make one wise). The word, desirable (τῆρη) is translated with *ὠραῖον* in the Septuagint, and not by *ἐπιθυμέω*.<sup>161</sup> Nevertheless, the words have similar meanings. The desire for wisdom which had been forbidden awaken, or perhaps better said, was formed by the command.<sup>162</sup> Paul interprets his experience in terms of the story of Adam’s fall into sin.<sup>163</sup> The commandment came, desire raged, and Paul, just like Adam, died just as God had promised. Thus, autonomous desire leads to death, which is the ultimate source of shame, because it strips away all pretensions. In the end, death is the greatest existential question. “The question is whether life can be affirmed despite death, or whether death erodes all meaning.”<sup>164</sup> Torah was intended for life; instead, it, because of sin, brings death, which was the threat assigned to the tree in the midst of the garden.

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<sup>161</sup> *ὠραῖος* appears only in Matt. 23:27, where it has the connotation of being attractive. Yet even in this reference, “desirable” could be a translation. That it is the woman and not that man to which Gen. 3:6 refers is irrelevant to the present discussion. “Eve coveted God’s divinity in Genesis and so was led into unbelief.” John T. Pless, *Praying Luther’s Small Catechism* (St. Louis: Concordia, 2016), 31. The autonomous desire for that which is not given as gift leads to mistrust in the giver. Thus, the “law and order” aspect of Torah excites the autonomous will to disobedience. Yet this ultimately leads to shame, when the thing desired fails to live up to its promise. The tree of the knowledge of good and of evil, in contrast to the tree of life, became the tree of death.

<sup>162</sup> How evil desire and mistrust can be created in one who is righteous is a mystery not to be explored in this dissertation. However, the close connection between mistrust of God’s commands and devil desire is unmistakable in the biblical narrative of Genesis 3 and in Romans 7.

<sup>163</sup> “Paul interprets the conflict with the law with the aid of two traditions: first, according to the model of the story of the Fall; second, by adducing a widespread ancient opinion. Theissen, *Psychological Aspects*, 202. Theissen quotes extensively from ancient nonbiblical sources to show the universality of the knowledge that human beings are excited to lawlessness by the demands of law.

<sup>164</sup> Michael Oppenheim, *Jewish Philosophy and Psychoanalysis: Narrating the Interhuman* (New York: Rowman & Littlefield, 2006), 69.

Yet, Torah is a “Spirit-filled, holy entity that God intended for life”<sup>165</sup> (Rom. 7:14). The problem lies not with Torah but with fallen humanity. Paul writes, “But I—I am fleshly, having been sold under sin” (Rom. 7:14b). Middendorf notes that this is the language of the “slave market”<sup>166</sup> Significantly, Paul now shifts to the present tense. “I am fleshly” (σάρκινός εἰμι).<sup>167</sup> The challenge in these verses is to discern what Paul means by the pronoun “I.” It is Paul, but in what way is the “I” Paul? Is it a legitimate move to understand the “I” as if one were discussing two subjects, as has been hypothesized above?

Paul is not accusing indwelling sin for his actions so as to relieve himself of responsibility. Rather, he is describing as best he can the struggle within the baptized to actualize the new identity and the strong force of indwelling sin which hinders at every turn. Paul, however, takes the reality of the new man just as seriously as he does the power of sin. So he presents this drama to his hearers of a man who has within him, as it were, two strong opponents. On the one hand there is the new man. On the other hand, there is indwelling sin. And in the middle, tattered and torn, is Paul the Christian, actualizing his new identity against a mighty foe. He will call himself the “I” that delights in the Torah. He will call himself the “I” which finds itself doing what it does not want to do. But he will not call himself “sin.” Nevertheless, in contrast to Torah, which is spiritual, Paul states that he is fleshly. By this he does not simply mean that he lives a bodily

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<sup>165</sup> Middendorf, *Romans 1–8*, 559.

<sup>166</sup> Middendorf, *Romans 1–8*, 559.

<sup>167</sup> “The first person singular is again used, but now for the first time in this chapter with a present tense. The only natural way to understand this ἐγὼ . . . εἰμι is surely the way indicated by Calvin’s comment on the following verse: ‘Paul . . . is depicting in his own person the character and extent of the weakness of believers.’ The faithful often refuse this natural interpretation on the ground that it involves—so they argue—a gross belittling of the victory vouchsafed to the believer, and hanker after an interpretation which regards 7.14–25 and chapter 8 as describing two successive stages, before and after conversion.” Cranfield, *Romans*, 1:356. Douglas Moo is among those who think that Rom. 7:14–25 refers to the unregenerate. Moo acknowledges that Christian’s struggle with sin. “I only deny that this passage describes that struggle.” Moo, *Romans*, 449. To deny to the struggling Christian this description of Paul’s own struggle not only goes against the plain sense of the passage; it also removes the clearest description of the struggle of Christian identity that the baptized endure.

life. Rather, he is “sold under sin.” In some way, he is so under the lordship of sin that he cannot but sin.<sup>168</sup> It is not that Paul does not desire to actualize the new life in Christ. He does not think of a divided will or a discord in the soul. He has in mind the tension which exists, in the Christian life, between will and action, between intention and performance.”<sup>169</sup> Yet he describes it in such a way that three actors appear on the stage: “New I,” “indwelling sin,” and in tension in the middle, struggling, “Experiential I.” It might be helpful to think about it in this manner: “New I” is Paul as fully “new man.” This is the reality into which the baptized is placed. “Experiential I” is the way the baptized experiences the baptismal life as daily putting off the old man and putting on the new man, of killing the old Adam” so that the new man may daily arise.<sup>170</sup>

“New I” wills to do what pleases God, agrees with Torah that it is excellent (*καλός*), and delights in it. “New I” is the “inner man” (*τὸν ἔσω ἄνθρωπον*) of 7:22. Concerning this “inner man,” D. G. Stöckhardt comments:

Doch nach dem Zusammenhang, da hier dem inner Menschen Freude an Gottes Gesetz beigelegt wird und als Gegensatz das Fleisch, die Sünde gedacht ist erscheint an unserer Stelle der Begriff “ὁ ἔσω ἄνθρωπος” als identisch mit dem Begriff ὁ καινὸς ἄνθρωπος. In der Wiedergeburt wird ja vor Allem das Innere des Menschen, Herz, Verstand, Wille erneuert.<sup>171</sup>

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<sup>168</sup> Stacey, *Pauline View of Man*, 163.

<sup>169</sup> Nygren, *Romans*, 293.

<sup>170</sup> The question of the referent of the “I” in Romans 7, and whether one should distinguish between a “New I,” which does not commit sin, and an “Experiential I,” which succumbs to sin’s power even as it struggles against it, is significant for any dialogue with Freudian or Neo-Freudian theory, including Erikson. This section provides material for discussing the ego (*das Ich*), the id (*das Es*), and the superego (*das Über-Ich*) and their relation to an extrapolated Pauline psychology.

<sup>171</sup> D. G. Stöckhardt, *Commentar über den Brief Pauli an Die Römer* (St. Louis: Concordia, 1907), 342. “However, according to the context, since the inner man delights in the law of God, and sin is conceived as being opposed to the flesh, the term “ὁ ἔσω ἄνθρωπος” appears in our place as identical to the term ὁ καινὸς ἄνθρωπος. In the rebirth the interior of man—heart, intellect, will—is renewed.”

Thus the two are to be equated, and in the terms used here, should be considered as the “New I,” the reality that is Paul, baptized into Christ, and, by extension, all Christians.

“Indwelling sin” (ἡ οἰκοῦσα . . . ἁμαρτία; 7:17) is that under which Paul, in 7:14, is sold as a slave. It is the “not indwelling any good thing” (οὐκ οἰκεῖ ἐν . . . ἀγαθόν) that dwells within Paul, that is in his “flesh” (ἐν τῇ σαρκί; 7:18). Nevertheless, Paul, as one of the baptized, who experiences this tension, does not desire to be under sin’s lordship. He calls the crises of his experience using terms of a battle. “I (“Experiential I”) delight in God’s Torah according to the inner man (“New I”), but I (“Experiential I”) see another Torah in my members waging war (ἀντιστρατευόμενον) with the Torah of my mind (“New I”) and taking me (“Experiential I”) captive in the Torah of sin, which is in my members” (Rom. 7:22–23). In Rom. 12:2, Paul will urge his hearers to be transformed by the renewal of the mind (ἀνακαινώσει τοῦ νοός). This would be in accord with the daily actualization of the new identity. The mind, in 12:2, is that of “Experiential I,” since it is in need of constant renewing. In Rom. 7:23, however, the mind (νοός) is more likely that mind of the “New I,” against which indwelling sin wages its war, since it is according to the inner man that Paul delights in God’s Torah.<sup>172</sup>

The terms “New I” and “Experiential I” are simply hypothetical constructs to describe the drama of the struggle against sin and for Christian identity which occurs within the mind and will of the baptized. There is only one “I” who is enduring this struggle.<sup>173</sup> However, from the level of

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<sup>172</sup> The meaning of the Torah of God is straight forward. But what is meant by “another Torah,” a “Torah of sin”? Middendorf describes the double effect of the Torah on the Christian. It is, according to Middendorf, the same Torah. The “inner man” (“New I”) delights in it and finds it pleasing. However, “indwelling sin” acts toward it just as unregenerate man does. It rebels. It disobeys, commits sins, and incurs shame and guilt. See Middendorf, *Romans 1–8*, 567–71.

<sup>173</sup> Middendorf, *Romans 1–8*, 567. Middendorf appears unwilling to say what Paul says about himself, that he actually does the evil he does not will to do. Certainly, there is only one man Paul, but Paul’s psychology—if one can call it that—is richer than Middendorf appears willing to describe. He is willing, however, on page 581, to refer to the “distracted I.” So the same reality is described using slightly different terminology.

experience, there is the deep desire to please God, which is born from the reality of the “new man” (ὁ καινὸς ἄνθρωπος), the inner man (ὁ ἔσω ἄνθρωπος), and yet Paul still finds himself unwillingly committing sins. Paul will not identify himself with indwelling sin; nevertheless, he will say that he (Paul, in some sense being “I”) does not do the good thing he wills to do, but rather does the evil he does not desire to be doing. Paul’s true, foundational identity is not to be found in either indwelling sin nor in the struggling “Experiential I.” Rather, Paul’s identity is in the “new man” (ὁ καινὸς ἄνθρωπος), the inner man (ὁ ἔσω ἄνθρωπος), who has been united with the death, burial, and resurrection of Christ, so that he might now walk in newness of life, as Paul describes in Romans 6.

Still, Paul will not ignore the actual struggle to make this reality his own in practice. He is in a war that is a great interior struggle, *eine große innere Anfechtung*, which he describes as being between his mind and his flesh (his members). The severity of this struggle causes him to refer to his condition as pure misery. He is a distressed person, ever in the cycle of contrition, repentance, faith, and further struggle. Therefore, he cries out: “I, a distressed man (Γαλαίπυρος ἐγὼ ἄνθρωπος)! Who will rescue (ῥύσεται) me from out of (ἐκ) this body of death (τοῦ σώματος τοῦ θανάτου τούτου)?” The struggling “I” (the “Experiential I”) desires to actualize the reality which is the “New I.” Therefore, the baptized does not desire to remain either under sin’s lordship or perpetually in this struggle. Always, while in this body, infected with indwelling sin, the baptized craves the inner reality to become a fully realized actuality. Therefore, the baptized always looks to the Redeemer for rescue. Thus Paul’s answer to the question of “Who?” “Thank be to God—through Jesus Christ our Lord (7:25). That this struggle will go on until the body of death is buried in the grave, or Christ returns, is acknowledged by the final words of this chapter.

Until that day, the “I” lives on both sides of the struggle. The “I” that is Paul the new man

serves God’s Torah with, or in, his mind, even though sin causes his “flesh” to cave in to the temptation of its evil impulses. Paul is not, however, giving an excuse for bad behavior. The baptized person himself served God’s Torah in his mind (αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ: I myself serve in my mind God’s Torah). The addition of the word “myself” (αὐτός) points to Paul’s sense of identity.<sup>174</sup> Yes, frustratingly, Paul finds himself doing what he does not desire to do, but he will not claim that “person” as the real Paul. Paul has died to sin and has been raised to newness of life. In this baptismal reality, Paul finds who he really is. This “New I” causes the “Experiential I” to desire rescue from this struggle, and so to cry out to his Lord Jesus Christ.<sup>175</sup> And because “Experiential I” finds its identity in being the “New I” in Christ, even when caught unwillingly sinning, it knows that it will not be under the sentence of condemnation spoken in the first three chapters of Romans. The true identity of the Christian is the “inner man,” free from the domination of sin and from the condemnation of Torah.<sup>176</sup> This is the Christian, declared to be righteous in Christ, and thereby made righteous *coram deo*.

### Romans 8 and the Struggle for Identity

“There is, therefore, now no condemnation to those who are in Christ Jesus (ἐν Χριστῷ Ἰησοῦ), for the Torah of the Spirit of Life in Christ Jesus has set you free from the Torah of sin

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<sup>174</sup> Philip Esler, pursuing his topic of the social identities in Romans, concludes that Paul states that he delights in Torah in his mind in order to draw the Judean-leaning Roman Christians into the new, higher-level identity as brothers of their non-Judean (gentile) Christians. “He does this above all by creating an ‘I’ voice that exemplifies Israel in its experience of the law and that incorporates himself and his fellow Judeans.” Esler, *Conflict and Identity*, 242. This does not, however, exclude understanding a Christian “I,” as stated above.

<sup>175</sup> “The general result of the foregoing is that in the phase of struggle which terminates at verse 25, the inner self of the regenerate serves with the νοῦς the law of God, but with his σὰρξ is in the service of the law of sin. This, however, shows the intrinsic holiness of the Law (ver. 12), ver. 25.” Liddon, *Romans*, 126.

<sup>176</sup> “Therefore, the true identity of the Christian, the ‘inner person’ (7:22) as seen by faith, together with that which determines his will and governs his mind, is free from the domination of sin. Baptized believers have been set free from slavery to sin (6:17, 18, 20, 22), and Paul assures them that the outcome of the Christian life is eternal life (6:22). As a result, their existence is no longer *determined by the flesh* (6:19; 7:5), and just as death no longer exercises lordship over Christ (6:9), so it is for all in Christ.” Middendorf, *Romans 1–8*, 590.

and of death” (Rom. 8:1–2). Paul’s continued use of the phrase ἐν Χριστῷ Ἰησοῦ supports the view that he is continuing to discuss the Christian life in baptismal terms. By bringing the Spirit into the discussion, Paul is reaching back to Rom. 7:6, where it is written: “But now, we have been set free from the Torah, by dying to that by which we were held fast, so that we might be slaves in the newness of the Spirit and not the oldness of the letter.” In both instances, Paul describes the newness and the freedom of the baptized. The paradox, of course, is that slavery to God in the Spirit (in Christ), is true freedom. He continues to describe the inability of keeping Torah to bring about victory over sin and life. Therefore, only because Christ came in the “likeness of sinful flesh and for sin” (8:3) is “the righteous requirement of Torah (τὸ δικαίωμα τοῦ νόμου) fulfilled (πληρωθῆ) in us (8:4). This is not an expected ending to the sentence. However, Paul does not say that the “righteous requirement” is fulfilled by us. He says it is fulfilled in us (ἐν ἡμῖν), who walk according to the Spirit (τοῖς . . . περιπατοῦσιν . . . κατὰ πνεῦμα). It, therefore, must be determined what Paul means by “walking according to the Spirit.”

Paul has previously used the metaphor of walking in Rom. 6:4, stating that the baptized Christian has been united with the death of Christ so that, just as Christ has been raised anew, so the Christian might walk in newness of life.<sup>177</sup> Therefore, the life lived according to the Spirit is intimately connected to the death and resurrection of Christ. Still, Paul does not appear here merely to imply some kind of imputed, fictitious fulfilling of Torah. Otherwise, his statement would rightly be met with derision by his detractors. It is the Torah of the Spirit of Life, which is in Christ Jesus, which sets the baptized free and causes this Torah to be fulfilled. By immediately

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<sup>177</sup> In the opening of this letter, Paul has already linked the resurrection of Christ to the work of the Spirit. The gospel is “concerning God’s Son (περὶ τοῦ υἱοῦ αὐτοῦ) who was came out from the seed of David (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ) according to the flesh (κατὰ σάρκα), who was declared the Son of God in power (τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει) according to the Spirit of holiness (κατὰ πνεῦμα ἁγιωσύνης) by the resurrection from the dead (ἐξ ἀναστάσεως νεκρῶν; Rom. 1:3–4).

pointing his hearers to the work of Christ, and by stating that the Torah of the Spirit of Life in in Christ, Paul emphasizes, as he has throughout this letter, that the righteous are righteous by faith and that they are to live by faith. This faith, which results in the identity of being righteous and a saint (Rom. 1:7) calls the baptized to “walk the walk of the Spirit and not that of the flesh.”<sup>178</sup>

After discussing the vast difference and fate of those who walk according to the flesh and those who walk according to the Spirit (8:5–8), he definitively states that his hearers are not among those who “are in the flesh” (ἐν σαρκὶ ὄντες).<sup>179</sup> Paul then links the indwelling of the Spirit to the death of the body. “The body is dead through sin but the Spirit is life because of righteousness” (8:10). Here he clearly links the Spirit and the status of being righteous together. He then ties this to the resurrection of Christ: “And if the Spirit of the one who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also raise your mortal body through the indwelling Spirit in you” (8:11). This links back to Rom. 6:5, where Paul writes of the further resurrection of the body in terms of baptism’s effect. Paul views the totality of human existence in light of the killing and resurrecting power of baptism. Furthermore, he intimately connects the work of the Spirit with baptism as well. Next, having established this link, he moves to the practical application of baptism, and the Spirit’s work in baptism, as he exhorts his hearers to live it out in the daily crises of faith they endure.

Paul describes the struggle of the flesh against the Spirit as a matter of life and death. He tells his hearers that Christians are debtors (ὀφειλέται), but not to the flesh. However, no sooner has he called them “debtors” than he changes his semantic domain to that of family. Christians

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<sup>178</sup> Middendorf, *Romans 1–8*, 615.

<sup>179</sup> ἀρέσαι is the aorist active infinitive of the verb ἀρέσκω, strive to please, accommodate. According to BAGD, it can also have the meaning of “having pleasure in” something. Paul uses the dative case, θεῷ, in the phrase θεῷ ἀρέσαι οὐ δύνανται. If the phrase is translated as “is not able to be pleasing to God,” it could imply the state of not being pleasing God, because being pleasing to God comes by faith and results in rectification (justification).

are “sons of God” (υἱοὶ θεοῦ; 8:14) and “children of God” (τέκνα θεοῦ; 8:16). Having received the Spirit of adoption (πνεῦμα υἰοθεσίας; 8:15), the baptized now, by the Spirit, called God “Abba, Father” (αββα ὁ πατήρ; 8:15).<sup>180</sup> These words are of the utmost importance for Christian identity. Rather than staying with the theme of slavery and of obligation, Paul shifts the grounds of Christian identity to that of membership in God’s family. He has laid the groundwork for this much earlier, in Rom. 1:13, by calling his hearers “my brothers,” and in Rom. 4:1, with Israel’s forefather Abraham as the father of all those who believe (4:11), and all Christians as Abraham’s offspring (4:16), but now this is intensified. The baptized are God’s sons. They are God’s children. And because the baptized are God’s children, they are “coheirs with Christ” (8:17). Being a child of God is the Christian’s hidden, true identity. Middendorf writes: “Paul then makes an astounding statement about identity. As a result of the Spirit’s presence (8:9, 11) and direction (8:13), these people are actually ‘sons of God’ (8:14).”<sup>181</sup> And because each Christian is a member of God’s family, each are, with all others, brothers (and sisters) in Christ. This identity is the one identity that overcomes all lower-level, social identities.

Being heirs with Christ, however, does not mean life without struggle. Rather, the baptized are coheirs with Christ, “if indeed we suffer with him in order to be glorified with him” (8:17). Paul realistically knows that the baptized will suffer in this world. However, Paul lives with the teleology of the final resurrection of the body to glory. Those who suffer with Christ will be glorified with him. Therefore, he can say, “I count that the sufferings of the now-time are not equivalent to the glory which is about to be revealed in us (εἰς ἡμᾶς)” (8:18). Given the context,

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<sup>180</sup> “The relational significance of “Abba, Father!” (αββα ὁ πατήρ) is astounding.” Middendorf, *Romans 1–8*, 646.

<sup>181</sup> Middendorf, *Romans 1–8*, 639.

Paul intends his hearers to understand “εἰς ἡμᾶς” to mean “in our bodies.”<sup>182</sup> However, the present time (τοῦ νῦν καιροῦ: the now-time) will be a time of suffering. This suffering is “the dominant topic under discussion from here through 8:30.”<sup>183</sup> In Rom. 5:1–5, Paul extolled the benefits of sufferings for growth in character and hope. Here, the apostle links the suffering of the baptized with the sufferings of an anthropomorphized creation, and lists a number of kinds of suffering—tribulation, distress, persecution, hunger, nakedness, danger, death—which might raise the question as to the value of suffering or even the goodness of God.

It is to the hope of bodily resurrection that Paul points his hearers. “We ourselves groan within ourselves expectantly awaiting the redemption of our body; for in this hope we will be saved” (8:23). Therefore, Paul urges them to endure until hope is realized. The significance of hope cannot be overemphasized, nor can its linkage with trust versus mistrust. Intense suffering can lead the sufferer to doubt, to distrust the message of the gospel. Christ has been raised. The Christian has been united with the risen Christ. Nevertheless, the baptized Christian can suffer horribly. The promise of bodily deliverance is delayed. Not only must the Christian struggle against indwelling sin (Rom. 7:13–25), he must also endure external attacks, up to and including threat of death (8:18–25, 35–36). Hope is the virtue that sustains the believer until the promised reality is revealed, just as it sustained Abraham (Rom. 4:16–22). The faith that justifies, produced hope in the one who endures. In Rom. 4:22, Paul states that enduring in hope is why Abraham’s faith was accounted to him as righteousness. But how is this hope sustained?

Paul points his hearers to the gift of the Holy Spirit, whom they have received in baptism.

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<sup>182</sup> “Here the point at issue is what will happen to our human bodies. Paul has in mind the future resurrection, at which point believers will be well and truly conformed to Christ’s image, and then truly be revealed as sons of God, like the Son of God.” Witherington, *Romans*, 222. What Witherington fails to say is that the baptized are truly conformed to Christ’s image in the world, even now. Christians suffer now specifically because, as sons of God, their lives are patterned after the Son of God.

<sup>183</sup> Middendorf, *Romans 1–8*, 667.

Even when the believer does not know what to say, the Spirit helps in the Christian's weakness (8:26) by interceding on his behalf. Paul then moves quickly to Christ. The baptized are being shaped toward a predetermined future.

Now we know that to those who love God, all things work together into good, to those called (κλητοῖς) according to his purpose (πρόθεσιν); because those whom he foreknew (προέγνω) he also predestined (προώρισεν) to be conformed (συμμόρφους) to the image of his Son, that he might be the firstborn among many brothers. And those whom he predestined he also called (ἐκάλεσεν). And those he called, these he also rectified (ἐδικαίωσεν; justified; pronounced righteous), and those whom he rectified, these he also glorified (ἐδόξασεν).<sup>184</sup>

All of the verbs indicated above in the Greek are past tense, even though, temporally, not all have come to completion. It appears that Paul intends the *Aktionsart* of the aorist tense, as herein used, to be taken in a punctiliar sense. The action is so certain that it can be spoken of as already completed. Paul is working from the perspective of the certainty of the eschatological reality of the *telos* of the baptized. As it is actualized, however, the foreknowing and predestining action is before time. The calling and rectifying (justifying; declaring righteous) is in time. The glorifying is in the future, as he has already stated.

Conformation to the image of God's Son, while a before-time action of God, is conformation to the suffering and crucified Jesus in time. Concurrent with being called and rectified, the baptized will suffer. Yet, because it is all according to a predetermined plot, the believer can live in hope of future glory. The implications of this for Christian identity is that the Christian's identity is determined by God. It is something given. The identity of each Christian is found in conformation to Jesus, the first-born brother. Paul will later, in Rom. 12:3–8 and he does in 1 Corinthians 12, describe how this conformation is worked out differently in each

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<sup>184</sup> Rom. 8:28–30. These sentences can be read, in accordance with Kevin Vanhoozer's concept of theo-drama and Catherine Bell's perspectives on ritual, as a plot, or story line, beginning in eternity, entering into time, and extending out into eternity. See Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Approach to Christian Theology* (Louisville: Westminster John Knox, 2005) and Bell, *Ritual*.

Christian. However, there is a sense in which autonomy is removed. The Christian is not the creator of his or her own identity. That identity is given as a gift.

Paul assures his hearers that, despite the suffering they will endure, God loved them. God is the only one able to bring a charge against his people. Yet God is the justifier! Christ is the one who can condemn. Yet it is Christ who died and was raised. Therefore, no one and nothing can separate the baptized Christian from the love of God which is in Christ Jesus. Therefore, knowing this great love, the Christian's trust in God can endure in hope, despite the temptation to mistrust the promise of future redemption and deliverance.

The struggle for identity continues through the Christian's experiential life, even though it is a thing given by the Lord in baptism. At the same time, the baptismal life is the means by which this identity is bestowed and the means by which, though struggle, it is obtained in one's experience. Throughout Romans 6–8. Paul has indicated that Christians have the source of their identity in Christ, into whose death and resurrection they have been baptized. The identity as one righteous in Christ is a reality which is, through suffering and the cross, actualized throughout life by contrition, repentance, and relying of the work of the Holy Spirit who has been given.

#### Romans 9–11 and Christian Identity

Romans 9–11, is often read as a polemic aimed at defending God's faithfulness in respect to his promises to Israel. Moo suggests that Paul is wrestling with the implications of the gospel for Israel.<sup>185</sup> Witherington describes how Paul refutes the charge that God has not kept his word to Israel.<sup>186</sup> Nocolet-Anderson detects the "problem of the particular," especially in the

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<sup>185</sup> Moo, *Romans*, 548.

<sup>186</sup> Witherington, *Romans*, 238.

widespread rejection of the gospel by Israel.<sup>187</sup> Franzmann, however, understands Paul's intent from a slightly different perspective. The gospel "creates a new Israel out of Jew and Gentile."<sup>188</sup>

By bringing these divergent views together, these chapters can also be read with an eye toward the national identity of Israel and the need for the church in Rome to overcome the ethnic and national boundaries that divide Christians from one another. The Judeans in Rome, upon hearing that the non-Judeans are their equals, would want to know about God's promises and how they hold up under Paul's gospel. The non-Judeans, on the other hand, would need to have any proclivity to put down unbelieving Judeans negated by being reminded that God would pluck them off the olive tree if they moved from the ground of faith (Rom. 11:11–24).

Middendorf detects three foci in these chapters: God; God's word; God's people.<sup>189</sup> It is to this third focus that this study will attend.

Paul has been calling all the Christians in Rome his brothers. Now, however, he particularizes his relationship with his fellow Judeans. His grief is great concerning his brothers (ἀδελφῶν), his relatives (συγγενῶν) according to the flesh (κατὰ σάρκα) who are Israelites (Ἰσραηλῖται; Rom. 9:3). Even though they do not share his faith in Jesus as the Messiah, he claims them as his kinsman.<sup>190</sup> He then lists all the benefits and promises given to the people of this national group (9:4–5), thereby demonstrating that becoming righteous is not a matter of human knowledge or powers.<sup>191</sup> Thus Paul, while earlier extolling the higher-level identity that

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<sup>187</sup> Nocolet-Anderson, *Constructing the Self*, 92.

<sup>188</sup> Franzmann, *Romans*, 162.

<sup>189</sup> Middendorf, *Romans 9–16*, 817–26.

<sup>190</sup> "How paradoxical it is that Paul quite honestly, without condescension and without any esoteric reservation, calls the Pharisees his brethren! Quite seriously he treats them as his *kinsmen according to the flesh*. Fully aware of their lack of knowledge, and because he too shares the same deprivation, he bows himself under the pressure of the divine incognito, which is the characteristic mark of the Church." Karl Barth, *The Epistle to the Romans*, 6th ed. trans. Edwyn C. Hoskyns (London: Oxford University Press, 1933), 335.

<sup>191</sup> "Why does Paul set forth all these advantages of Israel? To make the mystery of the rejection of Israel

all Christians share because of their baptism into Christ, does not thereby denigrate other levels of identity. Nevertheless, he wants his hearers to understand that the higher-level identity, which binds Christians together and that ultimately matters before God, is grounded in God's promise to Abraham and is actualized in the hearer's lives by faith, just as it was for Abraham (9:7–9). Paul appears to be challenging the identity foreclosure of the Judean Christians in Rome who thought that their national or ethnic identity resulted in a higher status within the church. Paul uses Abraham once again, but this time to differentiate between the two sons of Abraham. Isaac was the child whose birth was based on promise and not on the flesh. Similarly, Isaac's children did not both inherit. It was through Jacob, and not by Esau, that God's promise to Abraham was made good. Paul's argument serves to reduce the importance of ethnic lineage to its proper level. "It is not the case that all of the offspring of Abraham are Abraham's children" (9:7), but only those who trust as did Abraham.

The illustration of God loving Jacob and hating Esau has been used for extreme arguments about predestination and election. That is not a topic for this study. Nevertheless, that God's choice of Jacob shows the freedom of God to choose whom God wills to choose is used by Paul to argue that God has every right to choose non-Judeans (gentiles) and to make them into vessels of mercy (*σκεύη ἐλέους*; 9:23). Paul's argument, regardless of any discussion concerning eternal election, is aimed at clinching his argument that "the righteous shall live by faith." Israel—that vast number of Paul's countrymen—did not pursue righteousness by faith, by trust in the promises made to Israel (9:31–32). The non-Judeans (gentiles) who did trust in Christ Jesus attained (*κατέλαβεν*: acquired) righteousness only because they did trust the gospel (9:30).<sup>192</sup>

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truly great and inconceivable." Nygren, *Romans*, 356.

<sup>192</sup> "What the Gentiles 'got' is 'righteousness, that is the righteousness which is from faith [*ἐκ πίστεως*]." Middendorf, *Romans 9–16*, 946.

Ultimately, Christian identity, which is found in being declared righteous in Christ, is determined by faith (trust) in Christ, and not stumbling over him as a rock of offense.<sup>193</sup> Paul continues this argument about the righteousness of faith throughout chapter ten.

In Romans 11, Paul makes a slight shift which is significant for this study of identity. He asks whether God has shoved away (*ἀπώσατο*) his ancient people (Rom. 11:1). Paul then self-identifies as an Israelite, a descendent of Abraham, and a Benjaminite (11:1). These are ethnocentric terms, pinpointing Paul's pedigree. Paul appeals to the Hebrew Bible's teaching of a faithful remnant (*λείμμα*; 11:5) in order to argue that God always reserves a small number of faithful for himself. "I have reserved for myself 700 men who have not bent the knee to Baal" (11:4; 1 Kings 19:18). Yet even this remnant is by an election of grace (*ἐκλογὴν χάριτος*; 11:5). As far as identity is concerned, this unites believing Judeans with the faithful remnant that has existed throughout Israel's history. It was never the many; it was always the few. But because it is "by grace," there is no ground for prideful boasting. This trust (faith) is no human achievement. It is God's gift, God's work.<sup>194</sup>

On the other hand, if the number of non-Judean Christians in Rome substantially outnumbered the believing Judeans, Paul then would need to make sure that the non-Judeans do not develop a sense of being better than the Judeans. To drive this home, Paul makes use of the metaphor of the olive tree and the practice of grafting. Although grafting wild branches into cultivated trees might sound counterintuitive, Esler states:

By far the most plausible view is that Paul and his Greek-speaking audience were well aware of the widespread practice in the eastern Mediterranean of grafting wild

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<sup>193</sup> Paul's point is not that Israel held on to Torah, but rather that "after the coming of Christ, they persisted with the law route rather than moving to the faith route." Esler, *Conflict and Identity*, 283.

<sup>194</sup> Eph. 2:8–9. See also: AC 5: The Holy Spirit "effects faith where and when it pleases God in those who hear the gospel."

olive branches into cultivated olive trees and of the reason for the practice—to produce more fruit.<sup>195</sup>

Ethnic Israel are the “natural branches” of tree. Because of unbelief (mistrust) they have been cut off. Non-Judeans are “wild olive shoots” who, solely by faith (trust) have been grafted into the tree. Paul warns the non-Judean believers not to become conceited. If they fall from faith, then they will also be cut off. Furthermore, even those cut off now can be grafted back in if and when they trust the gospel. Such an action would be an act of resurrection from the dead. The point to which Paul is driving the entire argument is centered in Rom. 11:18. It is the root that supports the branches. Being connected to the root unites all the branches, both natural and wild, in one olive tree. Since all were once dead in sin, all, by means of God’s action in baptism, are raised to life, being grafted into the root, Jesus Christ, whom God raised from the dead.<sup>196</sup>

Paul’s final identity-related teaching in Romans 11 is found in verses 28–32. Unbelieving Judeans are “enemies” (ἐχθροὶ δι’ ὑμᾶς) of the Christians “as to the gospel” (κατὰ . . . τὸ εὐαγγέλιον), but “as to election” (κατὰ . . . τὴν ἐκλογήν) they are “beloved” (ἀγαπητοὶ) for the sake of the fathers. It follows that if the descendants of Jacob are beloved because of God’s promise to the fathers, their status as enemies is mitigated for the church. It is not that the church is to look at them as enemies to be hated. Rather, it is their refusal to believe the gospel that makes them enemies of the church. Paul is not advocating a *quid pro quo* response to them. Therefore, even the identity of Israel is to be found in the gospel promises made to Abraham.

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<sup>195</sup> Esler, *Conflict and Identity*, 304. Esler continues, describing that the in-grafted wild branch did not bear the fruit. Rather, it stimulated the natural branches to produce more. If this is so, Paul’s metaphor is actually not flattering to the Non-Judeans. Paul may be reminding them of the unfruitfulness of their lives in order to combat any tendency on their part to boast over the Judeans, whether believing or unbelieving.

<sup>196</sup> Life from death “depicts the spiritual life granted already now to those who believe in Christ.” Middendorf, *Romans 9–16*, 1115–16.

## Romans 12–16 and Some Trajectories of Christian Identity

Paul has woven some ethical implications of being righteous by faith into previous sections of his letter. Beginning in Romans 12, this become the major feature.<sup>197</sup> A brief overview of ways in which a Christian’s baptismal identity is expressed is first presented. The overarching concept Paul draws upon reaches back to the ritual sacrificial language he used in Rom. 6:19–23. He will again draw on this language in Rom. 15:16, as he describes himself as a cultic minister (λειτουργόν) and his ministry as “priestly service” (ἱεουργοῦντα) to the gospel, offering the non-Judeans (gentiles) as an offering (ἡ προσφορά), sanctified (ἡγιασμένη) by the Holy Spirit.” In Rom. 12:1–2, Paul urges his hearers to present (παραστήσαι) their bodies (τα σώμα) as a living sacrifice (θυσίαν ζῶσαν), holy (ἁγίου), acceptable (εὐάρεστον) to God, which is their reasonable (λογικὴν) divine service (λατρείαν). These words echo his call, in Rom. 6:12–14, to present their members as instruments of righteousness to God. Furthermore, the call to offer one’s body as a living sacrifice hearkens back to his exhortation, in Rom. 6:11, from them to consider themselves dead to sin and alive to God. Now Paul pushes forward, speaking of the transformation made possible and effective in baptism. Rather than conformation to the world, the baptized are to be transformed by the renewing of the mind. A new way of thinking, generated by the implications and effects of the gospel in the baptized, will lead them to put off the old identity, with its practices, and to put on the new identity, which will lead to God-pleasing actions. These actions are outlined in the closing chapters of Romans.

Before exploring these trajectories, a look back at the way in which Paul has already

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<sup>197</sup> It might be asked what ethics has to do with identity. Is what one does tied to what one is? The answer to this is resoundingly affirmative. “A Christian’s actions and habits have an impact on that individual’s identity and character—character being . . . quite simply the manifestation of the person’s identity.” Joel D. Biermann, *A Case for Character: Towards a Lutheran Virtue Ethics* (Minneapolis: Fortress, 2014), 173. In short, a man is what a man does.

instructed his hearers in renewing their minds is in order. In Rom. 6:1–10, Paul answered the objection that being righteous by grace through faith, apart from works, would lead to a life of sin. Rather than turning to legalism, by invoking the commandments of Torah, Paul points them to the effects and implications of baptism. Christ has died and has been raised never to die again (6:9), “for in that he died to sin, he died once, but in that he lives, he lives to God” (6:10). This is the Christological center of Paul’s argument. Christians are those who have been united with Christ in his death to sin, so that they have died to sin in Christ. They also have been united with Christ’s resurrection to newness of life. This is the sacramental means by which they have experienced, in reality, a transformation to a new life. Paul then exhorts them: “In this way, you yourselves, account yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore, do not go on letting sin reign in your body to obey its drives” (6:11–12). This is the Christopraxis element, which is grounded in the Christological center and made effective by the sacramental union with Christ in his death and resurrection. Thus, by keeping the focus of the mind on Christ, and his death and resurrection, and accounting his death and resurrection to be theirs, Christians actualize this new reality which decreases conformation to the world and increases transformation in holiness. The goal is transformation into a godly conformity to that which is good (ἀγαθόν), acceptable (εὐάρεστον), and complete (τέλειον). Yet, that this transformation of the mind is an ongoing process is described, not only by Paul’s struggle in Romans 7, but in the words “so that you may keep testing (εἰς τὸ δοκιμάζειν: or, keep on proofing) what is the will of God” (Rom. 12:2). Paul is calling them to a life of repentance and faith, as they continue the struggle to actualize the reality of their new identity in Christ. This repentance is a multifaceted turning from their old identity (and a turning from boasting in lesser ethnic identities) to a rich experience of the new identity in Christ, grounded ever on, and planted deeply in, the foundation

of trusting God in Christ. Paul calls this a “transformation,” or “metamorphosis.”<sup>198</sup>

The first instance of transformative thinking is in reference to self-aggrandizement. Paul tells them each to think with a right mind rather than thinking more highly of oneself than is right (12:3). That Paul uses the preposition γὰρ indicates that this exhortation flows from the previous words about mental transformation. The apparent divisions in the Roman church, especially between Judeans, who have Torah and the fathers, and non-Judeans, who have obeyed the gospel in greater numbers than unbelieving Israel, could create the situation of each group boasting over the other. The same could be true for the “cultured” Hellenists versus the “barbarians.” Paul urges them to think rightly, “as God has apportioned (ἐμέρισεν) to each a measure (μέτρον) of faith” (12:3). He then makes use of the metaphor of the body having multiple members. Each member has its unique task, and yet is one with the rest of the body. For the identity of each member and the social life of each Christian and well as of the *sanctorum communio* this has significant implications.

“The body has many members, yet all the members do not have the same task (πρᾶξις; 12:4). Πρᾶξις can be understood to mean a task, an activity, or a function.<sup>199</sup> As such, it implies an office, something given rather than self-generated or self-appointed. It is God who has assigned each member a function, or office, within the *sanctorum communio* for the good of the whole body. Paul’s emphasis here seems to be directed more to the concrete congregation than to the church catholic, and yet each congregation of saints is the church catholic in that place.<sup>200</sup>

This also speaks volumes to the concept of corporate identity. As individuals baptized and now

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<sup>198</sup> Although this moves beyond the writings of Paul, the term “metamorphosis” reminds one of the “transfiguration” of Jesus (Matt. 17:2). While the person of Jesus remained unchanged, the hidden reality became visible. By analogy, the Christian is called to actualize outwardly the hidden reality of his true identity (Col. 3:1–4).

<sup>199</sup> BAGD, 697–98. Middendorf, *Romans 9–16*, 1207.

<sup>200</sup> Middendorf, *Romans 9–16*, 1227.

found to be “in one body” (ἐν ἑνὶ σώματι) the church exists as a distinct corporate being, *eine Kollektivperson*, as Bonhoeffer attempts to describe. “Person wird nur im Eingebettetsein in der Sozialität, und mit dem Werden der Einzelperson wird zugleich die Kollektivperson.”<sup>201</sup> Thus the individual is not dissolved into the collective. Yet, at the same time, each person is a member of all the others and members also of something greater than the sum of the parts. That all Christians are members of one another recalls the intimacy that the baptized have with one another, and with the three Person of the Holy Trinity. That each member has a task or office in the body, recalls the generativity to which all are called by virtue of the gifts bestowed upon them. Paul’s constant refrain, “ἐν Χριστῷ,” situates his entire discussion in a baptismal framework. He then outlines several offices in the church and how they are to be utilized for the good of the body.

Much as he does in 1 Corinthians, having discussed gifts, Paul emphasizes the love the members are to demonstrate toward one another. This love is an active doing of what is best for the body. Middendorf translates the opening words of 12:9 as a heading: “Love [is] without hypocrisy.” The colon catches the abruptness of Paul’s statement: “The love—genuine:” (Ἡ ἀγάπη ἀωυπόκριτος). This love abhors evil and clings to what is good. In brotherly love it demonstrates brotherly affection. In honor, it strives to honor others first, before itself. The list of these virtues is quite long. To the central purpose of this study, this love rejoices in hope as it endured tribulation, being steadfast in prayer (12:12). This echoes Paul’s exhortation in Rom. 8:18–30, where Paul encourages his hearers to patiently endure suffering in hope, and to know

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<sup>201</sup> Bonhoeffer, *Sanctorum Communio* (2005), 49. “‘Person’ exists only imbedded in sociality, and the Collective Person with the becoming of the individual.” Bonhoeffer also asks what kind of body the “*Kollektivperson*” has. It is not merely a metaphorical body, or there could be no meaningful “person” in that body. The body, which is the church, is mystically one with the body of the crucified and risen Christ, into whose body all Christians are baptized.

that the Holy Spirit within them prays with and for them, even when they don't know what to pray. Second, he urges them to be busily engaged in meeting the needs of the saints, by pursuing<sup>202</sup> hospitality. The virtue of love and caring are to characterize the baptized, not only in their dealings with one another, but also with their relationships with their enemies.

In Rom. 13:8–14, Paul returns to the commandments of Torah. In the verse immediately preceding this he has written of the relationship the baptized are to have with civil authority. This section has little to say in specificity to the topic of identity, other than to indicate that civic obligations are not abrogated. The only obligation the baptized actually have is to love one another (13:8). This might appear to be an easy road, until Paul describes it as a willing keeping of Torah. It should be remembered that he has already said, in Rom. 7:22, that he delights in Torah in the inner man. Now he shows that love is the fulfillment of Torah. Paul weaves this now into the fabric of the baptismal life, by saying, “Let us take off from ourselves the works of darkness and let us clothe ourselves with the instruments of light” (13:12). The “Put off–Put on” terminology is used by Paul in his other letters in light of baptism. Furthermore, Paul has the resurrection of the body specifically in mind, for he writes, “It is the hour for you to be raised from sleep” (13:11). The teleology of the future resurrected body creates the pattern after which life ought to be lived now and here. “He who through faith is righteous is to live a life in keeping with the new aeon.”<sup>203</sup> Esler comments:

Paul's point in the passage is that the Roman Christ-followers should be as they will one day become. The imagery of future salvation serves to tell who they are or should

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<sup>202</sup> The word here is *διώκωτες*, which can also be translated “persecuting”! Paul may well be utilizing a play on word, as he uses this same root word in the next verse, where he tells them to bless those who persecute (*τοῖς διώκοντάς*) them.

<sup>203</sup> Nygren, *Romans*, 435.

be in the present, not to warn them that the future is near. Paul contrasts the day that is beckoning with the night that they are currently experiencing.<sup>204</sup>

Thus, the eschatological reality is their current reality, who they are now, and calls them to live consistently with that reality, to be as they should be, as they actualize it now and here. The ultimate goal is that of love. Christians, therefore, “live outside themselves in God, freed from having to find their own identity or achieve self-fulfillment. For this reason, they can afford to be servants not merely of all people but of all things, this caring for them ‘as if there were no God.’”<sup>205</sup> Having his identity secure in Christ, by means of baptism, the Christian can hazard truly loving and caring for others, without fear of losing himself or of being punished for failing to be perfect in this age as he attempts to show compassion to others and to work in his vocation for the sake of others.<sup>206</sup>

In Rom. 14:1–15:7, Paul exhorts his hearers to “welcome each other because of the identity God gave” them.<sup>207</sup> They are to welcome weaker brothers and to avoid quarreling over superficial issues which no longer divide. Paul is clearly showing his concern over the need for unity in the Roman church. On the other hand, as he instructs the Corinthian Christians (1 Corinthians 8–10), they also should be careful not to cause another to stumble by exercising the “rights” of Christian liberty to the detriment of the brothers. Once again, the prime expression of Christian identity in one’s relationship with others is the exercise of love. Causing another to stumble is to destroy the faith by which the brother lives. The righteous lives by faith. Therefore, since “whatever is not from out of faith is sin” (14:23), causing another to stumble attacks the very grounds of

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<sup>204</sup> Esler, *Conflict and Identity*, 337.

<sup>205</sup> Oswald Bayer, *Living by Faith: Justification and Sanctification*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 2003), 39. Bayer is quoting Luther in “*Von der Freiheit eines Christenmenschen*.”

<sup>206</sup> “Creation provides the rich setting within which human beings live out their lives according to God’s plan—a plan wired into the very structure and interrelationships of creation.” Biermann, *Case for Character*, 148.

<sup>207</sup> Nicolet-Anderson, *Constructing the Self*, 117.

salvation. It is destructive to the person one causes to stumble and destructive to the welfare of the *sanctorum communio*.

In Rom. 15:8–13, Paul returns to his need for support for his missionary work. It is this need that caused him to write the Roman Christians. He transitions to his request for help in his mission by appealing to Christ as the *διάκονον περιτομῆς* (bond-slave of the circumcised), on behalf of *ἀληθείας θεοῦ* (the truth of God), for the confirmation of the promises given to the patriarchs and that the *ἔθνη* (gentiles = non-Judeans) might glorify God for his mercy, just as it stands written” in the scripture passages Paul then quotes. Again, in terms of the purpose of this study, while Paul clearly desires a united church, a *sanctorum communio* exercising love toward one another and at peace with each other, he recognizes the social distinctions that exist in the world. These too are real. They have their proper place. They, however, are secondary to the unity all the baptized have in Christ Jesus the Lord. Ethnic and social identities as lower-level identities which must not be used to fracture the unity of the *sanctorum communio*, and so exclude or denigrate other Christians. All Christians share in this one common identity, that of being righteous (*ἀδελφοί*) by faith, and therefore, brothers and sisters in Christ, who share in one common baptism.

### **Summary of the Findings**

Paul’s theology of baptism and baptismal identity encompasses the somatic, the social, and the psychological dimensions of life. Additionally, his teaching about Christian identity leads to a diminishing, albeit not an erasure, of ethnic identity.

The physical significance and effect of baptism is not merely illustrative. Water is poured on the body, or in the case of Romans 6, likely the baptizand is immersed. However, the real effect of baptism is uniting the body of the Christian to the death and resurrection of Jesus Christ.

The resurrection of the body is the teleological element for the exhortation to live a life of holiness. The Christian is called to actualize in the now and here what will be clearly true in the reality of eternity. It is not that the reality is not also now true. In Col. 3:1–4, Paul states that Christians have been raised with Christ. This reality is now hidden from view, “hidden with Christ in God.” It is this hidden reality that energizes the struggle to actualize this reality in daily life, even if in great weakness. Furthermore, Paul calls his hearers to live lives of love toward one another, toward the stranger, and even toward their enemies. The only way this can be done in this world is in and through the body. Therefore, the life to which Christians are called does not relegate the body to a place of insignificance. It is in the body that the Christian experiences the urges to sin and the promptings of the Holy Spirit to love the neighbor and to this fulfill Torah’s intent.

The social dimensions of life are a large part of Paul’s teaching about baptism. There is one Lord, one faith, one baptism. This one baptism is the grounds of Christian unity. It also incorporates all Christians together into one family. God is the one Father. Christians are all sons of God, children of God. All Christians are “brothers,” joint heirs with Christ. Having once been “in Adam, a solidarity in sin which paradoxically divided people from each other in existential loneliness, the baptized are now “in Christ, becoming a *sanctorum communio*. The virtue which permeates this *sanctorum communio* is love, loving service to one another, including caring for the weak and being concerned for the faith of one another. This new identity as members of God’s family causes ethnic and societal identities to be reduced in importance. The identity which unites Christians with each other is being brothers (and sisters) of one another and saints in the eyes of God.

The overarching identity of the Christian is being righteous by faith. This is the Christian’s

given (imputed) identity. The mental life of the Christian, as Paul describes it, especially in Rom. 12:1–2, is to allow this imputed, real identity to become mentally internalized so that it begins to be actualized, transforming the mind to think anew, to think in accordance with reality. This is a constant struggle, as the “Experiential I” battles against “indwelling sin.” The transformative action of God in the believer is to conform the Christian into the reality of the “New I,” which is the new man, the inner man. This new man daily rises to life in the Christian as he contritely acknowledges his sin and trusts in the atoning work of Christ’s death, which alone is the ground of righteousness.

## CHAPTER FOUR

### A THEOLOGICAL EVALUATION OF ERIKSON'S THEORY OF IDENTITY DEVELOPMENT

The purpose of this chapter is to demonstrate the validity of the thesis that the utilization of Erikson's developmental theory for pastoral care, in terms of Christian identity, is theologically defensible within certain limits. It will be demonstrated that the theory can be used in pastoral care in two specific, and seemingly contradictory, areas when dealing with Christian identity. First, Erikson's theory, when viewed through the lens of Paul's theology of baptism in Romans, and especially in the preparatory work Paul does in Romans 1–5, can be used in pastoral care to describe and illustrate the effects or fruits of original sin, which have their source in mistrust (lack of trust or faith) in God. This mistrust leads to a false identity, built on the foundation of narcissistic, rebellious autonomy and the work of self-justification which often follows because of shame and guilt. Second, Erikson's theory can be utilized faithfully in assisting in the pastoral care work of identity actualization, if, and only if, the concept of identity construction or development is excluded from the foundation of Christian identity. That foundation is the conferred identity given in baptism, that is, being righteous (*δίκαιος*) in Christ. Finally, in order to establish this final caveat, while noting the apparent similarity between Paul and Erikson, that is, that trust (faith) is foundational to identity, it will be demonstrated that the foundation of Christian identity is conferred by God in baptism. The Christian's foundational identity is in the righteousness of faith given in the gospel. In order that these three points might flow in a more logical order, Erikson's theory will be evaluated first in terms of its relation to original sin, second in relation to conferred (imputed, alien) righteousness, and only then in relation to the

actualization of that identity in the Christian's life.

A revised correlational dialogue, controlled under the Lutheran Confessional approach, will be utilized.<sup>1</sup> For this dialogue to be legitimate, points of convergence between Erikson's theory of psychosocial identity development and Paul's theology of both conferred and actualized identity must be determined. To find these points of convergence, first and second cycle coding methods were used to draw correlations between the seemingly divergent writings of the Apostle Paul and Erik Erikson. First cycle coding included "In Vivo Coding," in order to highlight related phraseology, so as to determine whether the terms are used the same way by both authors. "In Vivo Coding" looks for common terms. It then assigns labels to sections of transcripts, which describe the subject being discussed. In doing so, attempts are made to remain as close as possible to the actual wording of the source material.<sup>2</sup> "Magnitude Codes" were assigned to the "In Vivo Codes" to determine the frequency of occurrence and the amplitude of the importance of the terms discovered in "In Vivo Coding." This process was found to be less helpful than other coding methods, as the volume of material from Erikson and Paul were unequal.<sup>3</sup> "Process Codes" were assigned in order to explore conceptual realities generated by the data. Process Coding involves turning previous coding, especially "In Vivo Codes," into gerunds, to highlight

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<sup>1</sup> The correlational approach is delineated in the writings of Paul Tillich. In *Systematic Theology*, (Chicago: University of Chicago Press, 1951), 1:12, 14, Tillich proposes two criteria for theology. The first criterion is that theology must deal with that which is of ultimate concern for humanity. The second criterion is that theology must be about those things which are a matter of our being or not-being, in the strictest existential sense of those words. Theology must set the agenda, because only theology has the "ultimate" as its object of study. In *Theology and Culture*, 49, 51, Tillich insists that the church must use the various cultural artifacts, in this case psychology, as subject matter for speaking to culture. "The Church has the function of answering the question implied in man's very existence, the question of the meaning of this existence." By listening to the culture, the church can thwart the "demonic distortions" in culture. This is part of the task. What Tillich implies, but never says, is that in listening to culture, and to aspects of culture such as psychology, culture also challenges systematic theology, and, therefore also, practical theology. When theology engages culture in a revised correlational dialogue, theology answers culture's questions and culture keeps theology from becoming a calcified history of theology. For this reason, the final section of this chapter will consist of questions and challenges from Eriksonian theory for theology to ponder and hopefully answer.

<sup>2</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 73.

<sup>3</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 86.

actions. This was especially helpful in exploring possible connections between Erikson's stages of ritualization and Paul's ritual language in Romans.<sup>4</sup>

Next, second cycle coding correlated codes from the first cycle into larger sets using "Pattern Coding,"<sup>5</sup> for meaningful correlative analysis. Pattern Coding investigates and seeks to identify emergent themes. As part of Pattern Coding, Axial Coding<sup>6</sup> reassembled the data into the categories of "Reality" and "Actuality." This allowed for the distinction between the three kinds of righteousness,<sup>7</sup> so that confusion between apparent righteousness, the alien righteousness<sup>8</sup> imputed to the Christian, and the Christian's proper righteousness<sup>9</sup> might be avoided. Erikson's model addresses neither of these latter two. Since he was a secular psychologist, Erikson's work is treated herein as a cultural artifact and any reference to righteousness in his work is understood

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<sup>4</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 78.

<sup>5</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 236–39.

<sup>6</sup> Saldaña, *Coding Manual for Qualitative Researchers*, 244–50. Axial Coding reassembles the data taken apart in first cycle coding. "The 'axis' of Axial Coding is a *category* (like the axis of a wooden wheel with extended spokes) discerned in first cycle coding." Analytical memos help bring the distinct pieces of data together and assist in reducing first cycle coding to a manageable level for meaningful analysis. The two axes became "Reality" and "Actuality." This allowed for correlation, and then revised correlation, between data from Erikson and data from Paul. Imputed identity, foreclosed identity, and alien righteousness were placed under "Reality." Actualized identity, other identity statuses, and active righteousness" were placed under the Axial Code, "Actuality."

<sup>7</sup> In 1518, Martin Luther delivered a sermon in which he delineated three kinds of sin and three kinds of righteousness. See: "Sermo de triplici iustitia," in *D. Martin Luthers Werke: Kritische Gesamtausgabe* (Weimar: Böhlau, 1883–1929), 2:41–47. Luther distinguished between criminal sin, original sin, and actual sin. The first sin is blatant sin, punishable by civic authority. The second kind of sin is the root sin, inherited from Adam. It is the source of the third kind of sin, namely, actual sin. While criminal sin is also actual sin, the third kind of sin is not necessarily outwardly obvious, not is it punished by civil government. The corresponding three kinds of righteousness are apparent righteousness, alien righteousness, and actual righteousness. Apparent righteousness includes the civically good works of unbelievers. Alien righteousness is the imputed righteousness which is by grace, through faith, in the merits of Christ. From this righteousness flows the works of actual righteousness. In this way, Luther's use of "actual" correlates to the use of that word in this dissertation. They are actual because they are actualized acts. The alien righteousness corresponds to the use of the words "real" and "reality." That which is real, that which is imputed and given, becomes the source for that which is actualized. For a discussion of Luther's three kinds of righteousness and its application to the development of Christian character, see Joel Biermann, *Case for Character*, 122–33.

<sup>8</sup> That is, righteousness *coram deo*.

<sup>9</sup> That is, righteousness *coram mundo* or *coram hominibus*.

in terms of civic, or apparent, righteousness.<sup>10</sup> The Christian, however, has an identity as one who is righteous *coram deo*, which is the conferred alien righteousness of faith. The Christian also, because of this conferral, seeks to actualize this identity *coram mundo* in ways consistent with his real, conferred identity. The challenge in this correlational study is to determine whether Erikson's theory of identity development can be meaningfully and appropriately utilized for pastoral care in terms of Christian identity.

The sections that follow demonstrate that it was determined that sufficient correlation exists between Erikson's model and Paul's teaching about the actualization of a Christian's identity to conduct a legitimate revised-correlational dialogue in order to demonstrate the validity of this dissertation's thesis. Furthermore, while the Eriksonian schema must not be applied to the conferred new identity, which is the Christian's new reality of being righteous in Christ, it has been determined that Erikson's model can be used to show the progression, or, if not the progression, then the result of mistrust of God, of his word, and of the gospel.

A major aspect of the actualization of identity for both Erikson and Paul is crisis or struggle. For Erikson, it is the struggle the ego (*das Ich*) undergoes between the forces of the inner drives, that is, the id (*das Es*), and the socio-historical expectations internalized as the superego (*das Über-Ich*). For Paul, on the other hand, it is the struggle between "Experiential I" and "indwelling sin" in the members, which seeks to thwart the desires of the "New I" (the inner man, the new man), who is prompted to good works by the indwelling Holy Spirit.<sup>11</sup>

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<sup>10</sup> Civic righteousness (*iustitiae civilis*) is also a *coram mundo* kind of righteousness, but, because it does not flow from faith, it is not of the same kind as is the Christian's proper righteousness, which flows from being righteous by faith. For a discussion of the Three Kinds of Righteousness, see Biermann, *Case for Character*, 122–25. For a discussion of righteousness under two kinds, see Kolb and Arand, *The Genius of Luther's Theology*, 25–31.

<sup>11</sup> An important caveat must be stated at this point. Erikson's theory is one of affective development over time, as one passes through various stages. The syntonic and dystonic elements of each stage must be brought to a kind of synthesis. For Paul, it is not a matter of stages; it is not a matter of synthesis. Rather, it is an ongoing struggle between two totalities – a struggle to the death of one or the other.

Erikson's theory is concerned with a person's achievement of an identity. However, without a guiding teleology, that identity is only constrained by the physical and sociohistorical factors which converge upon that person and his psychological makeup to form his sense of identity. For Erikson, a foreclosed identity is merely an identity imposed from without. It is an identity that has not been tested, tried, and personally accepted and modified.<sup>12</sup> For Paul, identity is a more complex issue. Every person comes into this world with the foreclosed identity as a sinner, is a slave to sin, and is unrighteous because of mistrust in God. By God's grace, through the atoning work of Christ, and by the calling of the Holy Spirit in the gospel and baptism, every Christian is given a new identity. This new conferred identity is that of being one who is righteous by faith. From this reality, of being righteous in Christ, flow elements of identity such as "son of God," "heir with Christ," "child of God," "saint," and "brother" (and sister) to all other Christians. However, the actualization of this identity involves lifelong struggle against indwelling sin (against the identity as sinner and slave to sin). Therefore, as will be discussed below, Paul speaks of the practical achievement, or as it is being worded herein, "actualization," of the identity as one who is righteous as a process which is actuated by the struggle against sin. This struggle causes the Christian to ever fall back on his conferred identity as the real foundation for his sense of identity.

This constant struggle can be correlated to the MAMA cycle,<sup>13</sup> discussed in detail on page

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<sup>12</sup> Erikson, *Childhood and Society*, 155–61. Erikson also refers to a foreclosed identity as a conferred identity. It is when the conferred identity goes unchallenged and unmodified that Erikson considers it to be unhealthy. The conferred baptismal identity as "righteous by faith," and therefore also as children of God and saints, is a conferred identity. As the attempt is made to integrate Erikson's theory into a Christian theory of identity development, a distinction between a conferred identity as "alien righteousness" and the actualization of that identity in the sociohistorical setting in which the Christian lives will need to be delineated.

<sup>13</sup> The MAMA cycle is a term used by Alan Waterman to indicate the lifelong process of moving toward identity achievement. A person achieves a sense of identity; however, as events in life challenge that identity, a person moves back into a moratorium as the new factors become integrated into a new sense of identity. This can be correlated to the Christian life as a life of continual repentance, as the old is "put off" and the new is "put on." Therefore, the Christian is always striving to become what he or she is already "in Christ." For a discussion of the

103 of this dissertation. The concept of the MAMA cycle provides an alternative way of describing the constant need the Christian has to move away from the sense of having achieved the goal<sup>14</sup> and to daily put off the false identity (especially of being righteous by means of one's good works or of being fundamentally a slave to sin) and put on the new, which never looks to self as the source of righteousness. One can only "put on the new" if there is a reality to put on each day. This is why the conferred identity is essential. It is the concept of an objective, outside-of-oneself identity, that is missing in Erikson. While Erikson does point to the historical and social matrix of a person's life as a major contributor to identity development, this is not the same as the solid foundation for identity found in God the Creator and Redeemer.

Paul's Letter to the Romans is an excellent source for investigating Christian baptismal identity. In very broad terms, the flow of Romans, after presenting the theme of the righteousness of faith (1:16–17), can be read, in terms of identity, according to the following broad outline: the identity of being unrighteous because of mistrust or unbelief (1:18–3:20), the reality of one's identity of being righteous by faith (3:21–6:10), and the actualizing of one's identity as righteous by faith (6:11–15:33).

### **Points of Convergence and Divergence in the Conversation between Paul's Baptismal Theology of Identity and Erikson's Theory of Identity Development**

"In Vivo Coding" revealed related terminology in the writings of Erikson and Paul. However, whether the terms used hold the same meaning for each author is doubtful. This is a constant issue when correlating theology and cultural artifacts. Therefore, while some convergence may appear to occur, a hermeneutic of suspicion must be maintained when reading the cultural text, which in this case is the work of Erikson. The Magnitude Coding, which

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MAMA cycle from an Eriksonian perspective, see Waterman, "Developmental Perspectives," 50.

<sup>14</sup> Phil. 3:7–16.

examined the frequency of the words and their intended significance, was admittedly quite subjective. The number of pages of Erikson's work far exceeds that of the apostle. However, the frequency of language in the semantic domain of faith and trust is significant in both authors. The concept of identity had to be distilled from Paul's writings, while it abounds in Erikson.<sup>15</sup> It was necessary to develop Process and Pattern Codes in order to correlate the two authors and their writings. From this work, it was possible to discern points of convergence, if not equivalence. Unsurprisingly, points of divergence were easier to uncover. The results of Axial Coding are discussed in the section below concerned specifically with the theological evaluation of Erikson's theory for use in practical theology. The two axes used in this study, as distilled from the data, are "reality" and "actuality."

### Points of Convergence

Identity development is the major emphasis in the vast majority of Erikson's writings. As demonstrated in chapter 2 above, Erikson taught that the achievement of a sense of identity is necessary before a person can develop true intimacy, be relatively competent at generativity, and ultimately develop a sense of personal integrity. The earlier steps in affective development are foundational to the development of a sense of identity. One must have some sense of industry, since identity comes in part from competence in some form of work. One must also have a sense of initiative in order to have a strong enough will to express oneself. This comes, in part, from a sense of autonomy, that one is a distinct and separate person and agent.<sup>16</sup> Ultimately, the entire

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<sup>15</sup> Paul's use of terms in the semantic domain of *δικαιοσύνη* (righteousness) serves as his identity term, because it is the new identity given in the gospel. It creates a new relationship with God

<sup>16</sup> Erikson also taught that an appropriate degree of a sense of inferiority, guilt, and shame, respectively, are necessary for living in the world with others. No one is perfect at every endeavor. Everyone needs to have a sense of guilt and shame so that each might function appropriately in society. A person who is shameless or incapable of feeling guilt is a sociopath. "Emotions are influential in the growth of the moral self . . . especially the emergence of the self-referential emotions like pride, guilt, shame, and embarrassment." Ross A. Thompson, "Early Foundations: Conscience and the Development of Moral Character," Darcia Narvaez and Daniel K. Lapsley, eds. *Personality*,

edifice is built on the foundation of a sense of trust and mistrust and the virtue of hope.

Erikson understood basic trust and mistrust to be developed within a person from the social interaction of the infant with the mother as she cares for her child, feeding, comforting, and nurturing it.<sup>17</sup> Basic trust is linked to the trustworthiness of the mother, and later also that of the father, as they respond to the child's needs.<sup>18</sup> When needs are not met quickly, a degree of mistrust forms. However, ultimate fulfillment of true needs, by having that fulfillment delayed, produces the virtue, or ego strength, of hope. Erikson's concepts of trust and of hope are to be understood in psychological terminology. This trust, or faith, is not a theological virtue, although Erikson does see trust in terms of the ritualization of the numinous, which he says is socially expressed in organized religion.<sup>19</sup> Therefore, although Erikson and Paul both use the concept of trust, Erikson's concept of trust belongs to the realm of the righteousness "encountered in the civil world that operates without concern or regard for the Triune God,"<sup>20</sup> and his numinous presence is that of the human parent, rather than God the Creator. Paul's concept of trust, on the other hand, is a gift of God.<sup>21</sup> The one before whom a person stands is God, the Creator (Rom. 1:18–25), the Judge (Rom. 2:1–3:20), and the Justifier (Rom. 3:21–26). Therefore, although we may detect a degree of convergence, we do not have equivalence.

Trust (πίστις = faith) and hope (ἐλπίς) are prominent and foundational words in Romans.

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*Identity, and Character: Explorations in Moral Psychology* (Cambridge: Cambridge University Press, 2009), 171. Sociopathology also is linked to neurological abnormalities. See Louis Cozolino, *The Neuroscience of Human Relationships: Attachment and the Developing Brain*, 2nd ed. (New York: Norton, 2014), 339–41.

<sup>17</sup> Erikson, *Childhood and Society*, 249. "This forms the basis in the child for a sense of identity which will later combine a sense of being 'all right,' of being oneself, and of becoming what other people will trust one will become."

<sup>18</sup> Erikson, *Childhood and Society*, 250.

<sup>19</sup> Erikson, *Toys and Reasons*, 89.

<sup>20</sup> Biermann, *Case for Character*, 123.

<sup>21</sup> AC 5; SC 2:6. Faith is a gift worked within by the Holy Spirit through the external word of the gospel.

Paul, however, does not speak of the development of faith. Faith is gifted by means of the gospel word, by means of the identity-changing declaration of righteousness. Faith trusts God, that his word is true. Paul also contrasts πίστις with mistrust (ἀπιστία = unbelief). Paul's great example of these is in Abraham, who "against hope upon hope trusted" (παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν).<sup>22</sup> It may be in the concept of hope that Paul and Erikson correlate more closely. For Paul, as well as for Erikson, hope is developed when the end result looked for is not fulfilled in the immediate future. This is the first crisis met by a child and continues to be the foundation of all crises throughout life. The crisis this: the thing for which one hopes is not quickly forthcoming. Mistrust and trust tussle. If trust prevails, the crisis (or suffering) produces endurance. Endurance produces proven character. Proven character results in the virtue of hope.<sup>23</sup> Trust and hope rest upon the trustworthiness of the one in whom one trusts. The trustworthy mother ultimately appears. Hers is the numinous face which smiles at the child and assures it of its existence. Erikson states that the numinous "is the hallowed presence. The numinous assures us, ever again, of *separateness* transcended and yet also of *distinctiveness* confirmed, and thus of the very basis of a sense of 'I.'"<sup>24</sup> The child's faith is assured. For Paul, hope must be built not upon what appears visibly, but upon the record of God's faithfulness to his people, and most especially upon God's word about the reality of the resurrection of Jesus Christ, into whom the Christian has been baptized and with whom he is united.

Both Erikson and Paul speak about shame.<sup>25</sup> Erikson presents shame as the dystonic

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<sup>22</sup> Rom. 4:18.

<sup>23</sup> Rom. 5:3–5.

<sup>24</sup> Erik H. Erikson and Joan Erikson. *The Life Cycle Completed*, ext. ed. (New York: Norton, 1998), 45.

<sup>25</sup> Erikson makes the astute observation that shame is insufficiently studied in Western society. Guilt is the predominant issue tackled. But shame is a deeper and more destructive emotion in a person. Erikson, *Childhood and Society*, 252.

element in relation to the syntonic sense of autonomy. He closely ties shame to self-doubt.<sup>26</sup> This doubt comes from the knowledge that, although we wish to be autonomous, we are not self-sufficient individuals.<sup>27</sup> For Erikson, a sense of autonomy is an introspective experience of being a person who is separate, unique, and individuated from another. However, in that shame results from the knowledge that one is not the center of the universe, his concept of autonomy can be viewed as the sense that one is one's own law-maker. At this stage of the child's development, from about 18 months through the first few years of life, the child attempts to exercise her will against that of the parents. Erikson admitted that at this stage the child's self-will must be tamed by the laws and rules set down by the parents.<sup>28</sup> The first reaction to the restrictions placed on the will is not guilt but shame, that sense that one is being watched and is found wanting. At the same time, the laws imposed from the outside provide the child with the structure needed to be a separate person, a moral agent, within the matrix of the social order.<sup>29</sup>

Although guilt and atonement for guilt have been the primary concern of pastoral care in the Western church for centuries, Paul, in Romans, has more to say about shame than he does about guilt. Passing by Paul's statement that he is not ashamed of the gospel (Rom. 1:16), the accusation that humankind has exchanged the glory of God for the images of created things (Rom. 1:23) implies a form of shaming. The result of this exchange is dishonoring (*ἀτιμάζεσθαι*) of the body (Rom. 1:24). A sense of shame is intimately connected with a sense of the bodily self. Immediately after the fall, the primordial parents made loincloths of fig leaves and

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<sup>26</sup> Erikson, *Childhood and Society*, 253. "Doubt is the brother of shame."

<sup>27</sup> Eyer, *Pastoral Care*, 81. Eyer is following Erikson's stages as he writes about the developmental stages in reference to the elderly.

<sup>28</sup> "The very autonomy gained in the second stage, namely a sense of being a separate person with a will born of self-will and tamed primarily by self-control—that autonomy soon finds its limits in our sensitive awareness of being watched by superior persons and of being called names, even bestial ones." Erikson, *Toys and Reasons*, 93

<sup>29</sup> Erikson, *Childhood and Society*, 252.

attempted to hide themselves from God amid the trees of the garden. Paul also speaks of the “shameful deed” (τὴν ἀσχημοσύνην) of homosexual intercourse (Rom. 1:27). It is not until he has listed a plethora of shameful deeds that Paul declares the judgment, or decree, of God that humankind is worthy of death (Rom. 1:32).

Paul’s treatment of guilt actually comes to the fore more clearly in Romans 2 than in the preceding chapter. Those who pass judgment on others fall under the same judgment because they are guilty of doing similar things (τὰ τοιαῦτα πράσσοντας; Rom. 2:1–2). The righteousness of God is revealed in the righteousness, the uprightnessness, of his judgment. The Judeans, who are in possession of Torah will be judged by the Torah to which they cling. The non-Judeans (gentiles) will be judged by the aspects of Torah written in their hearts. God as judge is just, and he justly condemns the entirety of humanity.

Erikson also writes about guilt. For him, a sense of guilt is set in apposition to a sense of initiative. These two are held in tension and produce the ego strength of competency. As discussed earlier in chapter 2, the influence of Freud on Erikson is evident in his thoughts about this stage. The guilt appears linked, in Erikson’s mind, to infantile sexuality and the incest taboo.<sup>30</sup> The superego rules ruthlessly and creates intense feelings of guilt as id-impulses are condemned by the social matrix.<sup>31</sup> So as with Paul in Romans, the sense of guilt, or for Paul the sentence of guilt pronounced objectively, comes from the outside, condemning the urges and drives that reign within.

It might also be possible to correlate Erikson’s concept of initiative, especially if combined with Stage IV industry, with the attempt people make to appease God the judge by works of the

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<sup>30</sup> “Infantile sexuality and incest taboo, castration complex and superego unite here to bring about that specifically human crisis during which the child must turn from the exclusive, pregenital attachment to his parents to the slow process of becoming a parent, a carrier of tradition.” Erikson, *Childhood and Society*, 256.

<sup>31</sup> Erikson, *Childhood and Society*, 257.

law. The knowledge that one does not meet the standards of divine righteousness drives those who have Torah to double down on Torah and attempt to lean on it for justification, to do what Paul calls, “works of Torah” (*ἔργων νόμου*; Rom. 3:20). But this is an impossible task. Not only can no one fulfill all the requirements of Torah, any attempt at self-justification by works flies in the face of Torah. “The righteous shall live by faith” (Rom. 1:17 citing Hab. 2:4). Therefore, the issue is driven back down, as it were, to the Stage I issue of trust versus mistrust. Torah can only be fulfilled by faith in God; but to trust in works is to trust in self. It is the kind of mistrust that leads to the narcissistic autonomy that thinks it can initiate its own works (industry) in order to achieve a righteous identity.

The main concept that must be correlated if the thesis of this study is to be upheld is that of identity. And it is at this point that the thesis appears to be to be falsified. For Paul, the identity of being righteous, and thereby a saint, and a son, and child of God, is not a human achievement. This will be highlighted below as the divergences between the two authors are considered. However, if the matrix for correlating the two authors includes the concept of three kinds of righteousness, then it is possible to correlate Paul and Erikson in the area of the actualization of identity, since a move is made in theology from what is an imputed reality to that which is actualized as “proper righteousness” during the life cycle.<sup>32</sup> In fact, Paul is of great help to a Christian use of Eriksonian theory in that he provides the teleology that is missing in Erikson. Paul exhorts the Roman Christians to be transformed by the renewing of their minds (12:2). It follows then that they are to experience a growing sense of identity, albeit an identity bestowed. However, the bestowed identity is individuated by the various roles in each person’s life and the

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<sup>32</sup> This move was facilitated by the Axial Coding, which made a distinction between “reality” and “actuality.” That is, it distinguished between identity conferred and identity as it is lived out and experienced in the Christian’s daily life.

gifts given for building up the Christian community.

The preceding admittedly is quite negative. In the section below concerning Erikson's theory in regards to active righteousness, a discussion of how his theory can be used in a positive manner to guide pastoral care work is presented. Erikson considers the ego strength (or virtue) of Stage VI (Intimacy vs. Isolation) to be love. In Stage VII (Generativity vs. Stagnation) the virtue is care.<sup>33</sup> Paul in Rom. 12:1–15:13 describes practical ways in which love and care flow from the renewed mind, which has its identity in the conferred righteousness of Christ. As active righteousness is discussed below, ways in which autonomy, initiative, and industry can be properly appropriated by pastoral care will be presented. These find a proper place within the love and caring that flow from the gift of righteousness.

#### Points of Divergence

Major differences remain. Of significance is the lack of an objective teleology in Erik Erikson's theory. Erikson's stages move toward the goal of "integrity," but the end is simply death. For this reason, in Stage VIII, despair and disgust predominate over a sense of integrity. The body disintegrates, independence is compromised, and assistance is required for daily existence.<sup>34</sup> No hope of resurrection and restoration appears in his writings. Rather, the sense of integrity is to be found in looking back over one's life and deriving some sense that one's life mattered, that one helped others along the way, cared for and loved others, and left behind some kind of worthy legacy.<sup>35</sup> In other words, one looks to one's own works for a sense of self-

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<sup>33</sup> Erikson and Erikson, *Life Cycle Completed*, 33.

<sup>34</sup> Erikson and Erikson, *Life Cycle Completed*, 105–6.

<sup>35</sup> Erikson, Erikson, and Kivnick, *Vital Involvement*, 54–73. Erikson finds a degree of despair to be appropriate in light of the degenerative effects of aging. In *Vital Involvement*, the writers report on interviews with informants ranging in age from 70 into the 90s. The book is also written with the stages inverted, showing the regression through the stages that occur toward the end of life. None of his informants which are reported in the book refer to life after death.

justification and self-worth.

Erik and Joan Erikson, along with Helen Kivnick reported on elderly people who had strong religious convictions in *Vital Involvement in Old Age*. Their informants report, not hope in resurrection and eternal life, but “concern for existential identity.”<sup>36</sup> They indicate a desire to look back and find meaningful continuity in their life history. The extended version of *The Life Cycle Completed* includes a chapter penned by Joan Erikson. In it she refers to a ninth stage. The genesis of this ninth stage is the extension of life beyond the late 80s and 90s into the 100s. She reports:

Even the best cared-for bodies begin to weaken and do not function as they once did. In spite of every effort to maintain strength and control, the body continues to lose its autonomy. Despair, which haunts the eighth stage, is a close companion in the ninth because it is almost impossible to know what emergencies and losses of physical abilities are imminent. As independence and control are challenged, self-esteem and confidence weaken. Hope and trust, which once provided firm support, are no longer the sturdy props of former days. To face down despair with faith and appropriate humility is perhaps the wisest choice.<sup>37</sup>

She, therefore, places the dystonic elements of the stages in first position, describing the ninth stage essentially as an inversion of the developmental stages. While she, in the citation above, refers to “faith and humility” as appropriate orientations for what remains of life, it should be noted that this “faith” is nebulous in nature. In what is one to trust? Upon what does one lean? If “hope and trust” no longer provide the “firm support” necessary, it would appear that, for the Eriksons, trust is a basic life orientation. It does not necessarily have a specific object. It is emotional, or affective, not a clinging to a specific something or someone, such as God, who is trustworthy.

Erikson looks death in the face without understanding its existential source. Because he

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<sup>36</sup> Erikson, Erikson, and Kivnick, *Vital Involvement*, 234.

<sup>37</sup> Erikson and Erikson, *Life Cycle Completed*, 105–6.

does not understand original sin, he knows only apparent righteousness, which is based on the illusion of human possibility. Thus, the actualization of an identity is the actualization of the fruit of original sin, namely, mistrust and narcissistic autonomy, which only lead to shame and guilt. Erikson is correct in seeing the various stages of human affective development. What he does not comprehend, however, is the root source of the elements and how they cause the dystonic part of the pairs. This is the heart of the divergence between Erikson and Paul. It is also the chief reason that Erikson's theory appears fatally flawed. Yet, paradoxically, this may be quite useful in pastoral care work, as it provides a unique way of looking at the fruit of original sin and how it plays out in people's sense of identity.

Paul looks death in the face and understands its existential source.<sup>38</sup> Paul understands original sin. He therefore can distinguish between apparent righteousness, imputed righteousness, and the Christian's proper righteousness, which is the fruit of imputed righteousness. The imputed, alien righteousness is the integrating element of the Christian's life. The Christian's identity is grounded in this gifted righteousness given in baptism and received by faith. However, this faith is not a vague trust. It is not even a human affective response. For Paul, and for Christian theology, trust is so utterly trusting that it grows, not out of what can be seen or perceived, but out of the *ex nihilo* reality of human inability. The clearest demonstration of human inability is the denuding of life by death. Hope can only be hope when all is utterly hopeless. Trust is only trust when the one trusting is nothing and all depends on the trustworthiness of the one trusted. Andrew Root, professor of practical theology at Luther

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<sup>38</sup> John Zizioulas, an Eastern Orthodox theologian and former professor of systematic theology at the University of Glasgow, goes further than original sin in describing the existential nature of death. "Existence is relentlessly threatened by death." It is threatened precisely because existence is contingent upon the free will of God, who created existence without necessity. Therefore, existence exists solely by the will of God. John D. Zizioulas, *Communion and Otherness: Further Studies in Personhood and the Church*, ed. Paul McPartlin (New York: T&T Clark, 2006), 257.

Seminary, St. Paul, Minnesota uses prelapsarian Adam and Eve to illustrate the nature of this kind of trust by reorienting faith toward the concept of *creatio ex nihilo*:

Even in the perfection of the garden, before the fall, the *ex nihilo* remains: the nothingness out of which humans were created continues in their being, for they are creatures given the possibility of life from the very Word (Christopraxis) that creates in and through nothingness. They have come from nothingness and to nothingness they shall return if they should dare unlatch themselves from God who comes to them “out of nothingness,” *if they should dare deny that God is their minister and that they received God’s ministering act of possibility out of nothingness.*<sup>39</sup>

This is the nature of trust as described by Paul in Romans 4. Abraham, “against hope, upon hope, trusted” God’s word of promise (Rom. 4:19). Abraham’s trust was truly trust because the situation was hopeless. No human possibility existed. All human potential was impotent. Sarah’s womb was dead. Abraham’s body was as good as dead. Then, and only then, from the *ex nihilo* reality did God bring forth life (*ex nihilo creata*) and prove Abraham’s faith to be valid and his hope sure. Abraham “did not waver in unbelief but was empowered in trust, giving glory to God, and being convinced that the thing promised God is powerful to do” (4:21).

Therefore, the fundamental divergence, which permeates the entire theory, is the discrepancy concerning the nature of trust, or faith. In order for Erikson to be salvaged for Christian practical theology and for pastoral care, either his definition of trust must be modified or it must be better understood. However, to modify Erikson’s concept of trust would be to misrepresent him. It must be assumed that Erikson meant what he wrote. Therefore, the second option, that of understanding his meaning and seeing if there is any correlation with Paul’s meaning is the only honest way forward toward utilizing Erikson as a dialogue partner in practical theology and pastoral care.

Paul and Erikson are not speaking about the same thing when they write about trust. The

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<sup>39</sup> Root, *Christopraxis*, 127. Root, by his own admission, relies heavily on the writings of Eberhard Jüngel, especially *God’s Being as Becoming: The Trinitarian Being of God in the Theology of Karl Barth* (Grand Rapids: Eerdmans, 2001) and *Justification: The Heart of the Christian Faith* (Edinburgh: T&T Clark, 2001).

following section focuses on a theological evaluation of Erikson's theory in light of Paul's baptismal theology. In it, by using Luther's concept of the three kinds of righteousness, a rapprochement will be demonstrated, which respects and maintains the distinctions while rendering Erikson's theory useful for faithful Christian practical theology.

As indicated above, teleology is another area of difference. Paul, unlike Erikson, has a teleology that is based, not on internal affective sensibilities within a person, but in the will of God. Paul's teleology is based on the foreknowledge and foreordination of God, who, by the Holy Spirit, calls people through the means of grace to be conformed to the image of God's Son, Jesus Christ. Of importance for practical theology and pastoral care, Paul links this eternal perspective with the sufferings, or crises, Christians suffer. These sufferings are never apart from baptismal union with the suffering Jesus.<sup>40</sup> Life crises are folded into, and are integral to, actualizing the teleological reality of conformity to Christ. One is conformed to the suffering of Christ here and now so that one might be conformed to his glory in eternity.<sup>41</sup> This ligature unites trust, hope, and the realization of that for which one hopes in faith.

There are significant differences. Erikson's overly optimistic view of human nature must be brought into line with Paul's understanding of original sin. Erikson is also not dealing with the righteousness of faith; he knows only the apparent righteousness, or what can be called "civic righteousness." Paul's theology in Romans is in line with Luther's concept of "three kinds of righteousness." Although Paul does not use the terminology, it is demonstrated in what follows that the works attempted to earn God's favor fit into the area of apparent righteousness, along

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<sup>40</sup> Rom. 8:16–18. Pieper, *Christian Dogmatics*, 3:478, writes: "God did not chose His children absolutely, but ἐν Χριστῷ (Eph. 1:4) and 'through sanctification of the Spirit and belief in the truth [ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας],' 2 Thess. 2:13, that is, motivated by the merit of Christ and providing for the use and effect of the means of grace." Pieper thus connects eternal election, the means of grace, trust in the gospel word, and the telos toward which the actualization of one's identity in Christ is oriented.

<sup>41</sup> Rom. 8:26–30.

with the corresponding evils of criminal sin. The righteousness of faith, which is the alien righteousness imputed to the baptized, is the real righteousness of the Christian. The object of this faith (trust) is not in the faltering faithfulness of a human mother, as it is in Erikson's theory, but in the sure and certain promise of God who is utterly trustworthy. This righteousness, gifted by God in Christ and received by faith, is the answer to the problem of original sin. It is grounded in the death to sin and resurrection to life that is ἐν Χριστῷ. The third kind of righteousness is the active, or actualized, righteousness that the Christian practices, which has its source in the imputed, alien righteousness of Christ.<sup>42</sup> Erikson's virtues can be understood only as apparent righteousness. The question that must be asked and answered is whether and how his developmental theory might be useful in the actualization of active righteousness in the lived life of the baptized.<sup>43</sup>

### **A Theological Evaluation of Erikson's Theory of Identity Formation in Light of Pauline Baptismal Theology**

Areas of convergence and divergence have been discussed above. From the discussion, it can be discerned that while both Erikson and Paul are concerned with issues of trust, mistrust, and hope, the agreement appears to be superficial. A framework of revised correlational dialogue

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<sup>42</sup> Oswald Bayer writes of growth in active righteousness as "ethical progress without metaphysical pressure." Oswald Bayer, *Living by Faith*, 66. "If the distinction between ethical and metaphysical progress is forgotten, then the significance of Baptism is forgotten as well. Baptism marks the intersection of the old world and the new. Ethical progress is only possible by returning to Baptism.

<sup>43</sup> This is not a simple task. Joel Biermann has written about the fear many Lutherans have in developing a theory of virtue ethics that does not violate the chief article of the Christian faith, namely, justification by grace through faith, and that does not lead to synergism. He claims to have found the key in Luther's concept of the three kinds of righteousness. He appeals to Melancthon's sympathetic treatment of Aristotle. Biermann, *Case for Character*, 148–57. On the other hand, Andrew Root, following Jüngel, believes that leaning on Aristotle is antithetical to Christian living. "This is because Aristotle's perspective takes no account of the depth of sin and death that hangs so heavily on human action, keeping it from ever meeting a telos that could save it, making human actualities ever tragic, for no matter how excellent they may be, they cannot turn death into life." Root, *Christopraxis*, 144–45. The same could be said of Eriksonian theory. It too knows no such telos, but might it provide a framework for understanding the effects of sin on human development and also for growth in character as the Christian practices actual righteousness, even grounded in the reality of the imputed new identity? The answer given herein is in the affirmative.

must be developed before the evaluation can proceed. That framework is based upon the presupposition of a distinction between the two axes of “reality” and “actuality.” Within the matrix of this schema the Christian categories of original sin and alien righteousness belong to “reality.” The concept of “actual,” or “active righteousness” falls under the heading of “actuality,” meaning that which is actualized in life and during development.<sup>44</sup> “Criminal sin,” “actual sin,” and “apparent righteousness” also belong under the heading of “actuality,” since they are actions committed.

### Erikson’s Theory in Regard to Original Sin

Erikson’s theory would appear to belong only under “actuality.” However, there is a sense in which his theory can be placed under the heading of what is “real,” albeit only in regards to original sin, or perhaps, better said, the fruits of original sin. From this reality of original sin, the root of which is mistrust of God, flow the fruits of criminal sin, those punishable by civil authority, and actual sin, many of which are hidden from the gaze of others. From this root also flow the deeds of “apparent righteousness,” those which appear good but do not flow from faith, or trust in God.<sup>45</sup> Again, the main question that must be answered is whether Erikson’s theory, which deals mostly with “apparent righteousness” can be useful in the discussion of the “active righteousness” of the baptized. But first, a discussion of his theory in terms of original sin and its fruits is presented in what follows.

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<sup>44</sup> Admittedly, the terms “real” and “actual” are easily confused. Hereafter, “actualized” righteousness, or “good works,” will be labeled “active righteousness” as well as “good works.” Sins committed will be called “actual sins.”

<sup>45</sup> Original sin is defined in the Augsburg Confession as being “without trust in God,” Kolb-Wengert, 37, 39. Correlating this with Erikson’s term, “mistrust,” is why his theory is being treated here as having to do with what is “real.” The expression of this mistrust, as autonomy and shame and doubt, and the syntonic and dystonic elements, which follow in the subsequent stages, properly belong under the heading of “actualization.” Nevertheless, since Erikson treats all of his elements as “a sense of,” they are internalized traits more than they are outward actions. In this dissertation, a concern is for the Christian’s sense of identity as much as it is for outward ethical expressions of that identity.

The theme of Paul's letter to the Romans is "the righteous person will live from faith,"<sup>46</sup> that is by trust.<sup>47</sup> Middendorf points out that verb "to trust," or "to believe," in the phrase παντὶ τῷ πιστεύοντι (to everyone who believes), while in the active voice, is used by Paul with a passive sense. For Paul, "the opposite of 'faith' is not so much 'unbelief,' as it is 'works' and, specifically, 'works of the Law.'" <sup>48</sup> Thus, faith, or trust, in Paul is a receptivity. It is passively receiving, rather than getting in some active sense. Middendorf also points out that this trust always has an object. It is not merely "faith" or "trust" in some vague emotional sense. Rather, it is specifically trust in the gospel of Christ Jesus.<sup>49</sup>

Despite the statement above about trust, or faith, being somewhat vague in Joan Erikson's description of the Ninth Stage of life, in *Childhood and Society*, Erik Erikson understood trust in the child to be trust in the mother who comes to care for the infant. He called it "social trust"<sup>50</sup> because it was trust born of an interpersonal relationship. The foundation for this trust, however, is not in the child; it is in the "parental faith," or trustworthiness, which supports the child's trust.<sup>51</sup> According to Erikson, this basic sense of trust in the earliest stage of life is the picture of the "childlike surrender to a Provider,"<sup>52</sup> which is the foundation of religion. It is the mother's

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<sup>46</sup> Middendorf, *Romans 1–8*, 84. Liddon goes so far as to say that in the gospel, the Righteousness which God gives (δικαιοσύνη θεοῦ) is revealed as depending on Faith, and as producing the faith on which it depends (ἐκ πίστεως εἰς πίστιν)." Liddon, *Romans*, 15. That Rom. 1:16–17 is the theme of the letter is nearly universally recognized, even as other subthemes are recognized.

<sup>47</sup> According to Erikson, in *Childhood and Society*, 247, the foundational social interaction of a person is trust. The ego strength, or virtue, of Stage V (Identity vs. Identity Diffusion) is fidelity. This links Stages I and V closely together. For Paul, trust is the reception of the identity of being righteous in Christ. This imputed, given identity calls forth the actualization of the righteous identity in righteous living. The person who is righteous by faith lives righteously in and by faith, being faithful.

<sup>48</sup> Middendorf, *Romans 1–8*, 89.

<sup>49</sup> Middendorf, *Romans 1–8*, 90.

<sup>50</sup> Erikson, *Childhood and Society*, 247.

<sup>51</sup> Erikson, *Childhood and Society* (1950), 219.

<sup>52</sup> Erikson, *Childhood and Society*, 250.

face which communicates with the infant. With her face, she smiles at the child, indicating that she acknowledges his existence and loves and will care for him. She assures the child that he is her own. With her face, she also speaks, calling the child by name, granting the child a unique identity. Therefore, the numinous (to use Erikson's language of ritualization) does two things: the face provides the child with a sense of belonging to a social entity, the family, and it provides a sense of individuation, being a unique person. This is the same action that Paul, in 1 Corinthians 12, says is the work of the Spirit in baptism. By means of baptism, the Holy Spirit unites the Christian with the body of Christ, the church. Also by means of baptism, the Holy Spirit grants individuated gifts to each one as a unique member of the body. As this sense of being a unique person increases, the child begins to develop a sense of autonomy.

Erikson understands autonomy to be the development of a sense of being oneself. However, Erikson also means that the child's will is in a constant struggle against the will of the parents and that the child "must come to feel that basic faith in himself."<sup>53</sup> This drive for trust in oneself is met by the principle of "law and order" that restricts the will and causes the will to rebel.<sup>54</sup> His description echoes Paul's in Romans 7, where Paul remarks how indwelling sin rebels against the demands of Torah and drives him to do what he does not want to do. This also appears to parallel his description of humanity in Rom. 1:18–32. Even though people know that certain acts are forbidden, the human will rebels. God gives them over to the consequences of their acts but they continue in rebellion.

It is here that Erikson's model can be helpful in describing the stages or aspects of rebellion against God, which has its genesis in trusting in oneself rather than in God. Autonomy is the condition of being a law unto oneself. This autonomy is linked to trust, in that, while the

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<sup>53</sup> Erikson, *Toys and Reasons*, 71. Erikson also describes the child's will as being in a state of anarchy.

<sup>54</sup> Erikson, *Toys and Reasons*, 76.

numinous “assures us of *separateness transcended* and yet also a *distinction confirmed*,” the sense of “I” which is developed produces “one all-embracing ‘I Am.’”<sup>55</sup> Thus the “I” is set up as an idol, the object of one’s trust, which generates the sense of autonomy.<sup>56</sup> Thereby the seeds of narcissism are planted.<sup>57</sup> The outgrowth of narcissism, according to Capps, is not guilt but shame. “Narcissists are painfully aware that something is wrong with them.”<sup>58</sup> However, shame becomes its own undoing. It drives the person to estrangement from self, from others, and from God.<sup>59</sup> Therefore, autonomy, driven by trust in self, becomes the root of a false and diffused identity, as one becomes a “divided self.”<sup>60</sup> The divided self is a dishonest self. Rather than honesty, the autonomous person attempts to cover up, rather than to overcome, the faults. “Saving face” is one way this is described.<sup>61</sup> The shame and doubt that come from knowing one is not what one portrays the “I” to be soon meets the judgment of “the other.”

Paul presents the emergence of shame, which grows from mistrust (lack of trust) in God, in Rom. 1:18–32.<sup>62</sup> The righteous person lives by faith. The corollary to this statement is that the one who does not live by faith in God is not a righteous person. The person who does not live in a receptive relationship, trusting the one by whose free will alone one exists, is attempting to be

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<sup>55</sup> Erikson, *Toys and Reasons*, 90.

<sup>56</sup> Erikson considered the social pathology connected with Stage I (Trust vs. Mistrust) to be “idolism.” If autonomy in this sense of the word is an incurving of trust back upon oneself, the autonomous “I” becomes a false god. See: Erikson, *Toys and Reasons*, 90.

<sup>57</sup> Capps, *Depleted Self*, 27–28.

<sup>58</sup> Capps, *Depleted Self*, 34.

<sup>59</sup> Capps, *Depleted Self*, 85.

<sup>60</sup> Erikson, *Toys and Reasons*, 95.

<sup>61</sup> Erikson, *Toys and Reasons*, 71.

<sup>62</sup> That humankind acts shamefully is a given. Whether Paul is actually saying that a “sense of shame” accompanies these shameful deeds is another question. In Rom. 1:20 and 1:32, Paul states that the shameful deeds are committed against knowledge. If the progression from a sense of shame to shamelessness does occur, as Paul appears to imply in 1:28, by referring to the debasement of the mind, then the situation is worse than when a sense of shame existed.

the source of his or her own existence. All things have been brought into being from nothingness by God. God and God alone exists in uncaused reality. This is why the cross of Jesus Christ, or rather the dead Jesus on the cross, is the ultimate picture of God. He is the only God there is because only God can bring God back from the dead. By attempting to be the source of its own existence, that is, foolishly attempting to be autonomous, humanity, while never being ontologically autonomous, attempts deification. Andrew Root states, “Adam and Eve never try to deny God as much as to become ‘like God.’ They seek to be God by being outside of nothingness”<sup>63</sup> just as God is. Therefore, original sin is not in the act of disobedience but in the autonomous orientation of trust in self and mistrust (lack of trust) in the creator.<sup>64</sup> Paul describes the results with words such as “dishonorable,” “shameful,” and “shameless.” However, human beings remain creatures. They remain dependent, and depleted. Therefore, they turn to trust created things rather than trusting the Creator (Rom. 1:25). This depletion of self causes them to turn on one another. They become foolish, faithless, heartless, ruthless” (Rom. 1:31) as they attempt to draw life from others who are dying along with them.

Autonomy, as an autonomous trust in self, results in shame. This shame drives humanity onward toward judging others. If one is a law unto oneself, then one becomes the judge of others. However, as Paul states, “In that you judge another, you condemn yourself” (Rom. 2:1). This corresponds to Erikson’s Stage III (Initiative vs. Guilt). Once faced with the voice of God the judge, in Genesis 3, Adam immediately began to defend his act by shifting the blame to his wife, and to God as well, who gave her to him.<sup>65</sup> Much of Rom. 2:1–3:8 has its purpose in convincing

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<sup>63</sup> Root, *Christopraxis*, 128.

<sup>64</sup> AC 2, Kolb-Wengert, 36, 38. Original sin is to be “without fear of God, without trust in God, and with concupiscence.”

<sup>65</sup> Gen. 3:12. See also: Pieper, *Christian Dogmatics*, 1:546. Admittedly, the women did the same, passing the blame on to the serpent. Her accusation was correct; however, by so doing, she, nevertheless, attended to lessen the blame that would attach to her.

the Judean-leaning Christians that their proclivity for judging others is merely an attempt to cover up their own guilt. This sense of guilt has driven them to initiate an attempt at self-justification by works. This self-justification is akin to Erikson's initiative stage. However, humankind is incompetent in the things of God. In actuality, that which is in the deep structure of works-righteousness is the attempt to maintain sinful autonomy. To lose autonomy is to lose oneself as the ground of existence. Autonomy is always traceable back to trust in self and mistrust, of lack of trust, in God. The acknowledgement of the identity as sinner is a result of trust in God's word about humanity. Erikson believed he had found evidence for this in the life of Martin Luther, who finally gave up striving to achieve righteousness by works and instead submitted to God's word about himself. However, Luther, Erikson believed, came to the realization of his sinful identity and of his guilt by honest self-examination rather than by self-justification.

Luther . . . made a virtue out of what his superiors had considered a vice in him (and we, a symptom), namely, the determined search for the rock bottom of his sinfulness: only thus, he says, can man judge himself as God would: *Conformis deo est et verax et Justus*. One could consider such conformity utter passivity in the face of God's judgment, but note that it really is an active self-observation, which scans the frontier of conscience for the genuine sense of guilt. Instead of accepting some impersonal and mechanical absolution, it insists on dealing with sincere guilt, perceiving as "God's judgment" what in fact is the individual's own truly meant self-judgment.<sup>66</sup>

There is a creedal structure to this lack of trust. In Rom. 1:18–23, Paul connects unrighteousness with the denial of God as creator. In Rom. 2:6–8, Paul connects unrighteousness with self-seeking. This self-seeking is an attempt at self-justification. Any attempt to be one's own redeemer or savior is a denial of the Second Article of the Creed. Only Christ Jesus is the Redeemer. Similarly, the attempt at self-justification is a denial of the Third Article of the Creed, in that it is a denial of life lived by faith. The "not-as-a-result-of-works" salvation of which Paul

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<sup>66</sup> Erikson, *Young Man Luther*, 212.



the same as for Paul the apostle; the form is faith.”<sup>70</sup> Therefore, while not truly a developmental pattern, the logical flow of Erikson’s theory is congruent with Paul’s description of human unrighteousness.

Yet, having said that it is not a developmental pattern, there is, nonetheless, a narrative sketched out by Paul in Rom. 1:18–32. He describes the descent of humanity into utter foolishness as a dramatic narrative. Refusing the image of God, humanity looks into the face of creatures to find a reflection to strengthen the depleted, pseudo-autonomous self. What humanity finds is the reality of law and order God has built into his creation. This shames and then condemns even those who do not have Torah in written form. The dramatic element, which Erikson links to the attempt at competence and the alleviation of guilt is in the initiative and industry of works-righteous self-justification. The result is the unacceptable identity as a sinner, as one unworthy and unacceptable. Therefore, humanity becomes more bestial than the creation it worships. Thinking themselves to be wise, they are fools. “There is no fear of God before their eyes” (Rom. 3:18). Humanity then attempts to build its own self-chosen identity, which is built on a lie.

Erikson’s model can serve as a lens, “a way of looking at things,”<sup>71</sup> to describe the

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<sup>70</sup> Walter R. Steele, “Enjoying the Righteousness of Faith in Ecclesiastes,” in *Concordia Theological Quarterly* 74, no. 3–4 (2010): 234. “The person of faith has received the judgment of imperfection (7:20) without argumentation.” Rather than self-justification, the person who trusts in God trusts both the verdict of condemnation and the verdict of righteousness in Christ. Therefore, to live in the “fear of the Lord” is to live contingently, as a creature, in faith that God, who could return everything back to nothingness, will be faithful to his word for eternity.

<sup>71</sup> *A Way of Looking at Things* is the title of a book of selected papers by Erikson. It is derived from a quote often repeated, “I have nothing to offer except a way of looking at things.” It is a healthy way to consider any revised correlational conversation between theology and the sciences. The sciences provide ‘a way’ of looking at things. One could consider a study of the actualization of Christian identity from a cognitive approach, such as that of Jean Piaget. James Fowler’s study of faith development is such an attempt, as he built on the works of Erikson, Piaget, and Lawrence Kohlberg. See: Fowler, *Stages of Faith*. Fowler’s study has more to do with the maturing of an active faith. This study is concerned with the actualization of baptismal identity. Fowler (p. 290) writes of a “new identity in relation to a new center of value.” This draws on Erikson’s assertion that the identity stage involves the search for a worthy ideology. All the previous stages of ritualization (numinous, judicious, dramatic, and formal) combine to create an ideology within the adolescent.

unfolding of the results of a lack of fear and trust in God. Physical death is the ultimate result of sin, of not fearing and trusting God. Sin also wreaks havoc on the social structure of society, including the church. All the sinful acts Paul lists in Romans 1–3 tear at the fabric of the social order. Therefore, sin is not simply a personal matter. It is not a mere psychological illness. Sin has a psychosocial, and indeed a biopsychosocial, dimension. Erikson can help us see this especially as sin works its fruit in the areas of interpersonal intimacy (Stage VI: Intimacy vs. Isolation) and generativity (Stage VII: Generativity vs. Stagnation). If each person is self-oriented, if autonomy is unchecked by selfless, sacrificial love for others, as Paul describes marital love in Eph. 5:22–33, then true intimacy is impossible. Rather, each person lives in psychosocial isolation, even if living with another. Generativity also becomes aimed at self-fulfillment and not at passing on life and life-enhancing things to the next generation. The entire structure of Erikson’s developmental model, if read through the lens of mistrust of God, enhances the strength of the dystonic elements and perverts the syntonic so that it becomes *curvatus in se*, self-seeking and self-justifying. This only strengthens mistrust until the person ends life in despair, when death proves the foolishness of autonomy.

Erikson’s model proves itself to be useful, when correlated with the theological concept of original sin, is describing the effects of mistrust, as one considers Erikson’s dystonic elements and the ways in which original sin results in the attempt to build one’s identity on an autonomous foundation, which results in a false sense of self. If a person builds his fundamental identity on his initiative and industry, the result is the false sense of being righteous *coram deo* by works.

#### Erikson’s Theory in Regard to Alien Righteousness

“The righteous person shall live by faith.” The person who is righteous by faith shall live. When it comes to the reality of being righteous by faith, even though for Erikson one’s sense of

identity is bestowed from the outside, his model has little value because it is a model of development over time and not of declarative conferral. Therefore, the discussion, which follows this section, is built upon the distinction between the three kinds of righteousness. Erikson's model has been helpful in pointing out the reality of human sinfulness. Actually, what has been demonstrated is a diagnosis of the disease by its symptoms, the diagnosis of original sin (lack of fear and trust in God) by its fruit, the sinful acts of people. This was described less from the perspective of the sins committed and more from the angle of the inner motivations, or affects.

In this section the discussion moves to the reality of alien righteousness. Here again, Erikson is of slight use.<sup>72</sup> This does not mean that there is nothing of value to be gained from the interaction. His theory has already been shown to be helpful in understanding the root and the psychosocial dimensions of original sin. Erikson consistently states that trust is the foundation of identity. In the realm of human interaction, the infantile trust in the mother becomes the soil in which, and from which, identity grows and matures. According to Erikson, basic trust is "the cornerstone of a vital personality."<sup>73</sup> This infantile trust is not the same as the conscious decision an adult might make to trust someone after thinking through whether or not the person is trustworthy. This trust is not conscious confidence in another; it far more subliminal.<sup>74</sup> His concept of infant faith is closer to that of Jesus' description in Luke 18:15–17. The pure receptivity of the infant argues against this kind of trust being other than passive. It is the trustworthiness of the mother that generates trust in the child. It is the trustworthiness of God in

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<sup>72</sup> Nor will an attempt be made to force him to say more than he does. Erikson appears to know little about the subject. However, in the much-maligned *Young Man Luther* he has a few helpful observations which are worth considering.

<sup>73</sup> Erikson, *Identity: Youth and Crisis*, 97.

<sup>74</sup> Erikson preferred the term "trust" over the term "confidence" because "there is more naïveté and more mutuality in it; an infant can be said to be trusting, but it would be assuming too much to say that he has confidence." Erikson, *Identity: Youth and Crisis*, 102.

Christ that generates trust in the Christian. This is passive, not active faith; thus this kind of righteousness is passive rather than active. It is a given reality. It becomes the source of active, or actualized, righteousness. It is foundational to the identity of being righteous. The imputed, alien righteousness, which creates and forms the Christian's baptismal identity is liberating. Oswald Bayer says of the Christian:

In faith they live outside themselves in God, freed from having to find their own identity or achieve self-fulfillment. For this reason they can afford to be the servants not merely of all people but of all things, thus caring for them "as if there were no God."<sup>75</sup>

In this way, there is an immediate jump, if it can be said this way, from Stage I (Trust vs. Mistrust) to Stage V (Identity vs. Identity Diffusion). Human autonomy, initiative, and industry, if added to the doctrine of justification (rectification), destroy faith and thereby destroy the righteousness of faith. How autonomy, initiative, and industry might still have a place in pastoral care and counseling will be discussed next. But it must be clearly understood that they belong only to active, or actualized, righteousness if they have any place at all. They have no place when discussing the gift of alien righteousness, which is received passively by faith (trust) alone.

### Erikson's Theory in Regard to Active Righteousness

Since one purpose of this chapter is to demonstrate the validity of the thesis, that Erik H. Erikson's theory provides a helpful schematic for studying the actualization of a person's sense of identity, and that it should be considered in relation to baptismal identity, the way in which his theory assists the task of pastoral care in the actualization of active righteousness (the Christian's proper righteousness) and growth in ethical *coram mundo* living must now be demonstrated. First, the nature of righteousness must be described.

Righteousness is a relational concept. One who is righteous is righteous in relation to

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<sup>75</sup> Bayer, *Living by Faith*, 39. Bayer is commenting on Luther's "Freedom of the Christian."

another or to others.<sup>76</sup> The demonstration of this assertion is first in the scriptural teaching that one becomes righteous before God by faith. In fact, that righteousness is spoken of as before God (*coram deo*) or, in terms of civic righteousness and the Christian's proper righteousness, before men (*coram hominibus/ coram mundo*) demonstrates the relational dimension of righteousness. From the reality of being righteous by faith flow the identity of being a child of God, the state of being at peace with God, and the new relation of being a brother (or sister) to all other Christians. All of these concepts are relational. From this the social dimension of righteousness is clear. The foundation for the entire new reality is the new, reconciled relationship with God in Christ.

Being rectified (justified) by faith, Paul writes, results in peace with God (Rom. 5:1). This peace is not initiated by humanity but by God, who sent his Son Jesus Christ. Christ died for us. Being now declared by God to be righteous by Jesus' blood, we are reconciled to God and will be saved by his life (Rom. 5:9–11). Therefore, Paul continues, an identity shift has been caused by the reconciling work of God in Christ. Once "in Adam," the baptized are now "in Christ" (Rom. 5:12–17). This has been discussed in detail in chapter 3 of this dissertation. The Christian's new identity is multifaceted. It is "in Christ," it is being declared righteous, it is being a child of God, and being a sibling to all other believers. The ground of this new identity of being righteous is receiving the gift of the righteousness of Christ, which is the Christian's by faith in Christ. In the area of the reality of the righteousness of faith, it is divine monergism and not any kind of developmental theory that must hold sway. In fact, it must be excluded, since it includes

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<sup>76</sup> Δικαιοσύνη (righteousness) is a relational word both *coram deo* and *coram mundo*. "The standard of righteousness is . . . to be seen against the wider background of the covenantal relationship with Yahweh." Moisés Silva, ed. *New International Dictionary of New Testament Theology and Exegesis*, 2nd ed. (Grand Rapids: Zondervan, 2014), 1:727. The foundational aspect of "being righteous" is to be in a right relationship with another (or others). Before God, that relationship is trust (faith). Before others, it is to act with love. Middendorf highlights the relational connection between baptism, trust (faith), and being righteous by means of being baptized into Christ. Through baptism, "we have been joined to our Lord Jesus Christ, an intimate relationship, which Paul says calls forth 'righteousness' (δικαιοσύνη) in 6:13, 16, 18, 19, 20) in sanctified living." Middendorf, *Romans 1–8*, 456. The sanctified living points not only to the trust relationship of the Christian with God but also the *coram mundo* acts of righteousness, often referred to as "civic righteousness."

a degree of human action. Any human act attached to rectification (justification) would be grounds for human boasting before God. This must be excluded.<sup>77</sup>

The reality of being righteous by faith in Christ, by being baptized into Christ, is the fount, from which flow the deeds of active, or actualized, righteousness. The next question to answer is whether Erikson's developmental theory has any place in pastoral care and in helping a Christian actualize that kind of righteousness in his or her life. Having shown how a misuse of the theory can lead to works righteousness and the death of faith, a certain degree of caution is in order. A correlative question to the first is, how are we to read Paul's baptismal theology, as presented in Romans and the other three letters, and draw from it a sound theology of the development, or actualization, of a Christian identity? And how are we, with discernment, to interact with Erikson's developmental theory, remain faithful to Scripture, and form an intelligible Christian psychology of identity actualization?<sup>78</sup>

The move to the realm of the actualization of Christian identity is the move to the final argument of the tripartite thesis of this dissertation. What has preceded has helped to clear the table for the following discussion. What follows is not trust, autonomy, initiative, industry, identity, intimacy, generativity, and integrity in relation to rectification (justification) by grace through faith in Christ, that is, being righteous *coram deo*. Rather, being righteous by faith is the presupposed situation of the baptized person with whom we will be concerned. What a person needs more than anything is a new core identity.<sup>79</sup> This new core of identity is the imputed,

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<sup>77</sup> "Where, then, is boasting? Excluded! Through what Torah? —of works? No, but rather through the Torah of faith." (Rom. 3:27; translation mine).

<sup>78</sup> The phraseology of these questions echoes those of Eric Johnson. "How are we to read the Bible so that it operates as our primary text in the formulation of Christian psychology and soul care, enabling us to develop *today* psychological theories, research programs, and soul-care treatments that go far beyond the explicit agenda of Scripture, while yet being constrained by its inspired soul-care agenda-setting framework? This is really a monumental hermeneutical task." Johnson, *Foundations of Soul Care*, 197.

<sup>79</sup> "The need is not for psychological balance but for a new core to one's identity: Christ in me, Christ the

conferred identity of being righteous in Christ. In daily living, what a Christian needs is a solid sense of this new identity. Actualization of one's core Christian identity flows from this reality in the practice and habituation of active righteousness. Erikson's theory can help the field of pastoral care think through, not only the developmental stages of human beings and thereby what may be legitimately expected of them in this habituation, but also the framework upon which this identity is built. According to Erikson, the first four stages, and into the fifth, provided the epigenesis<sup>80</sup> of identity.

The first stage to consider is Stage I (Trust vs. Mistrust). Erikson thought that trust "becomes the capacity for faith—a vital need for which man must find some institutional conformation."<sup>81</sup> This, he said, is found in religion. Paul also shows humanity to be incurably *homo religionis*. Forsaking the Creator, humanity turns to and worships the creature (Rom. 1:25). The first issue involves the impossibility within man for total mistrust. Humanity either places trust in God or in something or someone other than God, even if that other be self. However, as was shown above in the discussion of autonomy and shame, trust in self is self-depleting. It

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agency of every new beginning." Donald Capps, *Men, Religion, and Melancholia*, 169. Even more so, the new identity comes from being "in Christ" rather than being "in Adam." Romans 5.

<sup>80</sup> "Whenever we try to understand growth, it is well to remember the *epigenetic principle* which is derived from the growth of organisms *in utero*. Somewhat generalized, this principle states that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole." Erikson, *Identity: Youth and Crisis*, 92. Erikson did not take this far enough in the realm of faith. If every organism has a ground plan, then there is a telos toward which its growth is oriented. For the Christian it is the one may belong to Christ, "live under him in his kingdom, and serve him in eternal righteousness, innocence, and blessedness." SC 2:4, Kolb-Wengert, 355. Luther includes "eternal righteousness" in the goal he states for the Christian's life. The actualization of this righteousness in the present time is one of the significant effects of the dying and rising accomplished by means of baptism, so that "a new person (*neuer Mensch; novo homo*) is to come forth and rise up to live before God in righteousness and purity forever." SC 4:12. Luther links the present intended effect of baptism with its eternal result in eternity. Utilizing Aristotelian categories, man's efficient cause is God as his creator. Man's final cause is living under Christ in righteousness and purity. William C. Weinrich, "Homo theologicus," in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark Talbot (Grand Rapids: Eerdmans, 2006), 39.

<sup>81</sup> Erikson, *Identity: Youth and Crisis*, 106.

cannot be sustained.<sup>82</sup>

The turn from trust in God to trust in “not-God” is the *Grundpunkt* of sin. William Weinrich states: “Sin redefines man. After the fall, man is Sinner, that is, sin places man in opposition to his creator and leads to death as judgment.”<sup>83</sup> The characteristics of being a sinner are lack of fear of God and of trust in God.<sup>84</sup> This is ground zero for the struggle against sin. Everything hinges on trust in the trustworthiness of God and, therefore, that everything that God says is true. In Rom. 6:1, Paul asks a rhetorical question. Ought a Christian continue to sin so that God’s grace might increase? His answer is a resounding “No!” The reason for his answer is found in the reality of what has happened to the Christian by means of baptism. The Christian has been buried with Christ in baptism so that he might walk in newness of life (Rom. 6:3–4). Paul proceeds to outline the new reality of the baptized. Then, in 6:11, he says, “In this way also you—account yourselves to be dead to sin, but alive to God in Christ Jesus.” While not using the word “faith” or “trust,” Paul is calling them to trust the truth of the new reality. He is calling them to trust in Christ, and in the benefits given to them in baptism. Erikson wrote about trust as “childlike surrender to the Power that creates and re-creates, dispensing earthly fortune as well as spiritual well-being.”<sup>85</sup> Conversely, childlike trust can be “outgrown” so that the adult no longer trusts with the totality of an infant’s faith. When this happens, the person does not become so much a person without faith as one who finds other objects in which to trust. Each person needs regular and mutual affirmation of his existence.<sup>86</sup> When this is not received from the voice of

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<sup>82</sup> Capps, *Depleted Self*, 98.

<sup>83</sup> Weinrich, “Homo theologicus,” 36. Weinrich continues: “Significantly, Luther regards the justification of man as a definition of man.” Weinrich, “Homo theologicus,” 37. This means that Christian identity is found in the declaration of being righteous. This is the Christian’s reality, who he really is.

<sup>84</sup> AC 2.

<sup>85</sup> Erikson, *Identity: Youth and Crisis*, 106.

<sup>86</sup> Erikson, *Toys and Reasons*, 89.

God in his word (which is the smiling countenance, the numinous face of love), then man looks to other things for validation, for “other forms of validation.”<sup>87</sup>

The crisis of trust versus mistrust comes when that for which one hopes is delayed. In such situations, it appears as though the trustworthy one is no longer trustworthy. For the child, the crisis is in the possibility that the mother has abandoned the child.<sup>88</sup> For the Christian, the temptation is that God is not to be trusted. At its core, mistrust is a failure to persevere in faith, a failure to hope.<sup>89</sup> Paul’s example of persevering faith, of enduring hope, is in the example of Abraham in Rom. 4:18–22. “Against hope (παρ’ ἐλπίδα) upon hope (ἐπ’ ἐλπίδι) he trusted (ἐπίστευσεν; 4:18). “And in the promise of God he did not waver in mistrust (τῇ ἀπιστίᾳ; 4:20). Thus Paul also links the struggle, or crisis, of trust versus mistrust to the development of hope. Hope can truly only be hope when there is the appearance, and humanly speaking the real possibility, that the one in whom one trusts may not fulfill the promise. Hope, however, is the virtue that allows a person to persevere in trust and to wait out the crisis until the trustworthy being returns and fulfills the promise. For the Christian, the declaration of a righteous identity cannot be seen in this life by the human eye or by examining the flawlessness of one’s conduct. It is received solely by trust in the external word, spoken from the mouth (which is on the face) of a fellow believer, in the midst of the *sanctorum communio*, that declares it to be so. This trust is the ground of Christian identity because the righteous person lives by faith.

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<sup>87</sup> Erikson, *Identity: Youth and Crisis*, 106.

<sup>88</sup> An infant’s “experience of basic mistrust may be due to maternal failure.” Donald Capps, *The Decades of Life: A Guide to Human Development* (Louisville: Westminster John Knox, 2008), 6. Equally as important, mistrust, Capps claims, may come from the infant’s own inability to control himself and his urges. This points to inborn sin, which makes all people to be sinners from conception.

<sup>89</sup> One might object to this conclusion. Psalms, such as Psalm 89, certainly appear to express a lack of perseverance in faith and to express doubt in God’s trustworthiness. However, these psalms are directed to God. They are prayers to the Lord. They are, therefore, psalms of hope, as the psalmist, like a child, cried out in the midst of hopes delayed, yet still persevering in faith. The psalm is the evidence of the psalmist’s trust and hope.

It must be remembered that Erikson's developmental theory is not a linear progression of steps through which a person passes, leaving earlier stages behind as irrelevant in the present. The first stage, of trust versus mistrust, if navigated successfully helps to develop the ego strength, or virtue, of hope. It also supports identity formation in the fifth stage by providing, according to Erikson, a sense of temporal perspective and time diffusion.<sup>90</sup> For trust to prevail over mistrust, the insistence that fulfillment must occur in the immediate moment must give way to hope in God's timing. Hopeful trust also allows for the apparent absence of God, for the times when one feels abandoned and alone. The first stage teaches that needs will be met, even if not on one's own timetable. Abraham serves well as an example. Indeed, Paul's example of Abraham appears to be picture of just such a struggle.<sup>91</sup> His hope in the face of hopelessness, his endurance in faith, are the epitome of the Christian's faith (*fides qua creditur*) in the content of God's promise (*fides quae creditur*).

It appears that Erikson's first stage is valid and useful in regards to active righteousness. The Christian continues to trust the word that declares the hidden reality. The baptized, looking within, does not see himself as righteous. He also does not see perfect righteousness in his fellow Christians. Believers from other ethnic groups do not magically look like his brothers and sisters. No one looks like a saint, a holy one. A Christian simply receives by faith, by trust in the external word, that he has died to sin, been buried with Christ, and is raised to newness of life. By trusting God's word about him, the Christian accounts it to be true, not because it is seen, but solely on the basis of the trustworthiness of God and his word. This trust is constantly under

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<sup>90</sup> Erikson, *Identity: Youth and Crisis*, 105.

<sup>91</sup> In terms of Romans 7, the "New I," the man of faith, clings to God's promise. "Indwelling sin," the old man who never trusts God, does not. "Experiential I" becomes the battle ground between trust and mistrust. But the "old man" as actually been put to death by means of baptism, as Paul states in Romans 6. As the Christian relies upon this objective reality, trust is strengthened and so is hope.

attack by “what is visible.” Tribulation and persecution challenge this trust. And more than anything else, death says to him that it is all a lie. The deadness of Sarah’s womb and the deadness of Abraham’s body said that the promise of a son was null and void. Death also tempts the Christian to mistrust. The Christian stands by trust in God and God’s word alone. Active righteousness must grow from this trust, because whatever does not proceed from out of trust is sin” (Rom. 14:23).

Erikson’s Stage II (Autonomy vs. Shame and Doubt) has autonomy as the syntonic element and shame and doubt comprising the dystonic. It has already been demonstrated above that autonomy, understood as the attempt to be the source of one’s own existence, is not only self-depleting but is at the heart of original sin. It necessarily generates shame and doubt because it is grounded in a lie. Is there, then, any sense in which it can be understood in a way that is congruent with active righteousness? Richard Eyer treats Erikson’s second stage as “the balance between being an individual and having a healthy doubt about our self-sufficiency.”<sup>92</sup> Erikson described a child’s attempt at autonomy as “guerilla warfare of unequal wills.”<sup>93</sup> This is a very negative view. Erikson also wrote of the more positive sense of autonomy as the need for the child to become a unique “I,” separate from the parents.<sup>94</sup> Yet, overall, he paints a picture of a will in rebellion.

As he relates autonomy to the ways in which it supports identity, things get no better. Stage II (Autonomy vs. Shame and Doubt) supports a sense of self-certainty versus self-consciousness

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<sup>92</sup> Eyer, *Pastoral Care*, 81. Eyer is considering Erikson’s model in relation to developmental aspects of the elderly.

<sup>93</sup> Erikson, *Identity: Youth and Crisis*, 107. The child’s will is “violent” as he seeks to exercise his will against the will of the parents.

<sup>94</sup> Erikson, *Identity: Youth and Crisis*, 108.

and a sense of “will to be oneself” over against self-doubt.<sup>95</sup> Yet, as he discusses the concept he has in mind, it appears that his goal is individuation. A child must learn that he is a separate unique being. He is, or has, an “I.”<sup>96</sup> There is distinction between the child and other people. If such a distinction is not made, absolute narcissism takes hold. Unable to distinguish between self and others, such a person thinks of self as the entirety of existence. It is the law and order element of this stage that creates the shame and doubt Erikson has in mind. One begins to question the omnipotence of one’s will. Mother no longer appears on demand with a breast full of milk. Diapers are not changed with a whimper. Crying fits are permitted to continue to teach the child that his will is not almighty. Therefore, this stage, if taken as a whole, allows for the necessity of individuation and for the development of a sense of self-control over urges. It is important for identity development to know that one is a person and yet that one is not the center of the universe.

If autonomy is to be redeemed for the development of one’s Christian identity, any sense of rebellion and self-centeredness must be excised from it. Every person is a morally responsible agent.<sup>97</sup> Each person stands before God the Creator and under God’s judgment. Therefore, no person is truly autonomous, in the sense of being a law unto himself. Capps describes the challenge of using the term autonomy and a way forward that is faithful to Erikson and makes it useful for pastoral care.

Some readers of Erikson’s writings have assumed that when he used the word *autonomy*, he basically meant independence in the sense of relying only or primarily on oneself. They associated this with the “individualism” that they considered to be rampant in American society. . . . Other readers have suggested that by using the word *autonomy* Erikson revealed his male bias, because a male child is oriented toward independence while a female child is oriented toward relationships with

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<sup>95</sup> Erikson, *Identity: Youth and Crisis*, 94.

<sup>96</sup> Erikson, *Identity: Youth and Crisis*, 108.

<sup>97</sup> Although it can be argued that the severely mentally impaired are not culpable for their actions.

others (Gilligan 1982, 11–12). . . . I believe, though, that Erikson actually had the other meaning in mind, that of self-governance, and that his readers fail to recognize this because the meaning itself is not much in use today.<sup>98</sup>

If self-governance means the ability to make ethical choices, then such a term may well serve the purpose. Autonomy certainly has a negative meaning in theology. Perhaps a better word, in pastoral care, would be the aforementioned term, “individuation.” Of course this term must be used with a degree of caution. No person is an “individual” in the sense of having responsibility only for “self.” All Christians belong to one another. Baptism incorporates the Christian into the church. As a member of the church, each Christian is to act so as to enhance the health of the body. The social dimensions of Erikson’s psychosocial theory certainly support the view that Erikson was not thinking of narcissistic autonomy.

In Rom. 12:3–8, Paul warns his readers not to think more highly of themselves than is proper, but rather to exercise the gifts given to each one for the good of the congregation. Each one, individually ( $\kappa\alpha\theta' \ \epsilon\acute{\iota}\varsigma$  = each one), is a member of the whole (12:5). Therefore, there is individuation. Each one, individually has a function within the body. This is not unfettered autonomy. Rather it is specification of purpose. The significance of this for identity is found in the function of vocation in providing a person a unique way to express his identity within the community. Paul makes the same point in 1 Cor. 12:4–11. He then speaks of this as being an outgrowth of baptism. The various gifts given by the one Spirit (1 Cor. 12:4) are used for the sake of the one body into which each Christian is baptized (1 Cor. 12:12–13). The Spirit’s work in baptism is described by Paul as having both a unifying and an individuating effect. Yet the individuation is for the sake of others and not for the sake of self. This is the hard lesson of

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<sup>98</sup> Capps, *Decades of Life*, 24. “Of course, the growing child is also trying to become more self-reliant, learning to do things that were previously done for the child. But Erikson is not suggesting that the child is becoming less relational.”

actualized righteousness. On the other hand, “individuation,” if connected to one’s responsibilities to the community, whether church, family, or the civic realm, means that one does not live for oneself, but sacrificially for the sake of others (Eph. 5:15–6:9) using the gifts given by the Spirit for the common good (1 Cor. 12:7). Two ways in which “individuation” (autonomy) can become an arena for the struggle for identity is in losing oneself in the collective and, conversely, in boasting about one’s importance. This might also approach Capps’s suggestion, in the quote above, that “autonomy” might better be thought of as “self-governance,” or, even better, as self-control. Such self-control would put restraints on narcissistic autonomy and the destructive impulses caused by indwelling sin and make autonomy, in terms of individuation and self-control as truly positive contribution to the social life of the church and society.

Paul describes the struggle against indwelling sin in Romans 7. Concupiscence, as part of indwelling, original sin, turns the sinner inward (*curvatus in se*). All actions become self-centered. Indwelling sin (the old man) that still adheres to the baptized, does not fear God, does not trust in God, and is utterly selfish. As long as indwelling sin remains, there will always be the temptation to pervert a wholesome individuation into sinful autonomy, causing one to consider others as tools to be used for self-aggrandizement. This narcissism, as Capps describes, characterizes Western culture, and especially the United States.<sup>99</sup> Such a person will also not have an appropriate ability to feel shame. According to Erikson, such a person can become a legalist, pointing out the failures and faults of others, while blind to his own. Such a person, as those Paul describes in Romans 2, will begin to rationalize his own failures while condemning others for the very same things. Erikson describes this as “the victory of the letter over the spirit

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<sup>99</sup> Capps, *Depleted Self*, 11. Capps describes the “self-inflated behavior and inappropriate assertions of personal grandiosity” which have led therapists to describe ours as a narcissistic age. Capps notes that the narcissist was the one personality type that Freud refused to treat, “because he considered narcissists to be untreatable.”

of the word and the law. It is expressed in the vain display of righteousness or empty contrition.”<sup>100</sup>

On the other hand, a person who has not sufficiently individuated from others will fail to be able to contribute to others, but will remain dependent. Erikson does not describe this failure, since he assumes autonomy to take place epigenetically. Dependent Personality Disorder is defined as “A pervasive and excessive need to be taken care of that leads to submissive and clinging behavior and fears of separation, beginning by early adulthood and present in a variety of contexts.”<sup>101</sup> A person’s sense of security, well-being, and the ability to contribute is markedly reduced. The inability to individuate causes a person to find his identity in the identification imposed on him by others. This results in a foreclosed identity. For the Christian, utter trust and reliance upon God in Christ for identity and every good is a virtue. This is in the realm of alien righteousness and passive faith. In the arena in which actualization of identity includes individuation, especially in the reception of spiritual gifts to be used in love for the sake of others, a dependent personality makes true intimacy and generativity an impossibility. One remains a taker and never becomes a giver. One is unable to look beyond self and initiate action which puts faith in action for the sake of others (industry). Baptism overcomes narcissistic autonomy by placing the Christian into a dependent relationship with God, and by incorporating

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<sup>100</sup> Erikson, *Toys and Reasons*, 97.

<sup>101</sup> DSM-5, 301.6 (F60.7) warns against ignoring the cultural aspects of personality. The importance of understanding the culture and its effect on what is considered culturally acceptable and culturally unacceptable behavior must be acknowledged by caregivers. “Culture includes language, religion and spirituality, family structures, life-cycle stages, ceremonial rituals, and customs, as well as moral and legal systems.” DSM-5, 749. The inclusion of “life-cycle stages” is significant for pastoral care concerns. One would hardly diagnosis a young child or someone with mental handicaps to have dependent personality disorder, when it is not appropriate to that person’s cognitive or affective stage in development. One would also not be correct to rush to judgment before ascertaining what is culturally acceptable behavior in a person from another culture without first learning how that culture views dependence. DSM-5 warns: “Judgments about personality functioning must take into account the individual’s ethnic, cultural, and social background. Personality should not be confused with problems associated with acculturation following migration or with the expression of habits, customs, or religious and political values professed by the individual’s culture of origin.” DSM-5, 648.

the Christian into the *sanctorum communio*, the body of Christ. It also results in a healthy individuation, as the Holy Spirit by means of baptism imparts his gifts for the Christian to use for the sake of the body.

Erikson's stages have a logical flow which becomes clear the more one ponders them. From the ground of trust, which gives the foundation for individuation (autonomy in a good sense) and self-control, the Christian begins to practice deeds of love. As these deeds become habituated, the Christian, by daily renouncing the "old man" and his self-centered way and clinging in trust to the reality of the new identity of being righteous in Christ, becomes a competent member of the *sanctorum communio*. He takes his place within the community of faith and becomes an actor, rather than a spectator. This coincides with Erikson's assertion that this stage, in terms of ritualization, includes the dramatic. As the Christian lives out his baptism, putting to death the deeds of the old man and putting on the new man, he begins to understand his purpose, his station in life, in the church, in the family, and in society.<sup>102</sup> Daniel Levinson labelled Stage III (Initiative vs. Guilt) the "novice phase." This is the stage when one experiments with the various roles one could have in life. Levinson states: "During the novice stage of early adulthood a man is exploring the adult world, developing adult interests and values, making important choices with regard to work, marriage and family, and forming an adult identity."<sup>103</sup> This is not a fully-formed identity. Rather it is the beginning of living out possibilities. As one becomes more competent in various roles, various ways of living out one's baptism (what Oswald Bayer calls "ethical progress"<sup>104</sup>), a sense of purpose in one's life begins to take shape. Although all Christians have the purpose of trusting God and loving the neighbor,

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<sup>102</sup> I am here combining Stages III and IV.

<sup>103</sup> Levinson, *Seasons*, 91.

<sup>104</sup> Bayer, *Living by Faith*, 66.

each person does so utilizing the unique gifts given by the Spirit (1 Corinthians 12) within one's specific vocation.

Paul does not speak directly to what aligns with Erikson's Stage IV (Industry vs. Inferiority). He does, however, describe the place of vocation in the life of the baptized.<sup>105</sup> He speaks of the Christian's responsibility to the Christian congregation in Rom. 12:3–21. Vocation in terms of life in society is described in Rom. 13:1–7. Although he does not speak directly to it in Romans, in Eph. 5:22–6:9 and in Col. 3:18–4:1, Paul describes vocation in regards to the household (and economic) realm. In Colossians, competency and purpose within the family structure follows directly after, and is built upon, Paul's description of the life of the baptized, putting to death the old man and putting on the new (Col. 3:1–17).

Erikson avers that guilt accompanies the initiative of Stage III. Erikson built his theory on a Freudian foundation. This is concurrent with Freud's Phallic Stage, in which the most important aspect is the Oedipus complex.<sup>106</sup> It is for this reason that Erikson, building on this foundation, assigns guilt to this stage. Nevertheless, there is a logic to thinking about guilt in conjunction with initiative, regardless of Freud. Both a lack of initiative and reckless initiative can cause guilt.<sup>107</sup> Capps writes of people "floundering" as they try to individuate and become contributing members of their social group.<sup>108</sup> A person's sense of incompetency can bring on a sense of inferiority and a sense of guilt. This works for the Christian's advantage. A healthy sense of guilt, that one has failed to do all things well, and a sense of incompetence work together to

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<sup>105</sup> It is easy to see how the initiative of Stage III and the industry of Stage IV find mature expression in the generativity of Stage VII (Generativity vs. Stagnation).

<sup>106</sup> "The Sexual Aberrations," in *Three Essays*, 28.

<sup>107</sup> That any attempt at attaining a righteous standing before God by initiative and industry, that is, by works, has already been shown to be futile and to incur guilt. "From Torah works no flesh will be declared righteous before him, because through Torah comes the knowledge of sin." Rom. 3:20. The point here is to investigate the sense of guilt that comes from failure to do active righteousness, to grow ethically. In service to others.

<sup>108</sup> Capps, *Decades of Life*, 51.

humble the Christian. Knowing that he is not competent in himself (2 Cor. 3:5), he grows in the certainty that Christ's power is made perfect in the Christian's weakness and failings (2 Cor. 12:9). He relies less on himself and more on God's work in baptism. Paul emphasizes the Christian's inability to be perfect in himself as he describes his own struggle against indwelling sin in Rom. 7:13–24. He calls himself a “distressed man,” whose ultimate deliverance is in Christ Jesus his Lord (Rom. 7:25). He is in constant need of assistance. This assistance is his in the Holy Spirit, whom the Christian receives in baptism, and concerning whose work Paul writes in Romans 8.

Erikson's pairing of initiative with guilt and industry with inferiority are congruent with Paul's teaching that the Christian is to be active in love toward others and yet is not without the taint of sin, even in his good works. A healthy sense of what Erikson calls inferiority contributes to a proper humility that constantly looks to Christ's atoning work to cover the works with his righteousness. It also acknowledges the need to be part of the church, that one does not have all the necessary gifts and skills to be a Christian without the other members of the *sanctorum communio*. On the other hand, initiative and industry are ways of describing the movement and the maturing in one's vocation which combine to give specific shape to the Christian's identity in the time and place wherein he is.

One significant argument of this dissertation is that Erik H. Erikson's theory can legitimately utilized in faithful pastoral care in regards to Christian identity actualization, and that it should be considered in relation to baptismal identity development. Up to this point, his theory appears to be compatible. The most troubling stage, as has been shown, is Stage II (Autonomy vs. Shame and Doubt), in which autonomy is held up as the syntonic element. By

redefining<sup>109</sup> autonomy in terms of individuation and self-control, it has been possible to maintain his schema and to recommend its constructive utilization. Each of the dystonic elements have been shown to be of assistance in impressing upon the Christian the need to rely solely upon God in Christ for righteousness. This is a paradoxical effect of indwelling sin in the Christian. It drives the believer to Christ and away from self, so long as trust remains alive. In pastoral care, these dystonic elements might be highlighted in such a way as to clarify the absolute need to rely upon the conferred identity as foundational for Christian living. It is the conferred gift of a righteous standing *coram deo* that is the source of the Christian's proper, active righteousness, which serves the neighbor.

Stage V (Identity vs. Identity Diffusion) is at the core of Erikson's theory and of this dissertation. The syntonic element of Stage V is a sense of identity; the dystonic is identity diffusion.<sup>110</sup> Erikson postulated a corresponding ego strength, or virtue, of fidelity. In terms of ritualization, this stage brings the previous threads of the numinous, the judicious, the dramatic, and the formal together to form the ideological. The core of the Christian's identity is conferred righteousness, because the Christian is given his identity in Christ, when he, by means of baptism, died to his old identity in Adam and was raised in Christ to newness of life.

Utilizing the four identity statuses outlined by James Marcia, a person's sense of identity can be understood to be foreclosed, diffused, in moratorium, or achieved.<sup>111</sup> It has been acknowledged that the imputed, alien identity of being righteous in Christ is a conferred or

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<sup>109</sup> One might prefer the term "reframing."

<sup>110</sup> Between the first and second edition of *Childhood and Society*, Erikson changed the dystonic pole from "Identity Diffusion" to "Identity Confusion." Compare Erikson, *Childhood and Society* (1950), 227–29 with Erikson, *Childhood and Society*, 261–63. I am following James Marcia in maintaining the earlier terminology. It is not so much that the opposing idea is one of being as in chaos or mixed up, as much as it is being spread out, that is, without a center. See: James Marcia, "Ego Identity Status," 11. Erikson continued to use "Identity Confusion" in all later writings.

<sup>111</sup> Marcia, "Ego Status Approach," 7–8.

foreclosed identity for the Christian. It also serves a teleological purpose, as the final cause of the Christian's life. These four statuses can also serve the purposes of pastoral care by providing a "way of looking at things" in the actualization of the Christian's identity *coram mundo*. Marcia states that identity is manifested in the two areas of occupation and ideology. These terms can be thought of theologically as vocation and the faith (*fides quae creditor*). To return to Joel Biermann's statement: "Character describes the matrix of personal traits that define, direct, and name the individual,"<sup>112</sup> in other words, which gives expression to identity. Conversely, following Biermann as he follows Aristotle, a person's actualization of identity is shaped, molded, and changed by one's habituated actions.<sup>113</sup> It would be fair to say that, building on the conferred identity, that is, of being righteous by faith, the actualization of identity involves a reciprocal relationship between one's sense of identity and one's actions in relation to that identity. A person's sense of identity finds its internal expression in his ideology (the content of his faith) and its external expression in the way he lives out his vocation. Conversely, the way one lives out one's vocation and the content of one's ideology circle back to form an inner sense of personal identity. All of this happens in the rough and tumble of life and life's experiences, including temptations, faith-crises, and tribulation (Rom. 5:1–5), which continue to shape a person's sense of identity. In terms of what Paul says in Rom. 7:13–25, the sense of identity within the "Experiential I" begins to approach the real identity of the Christian (which is that of the "New I") as the identity found in the old man/old Adam ("indwelling sin") is accounted to be dead, killed in the waters of baptism.

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<sup>112</sup> Biermann, *Case for Character*, 13.

<sup>113</sup> The Christian's core identity, which is the key to shaping secondary identities in one's callings, comes from trusting what God says the Christian is, righteous, his child, etc. From this, habituation creates the semi-unconscious, or reflexive actions which express that identity outwardly. This habituation, which is always partial, does not change the Christian's true identity, which is an imputed, declarative reality.

A Christian with a diffused identity has an uncommitted identity. There is no sense of a center to his identity which can provide the core of his sense of self. Therefore, there is no unifying center for faith (*fides quae creditor*), for ideology, or for ethics. The reality of his imputed, alien identity has little to no impact on the way he lives in the world. He is more likely to be conformed to the world than transformed by renewal of the mind (Rom. 12:2). Perhaps the closest example in Paul's writings are in 1 Cor. 3:1–2 and Eph. 4:14. He is an infant, living according "to the flesh," a childish ego, "tossed here and there by waves and carried along by every wind of doctrine." In both cases Paul is concerned about childishness, the foolishness, in his hearers. The reality of who they are, as those baptized into Christ, is not shaping their identity.

Identity achievement is the goal.<sup>114</sup> A Christian desires to actualize fully his identity in Christ (Rom. 7:18). The achievement of a sense of one's identity in Christ comes by trust in God's declaration. It is the Christian's agreement with what God says about the Christian, that he is righteous. Yet, it nevertheless involves a struggle to the extent that the old man mistrusts that word. The crisis for the Christian is to trust in hope when his senses tell him that God is untrustworthy. When trust wins out over the temptation to give in to mistrust, hope is strengthened.

Paul describes the Christian's identity, in Eph. 4:15, as growing up into the fullness of Christ. It is the full actualization of the real identity one has in Christ. It is the goal, it is to be striven for, but the full actualization of it will not be fully realized until the eschaton. This is true for multiple reasons, which include the psychological, the social, and the physical dimensions of

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<sup>114</sup> Alan Waterman has found "five core domains" in identity: vocational choice, religious beliefs, political ideology, gender-role attitudes, and beliefs about sexual expression. See: Alan Waterman, "Overview of the Identity Status Scoring Criteria," in Marcia, *Ego Integrity*, 157. He also outlines six supplemental domains.

life in this world.<sup>115</sup> Physically, full identity achievement must await the resurrection of the body. As embodied beings, human somatic life finds its *telos* in the glorification of the resurrected body (Rom. 8:23; Col. 3:4). The body is daily to be offered as a living sacrifice to God (Rom. 12:1), yet while in the body, the Christian struggles with drives that are deeply embedded in the neurological system of the body.<sup>116</sup> Socially, Paul describes the impact of ‘the world’ in conforming people to a mindset that is opposed to God. Every letter Paul wrote to the churches addresses problems of sociality. Every congregation of Christians, while being in reality a congregation of saints (*sanctorum communio*), is in actuality a congregation of sinners (*peccatorum communio*). Paul describes the need for striving toward maturity (Eph. 4:11–16), but even the apostle says that he has not attained perfection (Rom. 7:25).

Erikson wrote of the moratorium that characterizes the period covered by Stage V (Identity vs. Identity Diffusion). The certainty assumed in the previous two stages is now questioned. The work of this stage is to integrate all previous identifications, to test them, to refute those that do not fit or work, and to reshape them so they are relevant for the person in the sociohistorical moment of his life.<sup>117</sup> A moratorium does not translate to a renunciation of one’s sense of identity; it does not signal a weakness in character. Rather, it is a vital, necessary aspect of achieving identity. What one has thought of as being right may be incorrect, so alternate possibilities must be considered. Ways of thinking that are false or ineffective are challenged. One may have come to the place of thinking identity has been achieved, only to find the foundation of that identity to be unstable. Stanley Grenz has noted that for Erikson, “the task of a

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<sup>115</sup> Erikson situates identity in three orders: the somatic, the personal, and the social. See: Erikson, *Life History*, 46.

<sup>116</sup> For example, the neurological aspects of anxiety and fear are described in Cozolino, *Neuroscience of Psychotherapy*, 239–61.

<sup>117</sup> Erikson, *Childhood and Society*, 261.

mature self involves struggle, crisis, hopelessness, despair, and recovery, all of which participate in the movement of the person through inner conflict toward integrity.”<sup>118</sup> Therefore, as a process of pressing on toward identity achievement, multiple moratoria would appear to be the rule rather than the exception.

Theologically, the moratorium status can be thought of as a process of repentance, especially if it is considered as a cycle from Moratorium to Achievement to Moratorium to Achievement, what Waterman calls the MAMA Cycle.<sup>119</sup> As the Christian hears the word of God, that word challenges not only his actions within his vocation but his ideology, or faith (*fides quae creditur*). Additionally, the struggles and crises challenge his faith (*fides qua creditur*) and attack his sense of hope. It may be that what he believes is correct. It may be that what he believes is not quite correct. The crisis that comes upon him, at the deepest level, is that of trust versus mistrust. It may be that his trust has been misplaced. It may be that he has been trusting a false god, as Luther describes in the Large Catechism.<sup>120</sup> In that case, a moratorium, a time of reevaluation and of turning from this false faith in contrition and repentance may be needed. This contrition and repentance is the way in which Luther describes the significance of baptism in the Small Catechism.<sup>121</sup>

Abraham is Paul’s example of a man whose faith (both *fides quae* and *fides qua creditor*) was challenged. He also serves as a biblical example of the MAMA cycle described on page 103. Abraham was given a righteous identity through his faith in the promise of a son. Paul claims that “no mistrust made him waver” (Rom. 4:20). Yet a close reading of Genesis suggests

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<sup>118</sup> Grenz, *Social God*, 93.

<sup>119</sup> Waterman, “Developmental Perspectives,” 44. “Such cycles reflect the continuation of the identity formation process; an attempt to make more rewarding choices, not a renunciation of identity concerns.”

<sup>120</sup> LC 1:3, Kolb-Wengert, 386.

<sup>121</sup> SC 4:12, Kolb-Wengert, 360. Luther’s proof text for his contention is Rom. 6:4.

something else. Discounting the conception and birth of Ishmael, after his first son was born, the Lord appeared to Abram and gave him the name Abraham. The Lord told him that the son of promise would come from Sarah's womb. Abraham laughed and questioned how this could be (Gen. 17:17–18). It appears as though he thought the promise had already been fulfilled through Ishmael. Abraham had a son, albeit through Hagar as Sarah's surrogate. The promise that he had believed had not been fulfilled. Abraham had to change the orientation of his faith from Ishmael to the as-yet-to-be-born son. Paul will not say that Abraham's faith (*fides qua*) wavered. He continued as a believer. Yet even he had to enter a moratorium of sorts so that his faith (*fides quae*) might be closer to the truth.

The idea of a moratorium can also be used to read Romans 6. Paul answers his interlocutor's accusation that his gospel of the free grace of God in Christ implies that continuance in sinning results in increased grace from God. Therefore, it would appear that one should continue a life of sin in order to experience increased grace. Paul's abrupt negation of this line of reasoning is based on the nature and effects of baptism, which have been described earlier. Paul points his hearers to the new identity they have as those baptized into Christ. Rom. 6:1–10 is concerned with this new reality. His interlocutor, while correct about the abounding grace of God toward sinners, has not yet grasped the new reality in Christ. Paul first destroys the grounds of this false identity, that of a forgiven sinner free to live in sin because sins are freely forgiven, and points to the new, true reality. The Christian has died to sin. While a Christian will fall into temptation, something Paul acknowledges in chapter 7, "sinner" is not the true identity of a Christian.<sup>122</sup> Christians are "saints" (Rom. 1:7). Therefore, they account this new reality to be

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<sup>122</sup> This points to a danger in Lutheranism of overemphasizing "*simul iustus et peccator*." Christians do sin, but they do not claim the identity as "sinner" in such a way as to excuse the commission of sins. When a person willfully and against the promptings of the Holy Spirit purposely commits sins, the Holy Spirit is absent. This means that such a person is no longer a Christian, but has fallen from the faith. "When sin does whatever it wants, then the

true in their daily lives. This is actualized by the act of presenting their members daily to God as those who have been (in reality) brought from death to life (6:13–14). The persistence of sin tempting the believer may result in the false conclusion that one remains a slave to sin, even though one is forgiven. This also is the acceptance of a faulty identity. The baptized are no longer slaves to sin; rather, they are now “slaves to righteousness” (Rom. 6:18). Since righteousness is a relational word, this means that the Christian is bound to another. The baptized are now in a relationship which has set them right with their Creator. Therefore, paradoxically, this slavery is true freedom from sin and death.

Paul uses terms, in Rom. 6:19–23, which are suggestive of ritualistic elements in Torah. The old status of being a slave was that of slavery to uncleanness, to impurity, and to “lawlessness,” which could be read as anti-Torah living. Paul has already introduced this kind of language in Rom. 3:25. He calls the redeeming death of Jesus a *ἱλαστήριον* . . . ἐν τῷ αὐτοῦ αἵματι (a sacrifice of atonement . . . in his blood).<sup>123</sup> Now that the Christian has been reconciled to God and redeemed by Christ’s atoning sacrifice, ritually he is to present his members, that means his entire embodied self, to righteousness—to that to which he is “enslaved” in freedom. The result of this presentation is to be holy. In addition to inferences of atonement, Paul appears to be pointing to the burnt offering of Leviticus 1. When offering the burnt offering, the Israelite was to lay his hands on the head of the animal. This action was a ritual act of self-identifying with the sacrificial animal. Then the sacrificial animal was offered in its entirety to God. The

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Holy Spirit and faith are not there.” Martin Luther, “SA 3:43, Kolb-Wengert, 319.

<sup>123</sup> “This noun can have the more general sense of ‘a propitiatory sacrifice.’ Or Paul could be drawing on its specific sense in the LXX, which uses it for . . . the ‘mercy seat’ or lid on the ark of the covenant, onto which blood was sprinkled in the annual Day of Atonement (Lev. 16:14–15). Middendorf, *Romans 1–8*, 273. In either case, the ritual element is highlighted by the use of the term *ἱλαστήριον*. The blood sprinkled on the mercy seat was the blood of the sin offering offered by the high priest on his own behalf. Paul, in 2 Cor. 5:21, states that God made Christ to be sin. Therefore, just as the high priest offered the blood of the sin offering, sprinkling it on the mercy seat, so Christ offered his own blood on behalf of our sin which he had claimed as his own.

sacrificial animal was offered to make atonement for the Israelite who offered it (Lev. 1:4). In Romans 12, Paul picks up on this ritual imagery. The Christian presents his members as instruments of righteousness to God (Rom. 6:19), as a living sacrifice acceptable to God (Rom. 12:1). This acceptance echoes the pleasing aroma of the burnt sacrifice in Lev. 1:9, 13, 17. The atonement, on the other hand, has already taken place in Christ's sacrifice, with whom and in whom the Christian has died to sin by means of baptism. Since the realm of the unclean and the unholy is the realm of death, the baptized, being united to Christ in his resurrection, is now, not merely ritually transferred, but in reality transferred into the realm of purity and holiness, which leads to life.

Paul does not specifically speak of the face of God in Romans. He does, however, speak of God's love. In Rom. 1:7, Paul calls his hearers "beloved of God." In Rom. 5:8, he states that God's love is demonstrated in the sacrifice of the Son of God. Furthermore, God's love is poured out in the Christians' hearts by the Holy Spirit (Rom. 5:5). What can be known of God has been declared in the things that have been made (Rom. 1:19); therefore, a degree of revelation is available to everyone. But this hardly qualifies as a numinous revelation. God remains hidden behind his creation and does not speak an audible word. Only his "eternal power and divine nature" are revealed in the things he made (Rom. 1:20). Admittedly, in Romans, Paul does not make great use of what Erikson referred to as "the numinous."

Nonetheless, it must be admitted that Paul does speak of "pleasing God." This implies that God looks benevolently,<sup>124</sup> favorably and with love into the face of his people. This can be conceived as a numinous element. Nonetheless, the judicious ritual element is certainly more pronounced. It is present in Rom. 1:18–3:20, in which section the demands of law and order

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<sup>124</sup> Erikson, *Toys and Reasons*, 87.

condemn humanity. It establishes the “objective legal guilt”<sup>125</sup> of fallen humanity. The dramatic is found abundantly in both the story of the gospel and in the struggle which Paul outlines in Romans 6 and brings to a head in the next chapter.

The struggle for actualizing one’s identity as righteous in Christ is dramatically told in Rom. 7:7–8:39. Paul tells his story in three acts.<sup>126</sup> Rom 7:7–12 is Act One, in which Sin seizes its opportunity through Torah’s commandments and produces all manner of concupiscence (7:8). Two *dramatis personae* appear: Paul and Sin. Paul is slain by the commandment which condemns his action (a judicious element). This brings Paul to recognize a formal element, that Torah obedience cannot give life. Therefore, the ideological element of Romans, that the righteous person lives by faith, finds another support in Paul’s experience.

Act Two begins at Rom. 7:13 and goes to the end of the chapter. Three *dramatis personae* appear in this section. Paul is now, as it were, a divided person, consisting of “New I” and “Experiential I.” “Indwelling in,” once again, is the antagonist. In many ways, “Experiential I” is the battleground between the other two. “Experiential I” (Paul) is in distress over the actuality of his life. He is on the side of “New I” but finds himself succumbing to “Sin.” This battle, which he is most definitely waging, is occurring in his members, the very members he is to be presenting as an offering to God. Erikson describes the dramatic stage as one in which there is a “killing off of weak and evil ‘others.’”<sup>127</sup> While Paul does not portray “sin” as weak, he does say that it has been killed, put to death in baptism. Therefore, the Christian, in practice, kills “sin” by accounting it to be dead in the death of Christ. He is now a new man. Torah informs his mind, and he delights in its teaching.

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<sup>125</sup> Erikson, *Toys and Reasons*, 96.

<sup>126</sup> At face value, this is Paul’s own story. “The ‘existential’ character of these verses also indicates this. Middendorf, *Romans 1–8*, 548.

<sup>127</sup> Erikson, *Toys and Reasons*, 100.

The formal element in this act is that the Christian is in a life-long struggle to actualize the new identity. “New I” has its grip on the mind, but Sin still grasps the members (7:25b). Deliverance will not come by human effort. Rather, deliverance comes through Jesus Christ the Lord (7:25a). This also supports the ideological element of the righteousness of faith and not of works. It also communicates, in a dramatic fashion, the truth that the real identity of the Christian is the “inner man,” who is free from the dominion of sin, even though, in the actualization of this identity, “Sin” constantly opposes the renewed will of the Christian.<sup>128</sup> Erikson states that the formal element involves “methodical performance.”<sup>129</sup> While Paul does not give detailed directions, the methodical performance, if it can be called that, is the daily presentation of one’s members to God as instruments of righteousness (Rom. 6:12–14) and the presenting of oneself as a “living sacrifice” to God (Rom. 12:1).

That the baptized never shakes off “indwelling sin” in this life may be a source of shame, doubt, and even great fear. Since unrighteousness leads to death, will not the failure to actualize a righteous identity lead to condemnation? Act Three, Rom 8:1–39, brings in a new *dramatis persona*, namely, the Holy Spirit. The Holy Spirit is the “Spirit of Life,” whose Torah teaches that life is in Christ Jesus (8:1). His Torah is opposed to “the Torah of Sin and of Death.” It is not that there are two Torahs; rather, the “Torah of Sin and of Death” is a way of speaking of the negative impact of the commandments when they are used in an attempt at self-justification.<sup>130</sup>

Paul frames Act Three by stating the formal element in the beginning and at the end. “There is no condemnation for those who are in Christ Jesus” (8:1) and, since the only one who can condemn anyone is Christ Jesus, nothing can separate the baptized from the love of God

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<sup>128</sup> Paul indicates that his will is now in line with God’s will, but that it is constantly thwarted. Middendorf, *Romans 1–8*, 560.

<sup>129</sup> Erikson, *Toys and Reasons*, 103.

<sup>130</sup> Middendorf, *Romans 1–8*, 608.

(8:33–39).<sup>131</sup> The return to the love of God brings back the numinous element. In Christ Jesus the Christian experiences the love of God, despite every evil that can be thrown against him. This solidifies the ideological core of Romans. In the center of this act, the Holy Spirit teaches Christ (8:2). He gives life, not only spiritually, but will also resurrect the body (8:9–11), and he assures the Christian that he is a son and child of God, despite experiencing suffering (8:12–25). He also prays for and in the believer (8:26–30). The affiliative element of Stage VI is found in the new familial relationship the believer has as a child of God.

Erikson's concept of the ritualization of experience, especially the judicious, dramatic, formal, and ideological elements, is a useful way of looking at Paul's letter. It rescues the reading from being dry dogma and enlivens it with the dramatic, an element inherent in the letter itself. Romans 9–11 have an affiliative element, especially as Paul dramatizes his formal point by speaking of the pruning of the olive tree (11:11–24). Romans 12–15 can be read as expanding upon the generative element, as each Christian exercises his gifts for the good of the whole body. However, by this point in the letter, the dramatic element seems to fade, as Paul presses on to the end.

Once again, the greatest concern with Erikson's theory is in the definition of autonomy. Autonomy must be redefined or reframed as individuation and self-control to be positive term in identity actualization. His emphasis on trust versus mistrust form the foundation of this developmental theory. It is also the central concern of Paul in Romans. The dystonic elements correlate with Paul's description of sinful man. The syntonic elements of initiative and industry, if coupled with mistrust (lack of trust) and narcissistic autonomy are unacceptable for Christian practical theology. If autonomy can be salvaged as individuation worked within the Christian by

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<sup>131</sup> Here the term "formal element" has to do with God's word and work and not that of the Christian.

the Holy Spirit, especially as a way of reducing any sense of unhealthy “clinginess,” then it can become a useful term. However, as stated earlier, great caution must be used at this stage.

Initiative and industry, if tied to a motivated desire to serve others, are also of value. When the baptized person knows that his real identity is that of being righteous in Christ, and that this righteousness is his only by faith (trust), then being individuated, and being motivated to initiate and to do good works, help to form the Christian’s unique actualized identity, as he puts his God-given gifts to work in service to others within his vocation. This increases his sense of affiliation with others, in church, in the family, and in society, and gives expression to generativity. At the end of his life, he can look back and appreciate, even if only partially, a degree of integrity.

### **Questions for Pastoral Theology from an Eriksonian Perspective**

Up to this point, most of the conversation has been a correlative discussion of Erikson’s theory. While Erikson’s theory has been a lens through which Paul’s theology in his letter to the Romans has been viewed, Paul’s baptismal theology has been the controlling norm for the discussion. In this section, while impossible to know exactly what Erikson would ask, an attempt will be made let Erikson challenge a Pauline theology of identity development. This will follow a somewhat fanciful format. Erikson and a Practical Theologian will be involved in a fictional conversation.<sup>132</sup>

Practical Theologian: Erik, in your discussions with Huey Newton you expressed concern

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<sup>132</sup> James Fowler constructed such a fictional conversation in *Stages of Faith*, by imagining a discussion between Lawrence Kohlberg, Erik Erikson, Jean Piaget, and a “convener.” Fowler, *Stages of Faith*, 41–51. Erikson was involved in a series of moderated discussion with Huey P. Newton, cofounder of the Black Panthers, in February 1971 and April 1971. The first set of meetings occurred in New Haven, CT. They were tense and stilted. The second set of meetings were held in Oakland, CA. A much more relaxed atmosphere pervaded the sessions. See: *In Search of Common Ground: Conversations with Erik H. Erikson and Huey P. Newton* (New York: Norton, 1973). Several questions from these sessions will form the basis of imagined questions of Erikson for Christian practical theology.

that too wide a sense of identity might make people “formless, ineffective, and lost.”<sup>133</sup> Despite your concern for “pseudospeciation,” it appears that you would put a limit on the size of a social group so that it still maintains its integrity. Paul makes a great distinction between the baptized and the unbaptized. Yet, he avers that all the baptized, regardless their ethnic group, are one family. How do you respond to this?

Erikson: Paul, in a sense, does create a situation of pseudospeciation, by dividing people between the baptized and those outside the Christian faith. I am certain that he would not consider this division to be a false one, so the “pseudo-” in my term would be objectionable. What he does, if I understand him correctly, is create the sense of a new family. This family is joined together by faith in the Father, who gave his Son. Therefore, he calls Christians “brothers.” My concern is not for the narrowing of the “species” to Christians. Rather, I would ask the church in America which identity is of greater importance. “What does American identity stand for? As you know, for the longest time this country has prided itself, beside technical know-how, on having a ‘way of life.’”<sup>134</sup> This identity was more important than the identities immigrants brought with them to this land.

Practical Theologian: Yes, please stay on this train of thought for a while. Paul understood baptismal identity to be a higher-level identity than the identities believers brought with them into the church. In Romans, he drove this identity home to combat, among other things, the tendency of Judean-leaning Christians (Jews) and Hellenists to exult in their ethnic or cultural identities to the detriment of Christian unity.

Erikson: Yes, and he had his own motives for doing this, as I understand it. He needed a united church in Rome in order to have a base of operations and support for his mission to

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<sup>133</sup> Kai Erikson, *In Search of Common Ground*, 57.

<sup>134</sup> Kai Erikson, *In Search of Common Ground*, 59.

Spain.<sup>135</sup>

Practical Theologian: So it would appear. The church desires to reach out to people in different cultures. This requires us to be sensitive to lower-level identities.

Erikson: This may be so. That is your realm, not mine. But I would ask you to consider whether, in the church in America, identity as an “American” is, in actuality, a higher-level identity than that of “Christian.” I was very happy to assume a new identity as an American. In 1929 became a citizen. Nevertheless, as one who came here as an immigrant, I believe I can see things that the typical American is blind to, such as the desire to throw off all manner of autocracy.<sup>136</sup> Americans want to be masters of everything. To what degree does this desire, which you might understand to be reflected in my use of the term autonomy, make the American Christian unwilling to submit to divine authority? If, as you say, God determines a Christian’s identity, and not the individual, then might clinging to the moniker of “American” as the highest identity be a way of rebelling against God?

Practical Theologian: And this would be detrimental to attempts to reach out to immigrants from other cultures. I see where you are going. So, you would have us subsume our national identity under our baptismal identity so that it becomes primary. This would then elevate the unifying aspect of the gospel.

Erikson: It very well might. As I wrote in *Young Man Luther*, “All religions assume that a Higher Identity inhabits the great unknown.”<sup>137</sup> What I said in general about all religions appears to hold true for Christianity as it joins all peoples, regardless of social status or ethnicity, into one

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<sup>135</sup> Rom. 15:28.

<sup>136</sup> Erikson, *Childhood and Society*, 304. Erikson writes of the ideal American as a freeman who has escaped the feudalism of Europe.

<sup>137</sup> Erikson, *Young Man Luther*, 177.

family. In fact, Paul states in Galatians that there is no distinction between the sexes either.<sup>138</sup>

That is a radical thought!

Practical Theologian: Erik, you speak often of “positive and negative” identities. You appear to believe that they must both exist for a strong, lasting identity to hold together in a person.<sup>139</sup> How do you view Paul’s struggle between the “New I” and “Sin”? Are these parallel in any way?

Erikson: “It should be clear that these concepts are always both personal and communal.”<sup>140</sup> Identity is never individualistic. I appreciate Paul’s sense of communal identity as members of the church. However, it appears to me that the Lutheran view of righteousness is too often just that, individualistic, especially in the American context. Perhaps this comes from Martin Luther. In *Young Man Luther*, I pointed out Luther’s struggle for an identity. His struggle was as one who was an individual. Rather than accepting the identifications given him by his father and later by the church, he stepped out on his own.<sup>141</sup>

Practical Theologian: Your statement seems to work against you. If Luther’s striving for independence from father and pope creates rampant individualism, does it not work counter to a desire for sociality?

Erikson: It certainly could. However, I believe that “the original faith which Luther tried to restore goes back to the basic trust of early infancy.” He found in the gospel of the grace of God in Christ, the “smiling face” of God, which he had not found in the Law.<sup>142</sup> This certainly seems to agree with Paul’s words in Romans.

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<sup>138</sup> Gal. 3:28.

<sup>139</sup> Kai Erikson, *In Search of Common Ground*, 80.

<sup>140</sup> Kai Erikson, *In Search of Common Ground*, 80.

<sup>141</sup> Erikson, *Young Man Luther*, 254.

<sup>142</sup> Erikson, *Young Man Luther*, 265.

Practical Theologian: Since this smiling God is the Father, this opened the way for a sense of true family! Yes, this would make sense. But back to the concept of the positive and negative identities.

Erikson: “Human nature can best be studied in the state of conflict.”<sup>143</sup> An essential conflict in my theory is the conflict between the parents and the child, which is not merely the establishment of independence, but “defiance, stubbornness, and self-insistence.”<sup>144</sup> Without this the child cannot develop a trust sense of “I.” Paul appears to be very negative about autonomy. He labels as “sin” any stubbornness against the commandments of God. I truly question whether any attempt to moderate my theory to reduce autonomy to individuation is faithful to my intent.

Practical Theologian: You, Erik, point to Luther and appear to see him shift the object of his defiance from his father to the pope. I wonder whether Paul would not approve the idea of autonomy as defiance if the object of the Christian’s defiance was not God but “Sin.” Trust is to be placed in God. The Christian is to mistrust everything that sets itself up, or that is set up, as an alternative god. Might not the same virtue of will be exercised in defiance against all that is counter to God and his truth?

Erikson: You might make that change to my theory, but you are modifying what I said. Then again, mine is but “a way of looking at things.”

Practical Theologian: One of the most intriguing parts of your theory is in ritualization. Might you expand on that for us?

Erikson: In *Young Man Luther*, I outlined the ritualization of monastic life which Luther endured, the aim of which was to indoctrinate him in its ideology. Since Lutheranism, as a whole, eschews monasticism, I would ask how Lutherans utilize the baptism liturgy to teach a

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<sup>143</sup> Erikson, *Young Man Luther*, 16.

<sup>144</sup> Erikson, *Young Man Luther*, 122.

Christian ideology. It appears that the ritualization power of the liturgy is attenuated to a large degree by the manner in which it is conducted.

Practical Theologian: I would agree. In the next chapter this is one of the tasks that will be attempted, to point to the ritual structure and suggest ways to improve its performance. Nevertheless, please remember that the true power of baptism is not in the ritual but in the power of the word attached to the water.

Erikson: Yes, I understand that is your theology. However, you are concerned, if I understand your purpose, with the actualization of identity. You say that a Christian's real identity is given in baptism. It is a foreclosed identity in that it is imputed to the Christian by God. I would like to see how you use the ritual of baptism to give a Christian a sense of identity.

Practical Theologian: As you may be aware, your theory has been welcomed by many Christians who practice and teach pastoral care. However, your ideas have not been subjected to a rigorous theological review. Since baptism is integral to Christian identity, it has been the purpose of this study to do just that. The main objection, from a theological perspective, is in applying your stages of development to the Christian's real, imputed identity.

Erikson: That does not surprise me. As I said earlier, all religions claim that a person's higher identity is given by the divine.

Practical Theologian: Yet, interestingly, this study has found that your developmental model, once "mistrust" (lack of faith) is one's orientation toward God, aligns fairly well with Paul's description of the results of sin.

Erikson: That is something I never explored.

Practical Theologian: Nor did practical theologians such as Donald Capps and James

Fowler, or Pastoral Counselors, such as Gary Collins<sup>145</sup> or Richard Eyer. However, Eyer did provide a way of understanding Stage II (Autonomy vs. Shame and Doubt) in a way usable for Christian pastoral care.<sup>146</sup> Your developmental theory does provide a way of looking at the actualization of Christian identity. The task remains, in the next chapter, to consider the theory in light of experiential identity development and in its implications for ecclesiastical rituals, especially the baptismal rite.

Erikson: As my son Kai said, after the final session with Huey Newton, “I guess that’s it. Let’s close by agreeing that we’ve all earned a drink.”<sup>147</sup>

### **Summary of the Evaluation**

Before exploring some implications of this study for the work of pastoral care, a summary of the evaluation of Erikson’s theory in light of Pauline baptismal theology in Romans is in order. This will highlight the major findings in order to solidify the validity of the thesis that the utilization of Erikson’s developmental theory in pastoral care is theologically defensible, in two specific, and seemingly contradictory, areas when dealing with Christian identity. First, Erikson’s theory, when viewed through the lens of Paul’s theology of baptism in Romans, and especially in the preparatory work Paul does in Romans 1–5, can be used in pastoral care to describe and illustrate the effects, or fruits, of original sin. Second, it can be utilized faithfully in assisting in the pastoral care work of identity actualization, if, and only if, the concept of identity construction or development is excluded from the foundation of Christian identity, which identity is conferred by means of baptism and based upon the finished work of Christ, in his

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<sup>145</sup> Collins, *Christian Counseling*.

<sup>146</sup> Eyer, *Pastoral Care*, 81.

<sup>147</sup> Kai Erikson, *In Search of Common Ground*, 143.

death and resurrection.

The first part of the thesis is concerned with the possibility of legitimately using Erikson's theory to assist the task of pastoral care in describing the fruits, or effects, of original sin. Paul demonstrates, in Rom. 1:18–3:20 that no one is righteous other than God. His gospel is about the righteousness of God. All of humanity falls short of God's glory and is designated as *ἄδικος* (unrighteous). This is humanity's identity in Adam (Rom. 5:12–21). At the core of this unrighteousness is humanity's mistrust of God. But since creatures cannot exist on their own, but are dependent beings, this mistrust of God has along with it trust in "that-which-is-not-God." Humanity turns to creation and worships and serves it (Rom. 1:22–23). In other words, the attempt to be truly autonomous is a foolish impossibility. This kind of autonomy produces shame and doubt and leads to deeds of shameful behavior. Rom. 2:1–3:20 provide a narrative which, in many ways, parallels Erikson's model, even if not exactly. Shame leads to the attempt at self-justification, which ends up with the decree of universal guilt. Any attempt at initiative and industry to build an autonomous identity results to guilt and inferiority. Humanity is incompetent in the things related to its relationship to God, and even in the social interactions with one another. In the end, the only identity which is true is that of *ἄδικος*. All self-chosen, self-created identities are false identities. In this way, Erikson's model can be legitimately used in pastoral care to guide people away from a false identity and to the acknowledgment of being, apart from Christ, *ἄδικος*.

The second important part of the thesis grows from this first part. Any attempt to interject human effort or works into the Christian concept of identity as one being righteous (*δίκαιος*) must be rejected. Paul makes it abundantly clear that righteousness (*δικαιοσύνη*) is passively received by faith alone. In no way is any human initiative involved; it is by pure divine monergism. In no

way is human industry involved; it is Christ's work of atonement (his propitiatory sacrifice: Rom. 3:25) which has accomplished it. Human autonomy is excluded because it is the antithesis of trust, of receiving from one's Creator the redeeming work of his Son. The Christian's identity is certain because it was given to him by God when he was baptized into Christ and received the Holy Spirit.

The third part of this thesis asks the question, "Can Erikson's theory help the work of pastoral care in the realm of identity actualization?" The answer given is in the affirmative, if the caveat of part two of the thesis is remembered. The thorny issue of Erikson's term, "autonomy," has been addressed by redefining or reframing it in terms of two important concepts. First, the Holy Spirit not only joins all Christians together as members of the *sanctorum communio*, he also gifts every baptized person with individuating gifts to be used in service to the *sanctorum communio*. If autonomy is understood in terms of being a contributing member of the church, serving and not merely being served, then the concept can find a place in pastoral care work. Second, if Capp's suggestion that the term be reframed as self-mastery, a term further changed in this dissertation to self-control, is accepted, then autonomy finds an alternate way of being expressed. What Capps apparently had in mind was the control that the infant must learn over his bowels in toilet training. This sense of bodily control leads to the sense of self-control in other areas of life. Self-control is the final virtue Paul lists in Gal. 5:23, as he describes "the fruit of the Spirit." Individuation and self-control, understood in these ways, are effects of the righteousness of faith and are consistent with a life lived out of trust in God.

Furthermore, having received gifts from the Spirit in baptism, the Christian is now free to exercise his gifts for the common good. Looking back to the righteousness of faith, this conferred righteousness frees the Christian from fear of being condemned for incompetence.

Paul declares, in Rom. 8:1, that “nothing is condemnation” for the one who is in Christ. Will the Christian fail? Yes, that is certain. However, because there is no condemnation, even if (and there is truly no “if” about it) the Christian falls short in deeds of service, his identity, his true identity, is certain because it is not in his works but in Christ, into whom he has been baptized. As far as identity actualization is concerned, the Christian does not look primarily to his works for his ultimate identity. That identity is conferred and secure. On the other hand, the vocation to which the baptized is called by God gives specificity and shape to that identity as he learns to be Christ to his neighbor.

Aside from the three major parts of the thesis, a few closing remarks are in order before endeavoring to give some practical shape to the findings of this dissertation in chapter 5. Erikson’s theory spans the entire life cycle. His unique contribution has been to place ego development, including the experiential development of a sense of identity within the human life span and to call it a life cycle. By labeling it a cycle, rather than simply the life span, he highlights the way each stage relates to the others. Erikson’s theory, as further developed by Marcia and Waterman, provides the language to discuss statuses of identity and of changes in the status. This preserves the richness of human experience and allows for a thick description of a person’s current experience of identity. A major contribution of Erikson’s theory is that it leans toward identity achievement as being socially influenced. Its chief weakness is that it is without any objective teleology. A person achieves a sense of ego identity which works for that person in the social context in which she lives. Stages II (Autonomy vs. Shame and Guilt) and Stage III (Initiative vs. Guilt) appear to be Erikson’s attempt to remain faithful to Freud’s stages of psychosexual development. In this dissertation, the distinction between these two stages has been intentionally blurred. Erikson’s theory on the ritualization of life is extremely useful for

analyzing the ritual elements of the baptismal rites. It has been shown how this analysis provides material that can be of help in pastoral care.

As with Erikson, Paul's theology of baptism, and of baptismal identity, encompasses the physical, social, and psychological dimensions of life. Additionally, his teaching about Christian identity leads to a diminishing, albeit not an erasure, of ethnic identity. This correlates well with Erikson's concern about pseudospeciation. Both Paul and Erikson understand the divisiveness of overemphasizing these distinctives between people. Both Paul and Erikson view life as social. For Erikson, the social dimensions of life are necessary for human affective development. Paul cannot conceive of the Christian life apart from incorporation into the body of Christ, which is the family of God.

Although Erikson does not approach identity development from a theological perspective, it has been shown that using Erikson's theory when providing pastoral care in terms of Christian identity and identity actualization is theologically defensible. Although it is of limited value in discussing the gift of a conferred righteous identity in baptism, it should be considered in relation to baptismal identity actualization. A unique use of his theory has been found in modifying his early stages to point out the detrimental effects of mistrust of God, which leads to narcissistic autonomy. Once this path is chosen, each of the syntonic elements become deadly to faith. By using his theory in this way, pastoral care can uncover mistrust by its fruits. On the positive side, if a person is grounded in the righteousness of faith, Erikson's model can be used to guide the task of pastoral care so that the person learns to live out, to actualize, the new identity in the community, the family, and the church by caring for others in love.

## CHAPTER FIVE

### SOME IMPLICATIONS OF ERIKSON'S THEORY FOR PASTORAL CARE

In the previous chapter, it has been demonstrated that the utilization of Erikson's developmental theory in pastoral care is theologically defensible when describing the effects of original sin and how people attempt to build a self-chosen, autonomous identity. It also can be used with care when discussing the actualization, or *coram mundo*, expression of one's identity, so long as "autonomy" is reframed to mean individuation and self-control over sinful impulses. Other than agreeing with Erikson that trust is fundamental to life, Erikson's theory ought to be excluded from any discussion of the Christian's conferred identity, which is grounded in the gift of the alien righteousness of Christ, received by faith (trust). Essentially, the only contribution Eriksonian theory has to the Christian's real identity in Christ is understanding that identity, the conferred identity, as a "foreclosed" identity. In terms of pastoral care use, "foreclosed" should be viewed as a positive term. Being foreclosed, the identity is firm and certain, since it is not based on the imperfection of a person's work in initiative, industry, or even in vocation.

This is not a "how-to" chapter. Issues of pragmatics in pastoral care work are beyond the scope of this dissertation. This chapter has as its purpose three modest goals. First, some implications of Erikson's theory in light of imputed baptismal identity will be discussed, with the hope that it will spur research on pragmatic applications in the future. The Christian's conferred, imputed identity as being righteous in Christ is foundational to any understanding of Christian identity. That this imputed identity is a foreclosed identity has been, and will continue to be, described as a positive concept and not as an essentially negative one, as developmental theory

tends portrays it. The second task is to point out some implications for research in experiential identity actualization, drawing on Paul's baptismal theology and the writings of Erikson, Marcia, and Waterman. The third task is the exploration of the implications and possibilities of using the baptismal rites of The Lutheran Church—Missouri Synod, in pastoral care issues involving Christian identity. This will be done by examining them through the lens of Erikson's theory of ritualization. How do the rites function ritualistically? How might they assist the Christian in actualizing the imputed, real identity?

There are certainly numerous trajectories which could be examined. One important one which, while tempting to tackle, is too complicated to deal with herein is the issue of sexual identity. Erikson's terminology for Stage V, in the second edition of *Childhood and Society* and subsequent books, was "Identity vs. Role Confusion."<sup>1</sup> This dissertation follows Erikson's earlier term, "Identity Diffusion," a terminology recommended by Marcia and Waterman. Erikson wrote of "bisexual confusion" in *Identity: Youth and Crisis*.<sup>2</sup> So there may be much in Erikson which will assist pastoral care work in this area. That, however, must be set aside for now. Instead, the implications outlined below parallel the three concerns addressed in the theological evaluation of chapter 4.

### **Implications of Imputed Baptismal Identity for Pastoral Care**

Erikson's theory is a theory of affective development over the life cycle. A significant critique leveled against his theory is that it has no objective teleology. It has been argued above that this does not make his theory fatally flawed if such a goal is supplied by theology. From a Lutheran perspective, one way in which a biblically sound teleology can be described is found in

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<sup>1</sup> Erikson, *Childhood and Society*, 261–63.

<sup>2</sup> Erikson, *Identity: Youth and Crisis*, 27, 186–87, 254.

Luther's Small Catechism: "That I may belong to him [Christ], live under him in his kingdom, and serve him in eternal righteousness, innocence, and blessedness, just as he is risen from the dead and lives and reigns eternally."<sup>3</sup> This description includes several important aspects of Christian identity. The words highlight the shift in ownership from being a slave to sin and the devil to now being under Christ's lordship. Service to the Lord is done in righteousness, that is, in a right relationship to God, a restored relationship based on the redemption that is in Christ Jesus.<sup>4</sup> This righteousness, as argued above, is the core of the Christian's identity. The term, "innocence," implies, among other things, the simplicity of child-like faith. The righteousness of faith is just such a trust. The three terms combine to point to the integrity that will be enjoyed in the eschatological kingdom. This teleology is grounded in the resurrection of Jesus, who lives and reigns forever. Furthermore, the concept of the kingdom implies sociality, in that the king reigns over a multitude of subjects. By incorporating this teleology into a pastoral care usage of Erikson's theory, one can help the person seeking help to orient his actualization of identity away from self-chosen ideals and toward the conferred identity given in Christ.

The baptized person is declared righteous by the joyous exchange, for Jesus took humanity's unrighteousness upon himself and gifts his righteousness to humanity by faith.<sup>5</sup> This imputed or conferred identity is foundational to the actualization of identity, which will be discussed below. Without an identity conferred by God, there is no objective foundation for Christian identity, let alone for actualizing one. The Christian's real identity is the imputed identity of being righteous in Christ. It is the righteousness of faith. This imputation, or conferral, is not, however, a legal fiction. There "is no conflict between being declared righteous and being

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<sup>3</sup> Kolb-Wengert, 355.

<sup>4</sup> Rom. 3:24; Eph. 1:7; Col. 1:14.

<sup>5</sup> Kolb and Arand, *Genius of Luther's Theology*, 45.

made righteous.”<sup>6</sup> God’s word accomplishes what he speaks. This is true for the externally proclaimed word of God, and for the sacraments. As Wolfhart Pannenberg writes, “Baptism and the Supper are signficatory acts, ‘signs of the nearness of God,’ Both, as signs, effect what they signify.”<sup>7</sup> What Christ accomplished on the cross and by his resurrection is given to the Christian in baptism.<sup>8</sup> Thus, whether by preaching or by sacrament, God creates a new reality, a reality he declares to be true.

Eriksonian theory would describe the baptismal identity of being righteous by faith as a foreclosed identity. As stated earlier, this is nothing to argue against; these correlate quite well. In fact, the very foreclosed nature of this identity guarantees its ultimate actualization in the eschaton. In Eriksonian theory, identity, while strongly socially influenced, is also self-constructed. Erikson states that it “arises from the selective repudiation and mutual assimilation of childhood identifications and their absorption in a new configuration, which, in turn is dependent on the process by which society (often through subsocieties) identifies the young individual.”<sup>9</sup> There is therefore an interplay between the individual and the social matrix in which he is reared. Yet, the individual’s attainment of a sense of self has “a self-aspect and an ego aspect”<sup>10</sup> which involves him in the process of synthesizing his own self-identity. Stanley Grenz traces the genesis for the “self-focused self” back to Augustine’s “turn toward the individual.” While it is not the purpose to argue for or against Grenz’s hypothesis, it is hard to refute the assertion that modern anthropology “elevates mastery as the key to the construction of

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<sup>6</sup> Kolb and Arand, *Genius of Luther’s Theology*, 43.

<sup>7</sup> Wolfhart Pannenberg, *Systematic Theology*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1998), 3:238.

<sup>8</sup> “New life—new creation—is already now.” Jeffrey A. Gibbs, “Christ Is Risen, Indeed: Good News for Him, and for Us,” *Concordia Journal* 40, no. 2 (2014): 126.

<sup>9</sup> Erikson, *Identity: Youth and Crisis*, 159.

<sup>10</sup> Erikson, *Identity: Youth and Crisis*, 211.

the self.”<sup>11</sup> This self-mastery permeates Erikson’s description of affective development. Even in describing Luther’s identity development in *Young Man Luther*, Erikson links it to the world-mastery that was occurring at the time when navies were opening water routes to new continents.<sup>12</sup>

The imputation of righteousness as the core of the Christian’s new identity in Christ gives a sure foundation for life and for the actualization of this identity in daily living. Again, this is not a legal fiction. Kolb and Arand explain the importance of this new identity being a reality.

Thus justification is not a legal fiction. The word does what it says. When God declares a person to be righteous, that person is actually righteous. The Word has brought about a new reality. A new relationship has been established. Luther did not define the status of the believer “as if” one were righteous. The believer was not fundamentally a sinner for whom God “has purchased a ticket for heaven,” where the sinner will finally lose that sinful identity while in this life the sinful identity remains primary.<sup>13</sup>

This statement agrees with Paul’s assertion in Rom. 6:22 that the baptized person is no longer a slave to sin. Even though there remains a struggle against indwelling sin (Rom. 7:19), “sinner” is not the Christian’s true identity. Rather, the Christian delight’s in God’s Torah (Rom. 7:22), because he is a new creation (2 Cor. 5:17), who has been brought from death to life (Rom. 6:13).

Faithful pastoral care does not point a person to himself so that he builds a self-focused identity. Rather, by focusing a person’s attention on the identity given in baptism, the pastor assists the person to actualize the specificity of that identity in the vocation into which God has called him. Kolb and Arand describe the pastor’s work as urging Christians to help their neighbor, not in order to earn salvation but “because it is good for your neighbor, and because it

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<sup>11</sup> Grenz, *Social God*, 98–99. Grenz avers that the concept of “a self” is a modern invention of Western culture. See: Stanley Grenz, “The Social God and the Relational Self: Toward a Theology of the *Imago Dei* in the Postmodern Context,” in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark Talbot (Grand Rapids: Eerdmans, 2006), 71.

<sup>12</sup> Erikson, *Young Man Luther*, 55.

<sup>13</sup> Kolb and Arand, *Genius of Luther’s Theology*, 43.

is the way in which God intends humanity to be enjoyed.”<sup>14</sup> This points to the actualization of identity in terms of relationships and work. In Eriksonian terminology, a Christian’s identity is developed and expressed in the affiliative and generative stages of development. These are the stages within which are the virtues of love and caring.<sup>15</sup> A Christian is given his identity, he receives it by faith, then he expresses it by loving and caring for others. This is what it means to live in integrity, that is, in accordance with the identity of being righteous. Righteousness before God (alien righteousness), understood as identity, as being in a right relationship with God in Christ, becomes a powerful motivation to live righteously before others, that is, in a right relationship with the neighbor, because it is reality and not a legal fiction. “You have died and your life is now hidden with Christ in God” (Col. 3:3), therefore, live as a living sacrifice ((Rom. 12:1) serving as Christ has served you.

### **Implications of Baptismal Identity Actualization for Pastoral Care**

Building on the conferred, objective (real) identity given in baptism, how might Erikson’s developmental theory be used faithfully in pastoral care? In this section, four implications will be discussed. First, the importance of attending to the developmental stage of the parishioner will be considered, including how he or she has negotiated earlier stages which serve as the foundation for the current stage of development. Second, the utilization of Erikson’s theory for pastoral care assessment will be examined. Next, the importance of struggle, or crises, for growth in active righteousness will be revisited. It has been discussed at length in chapter 4. Finally, the importance of sociality for identity development will close this section. In the section that follows, the two baptismal rites approved for use in The Lutheran Church—Missouri Synod will

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<sup>14</sup> Kolb and Arand, *Genius of Luther’s Theology*, 104.

<sup>15</sup> Erikson and Erikson, *Life Cycle Completed*, 110–12.

be examined in detail in order to understand how they can provide material for pastoral care of identity actualization.

Erik Erikson divides the life cycle into eight stages. His developmental stages are linked to the lifecycle stages of infancy, early childhood, the play age, the school age, adolescence, young adulthood, adulthood, and the mature age.<sup>16</sup> Capps generally followed Erikson, whom he had met, except that, in *The Decades of Life*,<sup>17</sup> he attempted to arrange the stages according to the decades from birth to 100 years old. Robert Fuller also followed Erikson as he tried to describe human fulfillment in terms of religious development.<sup>18</sup> Fuller also incorporated Fowler's stages of faith, which is admittedly more cognitive than affective.<sup>19</sup> Daniel Levinson reduced the stages of life to four, namely, childhood and adolescence (age 0–22), early adulthood (age 17–45), middle adulthood (40–65), and late adulthood (60–?).<sup>20</sup> He allows for overlap, which reflects the reality of the arbitrary divisions between the stages. However, his combination of childhood with adolescence does not do justice to the massive changes that take place in the first two decades of life. Gail Sheehy concerns herself with aspects of the life cycle after age 18. She writes about “provisional adulthood,” which is essentially equivalent to early adulthood, “first adulthood,” ages 30–45, and “second adulthood,” ages 45 and above.<sup>21</sup> Each of these writers understand that people develop over the lifespan and that each stage along the way has its own unique challenges. Therefore, in pastoral care, one must be cognizant of the crises each stage brings with

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<sup>16</sup> Erikson, *Toys and Reasons*, 129. These stages stay consistent in all his writings, except that his wife, Joan, posited a ninth stage for extreme old age in Erikson and Erikson, *Life Cycle Completed*, 105–14.

<sup>17</sup> Capps, *Decades of Life*. In discussions with Capps over the years he admitted that he often played with Erikson's theory in order to adapt it to the changing circumstances of history. His attempt at matching the stages to the decades is unconvincing.

<sup>18</sup> Fuller, *Religion and the Life Cycle*.

<sup>19</sup> Fowler, *Stages of Faith*.

<sup>20</sup> Levinson, *Seasons*, 18.

<sup>21</sup> Sheehy, *New Passages*.

it. This would appear to be especially important for one-on-one pastoral care work, couple counseling, and even youth work and instruction. Knowing the stage of affective development, as well as cognitive development, can assist in highlighting to what degree identity actualization can be expressed at that stage in life.

Marcia and Josselson report: “Empirical research aimed at validating Erikson’s theory has been ongoing for close to fifty years.”<sup>22</sup> Using an identity status approach, their research has not only verified Erikson’s theory,<sup>23</sup> they have expanded it to test the areas of intimacy, generativity, and integrity. These, they have found, are grounded in the work of actualizing one’s identity, what they call the “identity achievement status.” With solid research to back up Erikson’s theory, it would appear wise to incorporate it into the practice pastoral care, given the results of this study showing how it might be used faithfully with certain caveats mentioned above. For example, it would appear to be helpful for couple counseling to know which “identity status” each member of the couple is at before dealing with the couple as a unit.

Eyer, who authored *Pastoral Care Under the Cross*, while director of pastoral care at Columbia Hospital, Milwaukee, Wisconsin, gives an example of how Erikson’s stages might apply at each stage of development. Specifically, Eyer is writing about the developmental needs of the elderly.<sup>24</sup> For the goal of each stage to be met, the preceding stages must have been negotiated adequately. Additionally, each stage cycles back on every other, forming more a web than a sequence. Although it would not be expected that a play-age child would have a fully

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<sup>22</sup> Marcia and Josselson, “Eriksonian Personality Research,” 619.

<sup>23</sup> “Of all of the Eriksonian stages, Identity vs. Role Confusion is the most researched. Marcia’s heuristic typology of identity statuses has prompted over 600 studies from which has emerged a fairly detailed portrait of these forms of managing the identity challenge. Josselson’s (1996) longitudinal study of 30 women over 35 years has offered some understanding of the fate of women who began their adult lives in one or the other of these identity categories.” Marcia and Josselson, “Eriksonian Personality Research,” 622.

<sup>24</sup> Eyer, *Pastoral Care*, 81–83.

formed identity in all areas of life, a certain sense of identity is still to be there, even if only nascently. What is missing in Eyer's description is the expression of one's baptismal identity at each stage. Wise pastoral care can assist an elderly person, who may be troubled by a sense of worthlessness or even disgust and despair, by reorienting the elder's mind (renewing of the mind: Rom. 12:2) from grounding his worth in his works to the conferred status of being righteous by faith, and, therefore, being a beloved child of God and heir with Christ.

Since a Christian is given his identity at baptism, every Christian has the identity as one who is righteous by faith. How this identity is actualized at each stage in life will vary. Nevertheless, to put off identity development until adolescence or later is foolish, and is not even faithful to Erikson's theory. Certainly, the expression of a righteous identity will be different in middle school than it will be in college, or in marriage, or in a retirement home. Righteousness is to be actualized at each stage. Pastoral care involves guiding people in such a way that they might find faithful ways of expressing that identity in all stages of development. In early adulthood, the Christian may be asking whether the roles expected of him are truly valid or faithful to God's will for his life.<sup>25</sup> Such a question would move a person into an appropriate moratorium, as he tries to figure out in what way his identity as one righteous by faith is to be expressed. But to cast off that identity, given in baptism, would be to assume a false identity, more consistent with the old man than with the new creature he is in Christ. Similarly, to struggle with vocational choices is part of maturation.<sup>26</sup> Taking time to find out how to serve one's neighbor is wise. Pastoral care and counseling can guide a person by providing direction. By keeping baptismal identity in the forefront, the pastor can assist the person in finding a vocation that is consistent with the core identity given in Christ.

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<sup>25</sup> Balswick, King, and Reimer, *Reciprocating Self*, 193.

<sup>26</sup> Balswick, King, and Reimer, *Reciprocating Self*, 196.

A second implication of Erikson's theory is in pastoral care assessment. Each stage along life's way has its own unique crises. However, a major concern of pastoral care is repentance and faith, that of putting off the old man and putting on the new man in the concrete setting of that person's life.<sup>27</sup> Foundational to any concern of pastoral care is trust in Christ. In chapter 4, it was described how autonomy grows from mistrust in God and from trust in "that-which-is-not-God." From this desire for autonomy from God, the desire to be God for oneself, develop the initiative to attempt self-justification. However, since no one is God except God, the attempt at autonomy produces a depleted self. The depleted self is a shamed self.<sup>28</sup> Since shame drives a person to cover up, the self that is presented to the world is a false self, even a hypocritical self. In the work of pastoral care, it is wise to consider the reasons for boasting in his accomplishments. Such boasting may be an ego defense mechanism, an attempt to hide the failure to truly be autonomous. Such a disclosure would reveal a lack of trust in God, in that the person's true nexus of trust in the narcissistic, yet depleted, self.

On the other hand, as also discussed at length in chapter 4, if a person is attempting to actualize his righteous identity from the fount of the alien righteousness given in baptism, then paying attention to the various developmental stages can be of help in guiding the person in maturity. By emphasizing the identity given in baptism, the pastor can help the person to gain an understanding about how that identity can be faithfully expressed in love toward those within his social circle, including family, work, neighborhood, and church. The Christian's identity is secure in Christ. The declarative word of God in Christ has created a new reality, not merely a

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<sup>27</sup> "The goal, the heart of pastoral care, is: *The Confession of Sin* [Beichte]." Dietrich Bonhoeffer, "Lectures on Pastoral Counseling," in vol. 15, *Dietrich Bonhoeffer Works Theological Education Underground*, trans. and ed. Victoria J. Barnett (Minneapolis: Fortress, 2012), 309. "Pastoral counseling is one application of ministry within the larger ministry of pastoral care." Walter J. Koelher, *Counseling and Confession: The Role of Confession and Absolution in Pastoral Counseling* (St. Louis: Concordia Seminary Press, 2011), 22.

<sup>28</sup> Capps, *Agents of Hope*, 123.

possibility. Therefore, the pastor first proclaims what God has proclaimed. “You are righteous.” Then, he can assist the parishioner in exploring what that identity looks like and acts like in that person’s unique station in life. This also includes speaking with the person about ways to care for others by understanding his vocation to be a calling in which he becomes Christ to his neighbor. In both intimacy and in generativity, the sociality of the Christian life is to be expressed.

A third implication of experiential identity development involves the place crisis has in identity actualization. From a biblical perspective, learning to actualize one’s identity as righteous in Christ involves struggle against indwelling sin. Indwelling sin is the Christian’s great existential crisis. Paul expresses this spiritual crisis poignantly in Rom. 7:13–25. Paul’s description of his struggle against sin is closely connected to his teaching about baptism and its effects. Middendorf notes that only one imperative occurs in Romans outside of Rom. 6:11–19. Within that range of verses are five imperatives. “They exhort those who ‘have become new men’ by virtue of the one-time aorist act of baptism to resist sin and, instead, to walk in the renewal of life which only now is possible (6:4).”<sup>29</sup> Therefore, while baptism bestows a new identity, making one to be a “new man,” it also calls the baptized to actualize the new reality.<sup>30</sup> Indwelling sin, however, remains “in one’s members,” even though it is not one’s true identity. This compounds the crisis.

In Rom. 8:1, Paul assures the baptized person that even though sinful impulses result in sinful actions, the person who has been baptized into Christ Jesus will not be condemned. Paul concludes his description of being a distressed man, because of indwelling sin, by rejoicing in Christ who will deliver him from “this body of death” (Rom. 7:24–25). This points to one of the

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<sup>29</sup> Michael P. Middendorf, “The New Obedience: An Exegetical Glance at Article VI of the Augsburg Confession,” *Concordia Journal* 41, no. 3 (2015): 206.

<sup>30</sup> “In 6:15–23, Paul repeats the call to actualize what one has already experienced.” James W. Thompson, *Pastoral Ministry according to Paul: A Biblical Vision* (Grand Rapids: Baker, 2006), 103.

surprisingly felicitous results of sin remaining in the members this side of the grave or the eschaton. The law points out the sins the Christian unintentionally commits. *Lex semper accusat* (the law always accuses).<sup>31</sup> Since it always accuses, the Christian is constantly pointed back to trust in Christ. Any initiative, industry, or generativity on the part of the Christian will only be partial and therefore incapable of providing the grounds for self-justification.<sup>32</sup> Therefore, even sin, paradoxically, works in the believer's favor, if he hears the accusation of the law and trusts in Christ's atoning work. By so doing, even struggle with and against sin strengthens the Christian's identity as one who is righteous by, and only by, faith in Jesus. Then, once a person knows that the core of Christian identity is the righteousness of faith given in baptism, and that the power of baptism for actualization of active righteousness is in the death and resurrection of Christ (which is the Christian's in baptism), then the initiative to actualize that identity, that is, to put it into practice, by industrious generativity done in love for neighbor can be pursued.

A fourth implication of experiential identity development involves the concept of sociality. Love for neighbor, and generative care for him, points to the sociality of baptism and baptismal identity. In Rom. 12:3–21, Paul intends his hearers to live out their baptism in sacrificial service to one another. Each person has received a gift with which he is to serve the Christian community. The social aspect of the baptismal life is highlighted by his description of the church as a body with various member. Paul makes a similar point in 1 Cor. 12:12–13. Baptism forms the basis for the corporate life of the church, for the sociality of the Christian community. Paul is

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<sup>31</sup> Ap 4:128, Kolb-Wengert, 141.

<sup>32</sup> “The Christian, as St. Paul pointed out (Rom. 7:23), discovers another law in his member, which is at war with the law of his mind and which makes him captive to the law of sin. Destructive attitudes and Christian living too easily associate in the same man. One of the true insights of the psychotherapeutic science is the fact that unresolved guilt and anxiety demand their own forms of retribution. The individual is caught in fruitless activities. His guilty conscience will not permit him to apply himself fully and constantly to tasks which lie before him. The degree of personality disintegration caused by guilt and anxiety varies enormously according to the individual and his circumstances.” Meehl, *What, Then, Is Man?* 72.

not arguing in this letter for the practice of baptism; rather he assumes it to be normative.

Richard DeMaris writes about these words to the Corinthian church:

Paul's claim in these verses that all Christians have undergone baptism and his introduction of it to argue for unity is instructive. Paul does not argue for baptism but from it. That is, he depends on it as a premise from which to address a problem current among the recipients of his letter.<sup>33</sup>

This sociality expands Christian identity beyond the individual, a concept Paul likely would not have understood in the way it is today, to the community of faith. The church, as mentioned repeatedly above, is the *sanctorum communio*. The corporate nature of the church is greater than the individuals who comprise its membership.

The implications of sociality extend to the manner in which incorporation into the body of Christ creates a higher-level identity, which supersedes the socioeconomic and ethnic identities one has by birth or historical accident. In Gal. 3:14, as in Romans 4, Paul states that all Christians are now heirs of the promise made to Abraham. J. Daniel Hays writes:

The equation of gospel and Abrahamic promise is significant for our study of race because we have found the Abrahamic promise running like a scarlet thread throughout the Scriptures, surfacing especially when the biblical authors are stressing the universality of God's plan, his call, or his people.<sup>34</sup>

Erikson wrote about pseudospeciation. The gospel overcomes this by uniting all Christians together into the one body of Christ, into which all Christians are baptized. The gospel creates a unique social identity and cohesion, not simply by membership into an organization, but by a mystical union, an ontological unity of the Spirit, as Paul describes it in Eph. 4:3. This unity is reality; it is a true identity. It too, however, must be actualized. This is done as each member,

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<sup>33</sup> Richard E. DeMaris, "Backing Away from Baptism: Early Christian Ambivalence about Its Ritual," in *Journal of Ritual Studies* 27, no. 1 (2013): 12.

<sup>34</sup> Hays, *From Every People and Nation*, 184. Hays's conclusion is the same as this dissertation, that, while race is a social reality (or socially constructed reality), within the church the unity we have as brothers and sister in Christ is of greater importance. Race is no reason for ecclesiastical division. Rather, such division is sinful. It is antithetical to the gospel.

intimately connected to every other member, does its part to build up the body in love (Eph. 4:15–16).

### **The Rites of Holy Baptism and Christian Identity**

Since Christian identity is linked to baptism, it would appear valid to explore implications of the rites of baptism for Christian identity. Christians are given their identity by God when they are baptized. By means of baptism, they are united with Christ in his death, burial, and resurrection, declared to be righteous, made to be saints and children of God, and joined to all other Christians as fellow siblings under one Father. How strange it is, then, that when pastoral care involves issues of identity, little more is said other than, “Live out your baptism.” William H. Willimon takes notice of this discrepancy in pastoral care when he states that “an examination of present baptismal theology and practice indicates that the baptismal font would be the last place in the church for one to expect help on questions of identity.”<sup>35</sup> This is not as it should be. Therefore, the task of this section is to consider how the baptismal rites used within The Lutheran Church—Missouri Synod might be utilized effectively as material for pastoral care of identity actualization, using Eriksonian ritualization as one way to view the elements of the rites.

To accomplish this task, the baptismal rites will be view through the stages of ritualization outlined by Erikson. The two rites which are examined are the rite of “Holy Baptism” and “Holy Baptism—Alternate Form,” in Lutheran Service Book Pastoral Care Companion,<sup>36</sup> since these are the current rituals used by a great number of LCMS congregations. Before examining them in terms of ritualization, a description of the elements and the three-act structure of the rites is

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<sup>35</sup> William H. Willimon, *Worship as Pastoral Care* (Nashville: Abingdon, 1979), 148.

<sup>36</sup> The Lutheran Church—Missouri Synod Commission on Worship, *Lutheran Service Book Pastoral Care Companion* (St. Louis: Concordia, 2007), 3–20. *Lutheran Service Book Pastoral Care Companion* will hereafter be called “*Companion*.”

presented in order to orient the study in the flow of the ritual.

The general notes which precede the rite of “Holy Baptism” state: “The rite of Holy Baptism is a public rite of the Church that is usually administered in the presence of the congregation.”<sup>37</sup> The rite is usually situated within the wider divine service, replacing the confession of sins and absolution. The Creed is usually omitted in the divine service because it is contained within the rite. Several nonobligatory rubrics include: warm water in the font, baptismal napkins and towels, a baptismal shell, and the use of olive oil during the post-baptismal blessing. The enrollment of sponsors is expected, although several options are given. It is of special interest that one item mandated by the rubrics is the lighted paschal candle. “The paschal candle is lighted for all baptisms. It remains lighted for the entire service or office.”<sup>38</sup> The rite does allow for pouring, sprinkling, and immersion.

The rite may begin with a baptismal hymn.<sup>39</sup> In pastoral care and counseling, these hymns can provide texts for meditating on aspects of Christian identity. The hymns should be used to point out both the gift of alien righteousness and the outworking of active righteousness. Familial terms can also be mined in order to enhance the affiliative aspects of baptism.

The rite assumes the gathering of the candidate for baptism with the sponsors and the

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<sup>37</sup> *Companion*, 3.

<sup>38</sup> *Companion*, 4.

<sup>39</sup> *Lutheran Service Book* (St. Louis: Concordia, 2006), has four hymns under the “Holy Baptism” heading (590–93) and twelve under the heading of “Baptismal Life” (594–605). Hymns 592 “Dearest Jesus, We are Here” and 593 “See This Wonder in the Making” are oriented toward the baptism of a child. The lyrics reflect the Christian parents bringing the child to be baptized. The lyrics of hymn 590, “Baptized into Your Name Most Holy,” are the words of the baptismal candidate anticipating her incorporation into the *sanctorum communio*. By contrast, hymn 591, “This Is the Spirit’s Entry Now,” invokes the Spirit, proclaiming “the Spirit’s entry” by means of “water and the Word.” It speaks of the marking with “the cross of Jesus on your brow, the seal both felt and heard” (Stanza 1). While a wise pastor will know which hymn is best in a given setting, this hymn connects the tactile nature of baptism with the unseen. Stanza 2 connects regeneration with the death of Jesus. “Our life comes through Christ’s death.” Stanza 3 proclaims the intent of Romans 6, that the Christian “must die each day to rise again.” Finally, stanza 4 requests of the Holy Spirit that he wash not only the candidate but also all those present for the baptism. This aspect of sociality incorporates the entire congregation into the ritual, as they actualize their baptism along with the baptismal candidate.

family. This demonstrates the sociality of the rite. This could be used in pastoral care to highlight a transference from the biological family of origin into the larger family of the *sanctorum communio*. While family membership is important to everyone, people without close family, or who for various reasons are estranged from family, may find the familial aspects of the *sanctorum communio* comforting and reassuring. They have a family. This same emphasis on community is found in the use of sponsors, who, in this rite, are addressed and make promises to be examples of faith and holy living. The rubrics appear to prefer the rite to begin at the entrance to the nave, since this is given as the first option.

Act One of the rite begins with the invocation of the triune name. The candidate for baptism is then addressed directly. In practice, especially in cases of infant baptism, it might appear that the adults present are addressed. The term, “Dearly beloved,” could be taken in either the singular or the plural. However, the rubric that precedes the rite indicates that the addressee is the one, or ones, to be baptized. The address begins by citing Matt.28:18b–19,<sup>40</sup> Mark 16:16a, and 1 Pet. 3:21 as scriptural texts which command baptism and which give promises of salvation in baptism. The address continues, teaching about original sin and the deliverance that is for all in the atoning death of Jesus Christ. The resurrection of Jesus, which is essential to the gospel and to baptism, is not mentioned in the address.

The first question asked of the candidate is, “How are you named?” The officiant then uses this name as he marks the candidate’s forehead and heart with the sign of the cross, which signifies redemption by the crucified Christ. What follows is a prayer, known as “the Flood

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<sup>40</sup> In Matt. 28:18–20, Jesus includes the “keeping” of everything he commanded his disciples as part of “making disciples.” The cutting short of the citation, while emphasizing baptism, can give the impression that the making of disciples is completed by baptism. This works against the need for ongoing life in the teaching of Christ. It may also contribute to the near magical understanding of baptism expressed by parents and grandparents who want their child baptized but then fail to attend worship services thereafter.

Prayer” (*Sintflutgebet*).<sup>41</sup> This prayer reaches back to the worldwide flood which destroyed the world in the days of Noah. By being in the ark, he and his family were saved. It brings to memory the drowning of Pharaoh and his army, when Israel passed safely through the Red Sea. In each of these accounts, the water slayed the wicked. The righteous were saved by God’s power. Then the baptism of Jesus is recalled. It is claimed in the rite that Jesus’ baptism in the water of the Jordan River “sanctified and instituted all waters to be a saving flood and a lavish washing away of sin.”<sup>42</sup> In the prayer, the celebrant then asks God to make the water of the rite to be a saving flood as well. The request includes asking faith (trust) for the candidate so that all inherited sin would be “drowned and die”<sup>43</sup> The prayer also asks that the candidate be “kept safe and secure in the holy ark of the Christian Church, being separated from the multitude of unbelievers.”<sup>44</sup> It is also asked that he serve God’s name with fervor and joy and be declared worthy of eternal life.

The Gospel reading for the rite is always Mark 10:13–16. This emphasizes the infant faith, or basic passive trust which is saving faith. The reading drives home the theological lesson that the saving effects of baptism are the work of God in Christ. It is Jesus who blesses. The Lord’s Prayer (the “Our Father”) follows. This prayer is used in every rite and liturgy in *Lutheran Service Book*. It has, therefore, numerous functions. In the rite, it is prayed while the celebrant lays his hands on the head of the candidate, thereby including tactile elements to the ritual.

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<sup>41</sup> Today’s rite inherits this prayer from Luther; however, the *Sintflutgebet*, “gathers a number of things together that are not original to Luther, although the combination of them may well be.” Nagel, “Holy Baptism,” 274.

<sup>42</sup> *Companion*, 6. Pannenberg, *Systematic Theology*, 3:278, states: “Luther, too, could stress the importance of Jesus’ baptism for Christian baptism. In the Large Catechism he traced back the link between the baptismal word and water to this baptism. In a sermon we also read that Christ sanctified baptism for us by his own baptism. . . . Luther’s 1541 baptismal hymn even presents Jesus’ baptism in the Jordan as the institution of Christian baptism.”

<sup>43</sup> *Companion*, 6.

<sup>44</sup> *Companion*, 7.

If the foregoing has occurred at the entrance to the nave, then the baptismal party moves to the font. Upon arrival at the font, the pastor says, as he makes the sign of the cross, “The Lord preserve your coming in and your going out from this time and forevermore.” This is the third time the sign of the cross has been made. The first was at the invocation. The pastor may have made the sign upon himself along with the congregation. The rubrics do not indicate which action it is to be. The second signing with the cross is at the naming. Now, having come to the baptismal waters, the cross once more is made upon the candidate. The blessing upon the candidate concerning his coming in and going out appears to make little sense if the movement toward the font (coming in) has not occurred. It would appear that the better practice then would be to begin the baptismal rite at the entrance to the nave.<sup>45</sup>

The arrival at the font signals the beginning of Act Two. The dramatic element of the rite intensifies as the pastor asks the candidate to renounce the devil, his works, and his ways. He then asks the candidate to confess the faith (*fides quae creditur*) into which the candidate will be baptized. The baptismal creed is put into an interrogatory form. The final question is, “Do you desire to be baptized?” The response is, “Yes, I do.” The pastor then pours water three times on the head of the candidate while saying, “[Name], I baptize you in the name of the Father and of the Son and of the Holy Spirit.” This creates an *inclusio*, bracketing everything between the invocation and the baptism proper. Immediately after the baptism, the pastor again lays his hands on the person, now no longer a candidate but a baptized Christian, and says, “The almighty God and Father of our Lord Jesus Christ, who has given you the new birth of water and the Spirit and has forgiven you all your sins, strengthen you with his grace to life everlasting.” The rubric indicates a fourth signing with the cross to accompany the blessing. The detailed notes of the rite,

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<sup>45</sup> “According to the medieval rite, the exorcisms would take place at the door of the church and the rest of the service at the baptismal font.” Kolb-Wengert, 374n159.

indicating the option of olive oil with this blessing, refer to Eph. 1:13–14.<sup>46</sup> The use of olive oil carries with it the implication of the giving of the Spirit in baptism. The signing with the cross, along with the “sealing” indicated in the rubrics points again to the baptized being the possession of God, who has given the person new birth and the Spirit.<sup>47</sup>

With the baptizing in water and the marking completed, the formal aspects of the rite are completed. Nevertheless, a few items remain in the ritual. These can be understood as comprising Act Three, especially since they are elements that include physical gifts of remembrance and words spoken by an assistant. Each of these elements of the ritual is optional according to the rubrics. The first is the gift of a white garment, to picture the gift of Christ’s righteousness. The words that accompany the gift speak of the imputed, real identity the baptized Christian has in Christ. No exhortation to actualize this identity is given. This is pure gift. The second gift is that of a lighted candle. The candle has been lighted from the flame of the paschal candle, linking it to the resurrection of Christ. This gift does include an exhortation. The Christian has received Christ, who is the Light of the world. Therefore, the Christian is “always to live in the light of Christ and be ever watchful for his coming.” This appears to tie back to the parable of the wise and foolish virgins in Matt. 25:1–13. If so, this could be utilized in pastoral care and counseling to highlight the goal of wisdom in Stage VIII development.

Next, an assisting minister welcomes the newly baptized into the “one holy Christian and apostolic Church.” These words echo those of the Third Article of the Nicene Creed. The words are rich in affiliative language as they declare to the newly baptized that he is now a member of

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<sup>46</sup> ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ. “in whom also you, when you had heard the word of truth, the gospel of your salvation, in which also you believed, you were sealed in the promised Holy Spirit, who is the guarantee of our inheritance, for the redemption of [his] possession, to the praise of his glory.”

<sup>47</sup> “God’s marking of those who are his own recurs frequently in Scripture.” Winger, *Ephesians*, 230.

God's Son, an heir along with all other Christians of the treasures of heaven, and is received as "our brother" (or sister) in Christ. This emphasizes the sociality of the gospel and of baptism in particular. The rite concludes with a prayer of thanksgiving, offered by the pastor, asking for perseverance and steadfastness on behalf of the newly baptized.

The rite of "Holy Baptism—Alternate Form" is based on, although not exactly the same as, Martin Luther's baptism rite. The general notes indicate that the basis for the rite is the "Baptismal Booklet as appended to Luther's Small Catechism (*The Book of Concord*, Kolb Wengert, pages 371–375)."<sup>48</sup> Given the similarities of this rite with the one reviewed above, only significant divergences will be addressed.

The rite begins at the entrance to the nave or at the font. Unlike the previous rite, this rite does not begin with the invocation, rather the pastor addresses the candidate, speaking the words of Matt. 28:18b–19, Mark 16:16a, and 1 Pet. 3:21, as before. Then he says, "The Word of God also teaches that we are conceived and born sinful and are under the power of the devil until Christ claims us as His own." Then the pastor performs the exorcism saying, "Therefore, depart, you unclean spirit, and make room for the Holy Spirit in the name of the Father and of the Son and of the Holy Spirit." Normal Nagel, referring to Luther's rite, notes that the exorcism was historically understood by Lutherans as "a touchstone of sound doctrine," along with the *Sintflutgebet*.<sup>49</sup> Following, for the most part, Luther's order, is a prayer imploring God's gifts upon the candidate to be baptized. Immediately following this prayer is the *Sintflutgebet*. Nagel draws his readers' attention to the accounts of Noah and the flood and to Moses and the crossing of the Red Sea. These are two of the readings that appear in the Easter Vigil, the service in which catechumens historically were baptized. Writing about the *Sintflutgebet*, he states: "The matrix of

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<sup>48</sup> *Companion*, 14. The rite is found on pages 14–20.

<sup>49</sup> Nagel, "Holy Baptism," 274.

this prayer are the blessing of the water and the readings contained in the Easter Vigil. Cut off from these, the prayer is difficult to use with understanding as witness the many efforts to rework it.”<sup>50</sup> This remark points to the benefit of baptism during the Easter Vigil, since the ritual elements of that rite are thick and rich with symbolism, far beyond the stripped-down rite of either of these services.

The rite of “Holy Baptism—Alternate Form” can be divided into two acts. It does not provide for the enriched Act Three. The rubric notes the giving of a white garment as an optional matter. The rite simply ends with the laying on of hands in the giving of the post-baptism blessing, followed by, “Peace be with you.”

Analyzing the rites from the perspective of Erikson’s scheme for ritualization yields many things about the rites which can be incorporated into pastoral care of those in need of actualizing their identity, which has been given to them by means of baptism. While the goal of this study is the actualization of identity, it has been made clear earlier that identity includes the social matrix of one’s life setting and the vocation one has been called to in service to others. Therefore, all eight ritual elements will be discussed in what follows.

The first ritual element to consider is the numinous. The numinous is grounded in the smiling face of the mother and the naming of the child, which she does as she looks into the child’s face. Erikson refers to the daily appearance of the mother as the “greeting ceremonial” marking the beginning of the infant’s day.”<sup>51</sup> In the baptismal rite, “Holy Baptism,” the invocation, at the beginning, and the “welcome,” at the close of the rite have a similar ritual function. In the former, the name of God is spoken, setting the rite apart as a sacred ritual in which God is present with his grace and love. The “welcome” is the congregation’s “greeting

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<sup>50</sup> Nagel, “Holy Baptism,” 274.

<sup>51</sup> Erik H. Erikson, “The Ontogeny of Ritualization,” in Schlein, *Looking at Things*, 576.

ceremonial,” informing the newly baptized that he is now a member of the group, and a brother in Christ. The implications of the “greeting ceremonial” provides ritual material from which to counsel a person concerning his place in the congregation. God has placed his name upon him, the congregation has acknowledged this fact, he is now a member of a new family. This socially incorporating aspect of baptism needs greater emphasis in the Lutheran Church—Missouri Synod than it is often given. Baptism does not merely save an individual; it makes him a member of the family. The invocation is solely God’s work, claiming the candidate by marking him with the Triune name. The welcome is the obedient response of the congregation giving their “Amen” to God’s work in the rite.

The “greeting ceremonial” is intensified in “Holy Baptism—Alternate Form.” Although the rite does not begin with the invocation, but rather with the scripture verses instituting baptism and the proclamation of original sin with the result of slavery to Satan, the invocation in this rite follows the exorcism. This implies a change in status. The candidate has been possessed by an unclean spirit; he has been a slave of the devil. Now God’s name is pronounced over him, and the demon is driven away. The sign of the holy cross is made on his forehead and his heart. He now belongs to Christ the crucified. Solid pastoral care of a Christian, who is deeply troubled by temptation, should include reference to the exorcistic power of baptism. If the “Alternate Form” is not practiced in the congregation, or was not used for that person in the congregation in which he was baptized, the exorcistic elements of the rite, such as the teaching on deliverance from the power of the devil in the section about original sin, the picture of Pharaoh as a type of Satan, and entrance into the kingdom of God, as described in the baptism Gospel, should be emphasized. Before baptism, all people are members of the devil’s realm. By means of baptism, the Christian is rescued from slavery to the devil and made to be a child of God.

Another numinous element in the rite is the naming. In “Holy Baptism,” the candidate is asked how he is named. In “Alternate Form,” the question is not asked. Rather, the pastor first uses the person’s name in the prayer requesting God’s blessing and power in baptism. The next time the person’s name is used is when he is asked if he renounces the devil. In both rites, the most significant use of the name is in the act of baptizing. In this one single act the person’s name and the Triune name are joined as the water is poured three times, or as the person is triple immersed in the water. This joining of the person by name with the name of God has great significance. Nagel states:

Name and identity go together. So we have the designation of a particular person by name, and upon that particular person the triune name of God is put with the water in the very act of baptizing. Through all the variations of liturgy this has always been there. Who and whose we are is given with the name and the water.<sup>52</sup>

The baptismal Gospel, Mark 10:13–16, includes reference to Jesus taking the little children up in his arms and putting his hands on them, blessing them. In both rites, this reading is immediately followed by the pastor placing his hands on the candidate and blessing him by praying over him and for him the Lord’s Prayer. While this certainly includes a dramatic element as does the entire ritual, the numinous element is akin to the mother reaching out to lovingly touch her child, to speak his name, and to assure the child that he is hers. In the baptismal rite, the pastor personifies Christ, reaching out to bless the candidate for baptism. Nagel remarks: “The blessing bestowed is that of being drawn by Jesus into the company of those who, with and because of him, call God *Abba*, baby talk for *Father*, which no one ever dared before Jesus.”<sup>53</sup> This ties the numinous element to the affiliative, which provides the pastor with a ritual picture to assist a counselee who feels estranged from God and the church.

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<sup>52</sup> Nagel, “Holy Baptism,” 283.

<sup>53</sup> Nagel, “Holy Baptism,” 275.

The numinous element includes not only the smiling countenance of the mother, but her voice speaking to her child, naming him and claiming him as her own. When a mother calls her child by name she acknowledges him as hers and grants him his place in the family. A father similarly does this when he claims the child. There is never a doubt about who a child's mother is, but, in a sense, every father adopts his child by claiming him as his own, by saying, "You are mine." In baptism, "Christ claims us as his own."<sup>54</sup> God's word is his voice, his numinous voice, making a person to be his and granting that person his true identity. God's Word is the re-creative agent or tool of his reality-changing action by making a person righteous in Christ.

The numinous element of ritualization is coterminous with Stage I (Trust vs. Mistrust). Erikson connected this stage with religion. He wrote of the confession of dependence and "childlike faith" which seeks and finds the security of being in "the very bosom of the divine."<sup>55</sup> The numinous elements of the rite provide the ground for trust in God who loves, who reaches out to save, and who names the candidate and claims her as his own child. Erikson, however, also acknowledges that the numinous has a seemingly darker side. Just as the mother withdraws her smiling face from time to time, and yet reappears to meet real needs, so God often hides his smiling face. He appears to be an inaccessible "Other." In Rom. 5:1–5, Paul writes of times of suffering or trial. Yet he quickly reminds his readers, in 5:6–11, of God's love in Christ. Erikson describes the mother's increasing number of "series of estrangements" which are designed to exercise and strengthen the child's trust and to develop the virtue of hope.<sup>56</sup> Paul writes about the teleological purpose of suffering. Suffering is designed to produce hope in the Christian. By drawing the Christian's attention to the numinous elements of the rite, pastoral care can provide

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<sup>54</sup> *Companion*, 5.

<sup>55</sup> Erikson, *Toys and Reasons*, 89.

<sup>56</sup> Erikson, *Toys and Reasons*, 89.

the assurance that God has not maliciously withdrawn his presence from the believer. God withdraws only in order to, and for as long as it is necessary to, create and strengthen hope.<sup>57</sup>

Although the numinous might appear to be without a dangerous extreme, Erikson warns of idolism, “which distorts the reverence for the truly numinous.”<sup>58</sup> A magical view of baptism, or assigning superstitious power to the water itself, are ways the numinous element of baptism can be perverted. Similarly, the sign of the cross, while a symbol interpreted by the word of the cross in the gospel, is not a good-luck charm. The power of baptism is in the word of Christ and in the proclamation of the Triune name. Baptism is a washing of water in the word (Eph. 5:26). Of concern for many pastors is the parishioner who wants her child or grandchild baptized, but makes no commitment to regular attendance at the divine service, within which the child will be catechized in the faith. Nagel notes the catechetical nature of the renunciation and the creed.<sup>59</sup> This is, however, but the beginning. An improvement to the rite might include the full citation of Matt. 28:18–20, rather than the truncated citation currently in use.

The rite of baptism, while predominantly a bestowal of the gift of Christ’s alien righteousness, has judicious elements as well. In Erikson’s theory, the judicious begins when the mother sets boundaries on the infant’s behavior, which begin to give the child a sense of separation or individuation from the mother. This stage intensifies as the principles of law and order increase and increasing numbers of previously tolerated behaviors are prohibited.<sup>60</sup> The opening words of both rites emphasize the fallen condition of the candidate. He has been conceived and born sinful, he is under the power of the devil, and he would be lost forever were

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<sup>57</sup> Erikson describes mature hope as “the most childlike of all ego-qualities.” Erikson, *Insight and Responsibility*, 116. Thus, the Christian is constantly returned to the status of being a child, trusting in God to appear with his smiling, loving countenance.

<sup>58</sup> Erikson, *Toys and Reasons*, 90.

<sup>59</sup> Nagel, “Holy Baptism,” 275.

<sup>60</sup> Erikson, *Toys and Reasons*, 580.

it not for Christ. This gives a fatal blow to sinful human autonomy, as well as to human initiative and industry in terms of works-righteousness. The sinfulness of the unbelieving world and the obduracy of the human heart are highlighted in the *Sintflutgebet*. The candidate's own sinfulness, inherited from Adam, and his sinful deeds are also a topic of that prayer. The mention of Adam in the *Sintflutgebet* reaches back to Genesis 3, but also can be used in pastoral care and counseling as an entry point for discussing Romans 5, and then the themes of the old man and new man in Romans 6–8. A final section on the judicious appears in the living of the lighted candle. As pointed out above, the light comes from the paschal candle, which is a ritual representative of Christ resurrected from the dead. Now the newly baptized Christ is given light from that light so that he might walk in that light. The judicious is here a gentle urging to actualize the light given in baptism.

In “Holy Baptism—Alternate Form,” the judicious, namely the teaching about original sin, precedes the numinous greeting, the proclamation of the Triune name and the signing of the candidate with the cross. It should be remembered that the various elements of ritualization, in Erikson's theory, though usually highlighted at various stages in the life cycle, are present in one form or another at each stage. That the judicious precedes the numinous in this rite is of no real consequence. From the perspective of proclamation, it would appear to follow more closely the Luther proclivity for preaching law before gospel. The first proclamation of then gospel, in “Holy Baptism—Alternate Form,” is the exorcism. Nagel remarks:

By Baptism the Lord saves and makes us his own. The only alternative to belonging to him is to belong to the devil. Hence Satan must be banished and renounced. This is done with words of God and prayer. This is Jesus' work (Matt. 8:16; 12:28) and is done in his name (Mark 9:38). The dominion of Satan is the dominion of sin. Baptism frees us from this.<sup>61</sup>

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<sup>61</sup> Nagel, “Holy Baptism,” 273. Nagel continues (273–74): “In the history of the liturgy we see the danger of this being peeled off from Baptism.”

The purpose of baptism is to put to death the old identity of being a slave to sin and Satan and effecting the rebirth of the candidate, so as to confer upon him the righteousness of Christ, which is the foundation of his new identity. Erikson warns of the judicious element becoming so heightened that it transforms into legalism.<sup>62</sup> The two baptismal liturgies do not create such a result. In fact, the only judicious elements are the statement of original sin and, in the giving of the candle, a gentle urging to live in the light of Christ. It has been shown above, in the discussion of Romans 6–8, that Paul eschews legalism. The Christian has died to the commandments of Torah, to the law as a lord. Rather than legalism, the urging to live in the light of Christ comes from the new reality of being dead to sin and alive to God in Christ Jesus.

The judicious elements of ritual are connected to Stage II (Autonomy vs. Shame and Doubt). Erikson writes:

The very autonomy gained in the second stage, namely, a sense of being a separate person with a will born of self-will and tamed by self-control—that autonomy soon finds its limits in our sensitive awareness of being watched by superior persons and of being called names, even bestial ones.<sup>63</sup>

Erikson therefore points to the development of the superego, which stands watch over the person accusing and excusing. This certainly parallels Paul’s description of the conscience in Rom. 2:15, the very section in which he writes of the judicious. In Rom 8:1–9, Paul writes about the work of the Holy Spirit, who is given in baptism, and how Christians are to walk in the Spirit. In Gal. 5:16–26, he uses the same language and states that one aspect of the “fruit of the Spirit” is self-control. By submitting to the Spirit’s guidance, the Christian begins follow the law’s guidance without being under its crushing, condemning weight. Erikson states that the ego-strength of this stage is “will.” He writes: “To will does not mean to be willful, but rather to gain

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<sup>62</sup> Erikson, *Toys and Reasons*, 97.

<sup>63</sup> Erikson, *Toys and Reasons*, 93.

gradually the power of increased judgment and decision in the application of the drive. A man must learn to will what can be, to renounce as not worth willing what cannot be, and to believe he willed what is inevitable.”<sup>64</sup> Paul, in Rom. 12:1–2, writes of the result of having one’s mind transformed by the truth. The baptized learns to discern the will of God. Paraphrasing Erikson: The Christian must learn to will what in conformity with God’s will, to renounce what is not, and to view all things from the perspective of his reality in Christ. This is the point of the giving of the candle. The Christian now lives in conformity with the light he has received in Christ.

Stage III (Initiative vs. Guilt) is ritualized in the dramatic. The ego-strength of this stage is “purpose.”<sup>65</sup> Erikson wrote that the dramatic elements include “a *coherent plot with dramatic turns* and some form of *climatic conclusion*.”<sup>66</sup> The plot of the baptismal ritual is the movement from being in sin and under Satan’s power to being a member of God’s family. This is the purpose of the rite. It includes a change in identity from being a sinner to the identity of being one of the saints, who “obtain the promised inheritance in heaven.”<sup>67</sup> The drama of the ritual is the strongest in the *Sintflutgebet* and in the Creed. In the *Sintflutgebet* the passing through the waters pictures death and resurrection, which is the motif Paul uses in Romans 6. The prayer begins with the story of the flood, which annihilated the sinful inhabitants of the world. Noah and his family were saved by means of the ark. The picture of the ark serves as the *inclusio* of the prayer. The pastor asks God to keep the baptized “safe and secure in the holy ark of the Christian Church.”<sup>68</sup> Just as Noah’s family was saved, so the Christian family is saved in the ark of the church. In the center of the prayer, following the story of the exodus from Egypt, is the

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<sup>64</sup> Erikson, *Insight and Responsibility*, 118.

<sup>65</sup> Erikson, *Insight and Responsibility*, 120.

<sup>66</sup> Erikson, *A Way of Looking at Things*, 586.

<sup>67</sup> *Companion*, 11.

<sup>68</sup> *Companion*, 7.

request that the candidate be granted true faith by the Holy Spirit. The foundation of identity is therefore acknowledged to be in trust in God who has given these promises in baptism. God speaks these words of promise in the theo-drama of Christ's work, communicated by means of baptism.

This theo-drama is recited in the confession of the baptismal creed, which is given as an interrogation. The creed forms the center of catechesis. It is at the center because in it the drama of God's work in creation, redemption, and sanctification is narrated. In terms of pastoral care, the creed should be taught, not as a dry recitation, but as a dramatic reading of God's work. In the rite, following the renunciation, the contrast between the realm of sin and death and the kingdom of God can be highlighted. That which is renounced is one's old identity in Adam and under the devil. That which is confessed is the source of one's new identity in Christ.

Kevin Vanhoozer describes the roles various players, or actors, have in the drama of doctrine, which can also be helpful in thinking through the dramatic elements in baptism.<sup>69</sup> One set of actors is Adam and his children. This is reflected in the words of the *Sintflutgebet*, which mentions Adam as the one from whom the candidate for baptism has inherited original sin. All those present also are part of this set of actors, since the congregation and the baptismal party all participate in parts of the rite. Each has his own script. Another set of actors Vanhoozer refers to is Christ and his holy angels. While the holy angels are not mentioned in the rite, Christ is the prominent figure, along with the Father and the Holy Spirit. So instead of Vanhoozer's cast, it would be better to consider the three divine Persons as *dramatis personae* in baptism. The third set of actors Vanhoozer mentions is comprised of Satan and the demons. The exorcism in "Holy Baptism—Alternate Form" names the demon as an unclean spirit, commanding it to depart.

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<sup>69</sup> Kevin J. Vanhoozer, *Faith Speaking Understanding: Performing the Drama of Doctrine* (Louisville: Westminster John Knox, 2014), 82–89.

Satan is specifically mentioned, when the candidate is called upon to renounce the devil, his works, and his ways.

This climatic movement from the kingdom of darkness to God's kingdom can be emphasized by the movement recommended in the rubrics from the entrance to the nave to the font. Additionally, the rubric that directs all to return to their places, which comes at the end of the rite, can also be used to communicate that the baptized is now a full member of the *sanctorum communio*. Having been snatched from the devil's clutches, having passed safely through the waters, the newly baptized now takes his seat among the other disciples of Jesus. Erikson warns of a detrimental tendency to overly dramatize. He warns of impersonation, of simply playing dramatically, without any conviction. This becomes mere role-playing.<sup>70</sup>

But this is not mere role-playing. The virtue, or ego-strength, of Stage III (Initiative vs. Guilt) and the corresponding ritual element of the dramatic is "purpose." Erikson states that purpose is "the courage to envisage and pursue valued goals uninhibited by the defeat of infantile fantasies, by guilt and by the foiling fear of punishment."<sup>71</sup> The dramatic elements of the rite teach that the Christian has moved into a new realm, that he is no longer under the realm of Satan. The Christian is in Christ Jesus. "Therefore, there is now no condemnation" for the one who is baptized into Christ.<sup>72</sup> Guilt and "the foiling fear of punishment" are removed. Led by the Spirit, the Christian is set free to attempt ways of actualizing her baptismal identity, free from the fear of getting it wrong and being rejected by God because of failure. While Erikson connects this sage with the play age, it should not be restricted to childhood. The crushing weight of being judged for every failure to be perfect is entirely removed. This is the liberating joy of being

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<sup>70</sup> Erikson, *Toys and Reasons*, 102.

<sup>71</sup> Erikson, *Insight and Responsibility*, 122.

<sup>72</sup> Rom. 8:1.

righteous in Christ. “Safe and secure in the ark of the Christian church” the Christian is released from the law so that she can follow the lead of the Spirit in true freedom. The words of the prayer which accompany the giving of the white garment speak about the judgment seat of Christ. Rather than being words which create fear, they remind the newly baptize and all in attendance that the reason for paralyzing fear is removed. “So you shall stand before the judgment seat of Christ to receive the inheritance prepared for you from the foundation of the world.”<sup>73</sup> In this is true freedom.

This freedom, however, is not merely freedom from, but freedom to. It is freedom to follow the Spirit’s lead. This freedom is not chaotic, it has form. Erikson links the formal elements of ritual to Stage IV (Industry vs. Inferiority). The ego-strength of this stage is “competence.” “Competence, then, is the free exercise of dexterity and intelligence in the completion of tasks, unimpaired by infantile inferiority.”<sup>74</sup> It becomes the basis for cooperative work as part of a group.

The formal aspect of ritual also gives structure to the numinous, the judicious, and the dramatic elements. It tames the chaotic. Catherine Bell has noted:

Formality is one of the most frequently cited characteristics of ritual, even though it is certainly not restricted to ritual per se. In fact, as a quality, formality is routinely understood in terms of contrast and degree. That is, formal activities set up an explicit contrast with informal or casual ones; and activities can be formalized to different extents. In general, the more formal a series of movements and activities, the more ritual-like they are apt to seem to us.<sup>75</sup>

This is certainly true of the baptismal rites. Vanhoozer refers to pastors as “dramaturges (workers of drama) charged with preparing the company of the baptized to put feet on their doctrine,

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<sup>73</sup> *Companion*, 10.

<sup>74</sup> Erikson, *Insight and Responsibility*, 124.

<sup>75</sup> Bell, *Ritual*, 139.

walking the way of Jesus Christ with not only theoretical but also practical understanding.”<sup>76</sup> The rubrics function as stage directions, guiding the drama, giving it form and structure. However, the “may” rubrics allow for improvisation, as does the governing principle of the adiaphora. However, if everything is an adiaphoron, then the entire rite degenerates into chaos. The formal structure of the rite causes the impression which words of the rite have upon the participants to be multiplied. Franz Rosenzweig, a German Jewish theologian and philosopher stated:

Liturgy frees gesture from the fetters of helpless servitude to speech, and makes of it something more than speech. Only the liturgical gesture anticipates that “purified lip” which is promised for “that day” to the peoples ever divided as to language. In it the impoverished muteness of the disbelieving members becomes eloquent, the voluble loquacity of the believing heart becomes silent. Disbelief and belief unite their prayer.<sup>77</sup>

Nevertheless, the elements of the rite exist to serve the purpose of the rite, and not the other way around. Too fastidious concern for perfection in performance can degenerate into mere showmanship. Erikson reminds us that the numinous, the judicious, the dramatic, and the formal all combine to teach the ideological. On the other hand, “we also perceive the danger of overformalization, perfectionism, and empty ceremonialism.”<sup>78</sup> This is a helpful warning for pastors not to become overly fastidious in liturgy. Ritual is not a thing unto itself. It exists in service to the gospel. In the baptismal rites, ritual serves the sacrament.

As stated above, the ego-strength, or virtue, of this stage is “competence.” While the baptismal rites do not expressly mention it, within the *Sintflutgebet* are the words: “serving Your

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<sup>76</sup> Vanhoozer, *Faith Speaking Understanding*, 146.

<sup>77</sup> Franz Rosenzweig, *The Star of Redemption*, trans. William W. Hallo (Notre Dame IN: Notre Dame University Press, 1985), 296. Rosenzweig understands the formal elements of liturgy to have as their purpose the communication of God’s truth. This truth is arrived at by means of the wrestling, within the liturgy, of trust and mistrust, disbelief and belief.

<sup>78</sup> Erikson, *Toys and Reasons*, 105.

name at all times with a fervent spirit and a joyful hope.”<sup>79</sup> The renunciation includes the rejection of the works, or industries, of the devil. The welcome into the congregation, spoken by the assisting minister or elder, encourage the newly baptized to join in the work the Lord has given the congregation to do. The free exercise of dexterity and intelligence in the completion of tasks, unimpaired by infantile inferiority”<sup>80</sup> is certainly needed for such communal activity.

The foregoing ritual elements combine to teach, what Erikson calls, “the ideological,” and what the church might call, “the theological,” or the *fides quae creditur*.<sup>81</sup> The biblical references which are specifically cited in the rite are Matt. 28:18b–19, Mark 16:16a, 1 Pet. 3:21, and Mark 10:13–16. The first three are the references used in the Small Catechism to describe what baptism is, what benefits it gives, and how water can be salvific. What is missing in the rite is the reference that supports the significance of baptism for daily life, namely, Rom. 6:4. Rather than citing this verse, the *Sintflutgebet* dramatizes it in the stories of the flood and the exodus. The drowning of sin and dying to sin are specifically mentioned in the prayer in the request for God to accomplish this in the candidate’s life.

Erikson links Stage V (Identity vs. Identity Diffusion) with the ego-strength of “fidelity.” Fidelity, or faithfulness, is “the ability to sustain loyalties freely pledged in spite of inevitable contradiction in value systems.”<sup>82</sup> The social milieu certainly presents value systems which contradict the word of God. Indwelling sin likewise is contrary to the will of God. In baptism, the Christian is immersed into a new value system and given a counter-cultural ideology.

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<sup>79</sup> *Companion*, 7. 18.

<sup>80</sup> Erikson, *Insight and Responsibility*, 124.

<sup>81</sup> Freud, *Future of an Illusion*, 31, wrote: “Religious ideas are teachings and assertions about facts and conditions of external (or internal) reality which tell one something one has not discovered for oneself and which lay claim to one’s belief. Since they give us information about what is most important and interesting to us in life, they are particularly highly prized.”

<sup>82</sup> Erikson, *Insight and Responsibility*, 125,

Overarching ideological themes in the baptismal rites are being cleansed from the demonic, being marked with the cross of Christ, with the name of God, and with the seal of the Holy Spirit. Dying to sin is taught in the *Sintflutgebet* and renouncing the devil and his works and ways and being turned to God in Christ are taught in the renunciation and the creed. The gift of the white garment, with which comes no exhortation, communicates the gift of the righteousness of Christ, which is the Christian's new identity. This righteousness covers all sin and removes all fear of judgment, which is intimately connected to Paul's statement in Rom. 8:1, that nothing is condemnation for the Christian. As noted above, an exhortation does accompany the giving of the lighted candle. Yet it is an urging to live in accordance with reality, to actualize that which is true by imputation. These aspects of doctrine are taught by act more so than by words.

Vanhoozer states concerning the sacraments: "Baptism, along with the Lord's Supper, is less a speech-act and more an act that speaks."<sup>83</sup> The elements of ritual come together to give a rich and thick experience of the faith (*fides quae creditur*). This can provide the pastor with a lived text from which to provide pastoral care as he teaches the meaning of Christian identity and the way in which it is actualized in daily life.

Erikson's concern at this stage is that the communication of an ideology not metamorphize into unhealthy fanaticism. Rather, the purpose of the ritual is to create a solidarity of conviction, which forms a coherent identity and then leads a person to become a participating, contributing, loving member of the social group, caring for others, especially for those in other generations.<sup>84</sup>

This is evident in the affiliative and generative elements in the baptismal rites. The virtues of Stage VI (Intimacy vs. Isolation) and Stage VII (Generativity vs. Stagnation) are "love" and

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<sup>83</sup> "The sacraments of baptism and the Lord's Supper represent key scenes in the theo-drama. They, too, are communicative actions, less speech-acts than acts that speak." Vanhoozer, *Drama of Doctrine*, 75.

<sup>84</sup> Erikson, *Toys and Reasons*, 106–8.

“care” respectively.<sup>85</sup> Returning to the *Sintflutgebet*, the prayer teaches the affiliative effect of baptism by reminding the congregation of the salvation of Noah’s family and the rescue of the people of Israel. The prayer also asks that the candidate be separated from the multitude of unbelievers and joined to the company of those who believe. This includes, to a degree, what Erikson might call “speciation.” The prayer clearly delineates between those who belong to God and those who don’t, between the righteous and the unrighteous, between the believers and the unbelievers. This “speciation” is essential to forming a unique identity as a Christian, so long as it does not result in a lack of love and care toward others or to a sense of being better than others. As Paul points out in Romans 2, and in Romans 9–11, that would be antithetical to the gospel, which is to go out to all.

Another affiliative aspect in “Holy Baptism” is the welcoming spoken by the assisting minister. If this is spoken by a lay member of the congregation, the impact could be heightened. The welcome includes reception into the fellowship and the invitation to participate fully in the life of the congregation.

The baptismal ritual also includes generative elements. Erikson thought of this as the ritualization work or passing the values of the group on to the next generation.<sup>86</sup> In his developmental scheme, this is the stage in which one works in one’s vocation. Baptism gives the Christian a new identity, a new family, and a new vocation. The *Sintflutgebet* points to the Christian’s vocation by asking that the candidate be blessed in baptism so that he might serve God’s “name at all times with a fervent spirit and a joyful hope.”<sup>87</sup> The welcome also includes generative elements. The assisting minister invites the newly baptized to join the congregation in

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<sup>85</sup> Erikson, *Insight and Responsibility*, 127, 130.

<sup>86</sup> Erikson, *Toys and Reasons*, 111.

<sup>87</sup> *Companion*, 7.

proclaiming “the praises of Him who called us out of darkness into His marvelous light.”<sup>88</sup>

The final stage of ritualization is “the integrative.” This stage is connected to Stage VIII (Integrity vs. Despair and Disgust). The ego-strength of this stage is “wisdom,” which is the “detached concern with life itself, in the face of death.”<sup>89</sup> For Erikson, the person who achieves a sense of integrity has a hope which outweighs any sense of despair or disgust. The baptismal rite teaches true wisdom, not by ignoring death, but by embracing it in the death and resurrection of Christ. The *Sintflutgebet* reminds those who hear and pray it that baptism unites the Christian with Christ who has won eternal life for the believer.<sup>90</sup> The creed points the hearer to “the resurrection of the body and the life of the world to come.”<sup>91</sup> The words which accompany the giving of the lighted candle remind the newly baptized of the “marriage feast of the Lamb,”<sup>92</sup> which she will attend. This teaches the newly baptized who she is. She is Christ’s. She is righteous in him. She is a new person with a new identity.

The baptismal rites are a rich source for pastoral care, including the actualization of the Christian’s real identity. E. Byron Anderson, describes worship as “doing our life together as Christian people,” and not merely talking about it.<sup>93</sup> The rite of baptism moves the participants beyond a mere *lex orandi* and *lex credenda* to *lex agenda* (the law of action) and to *lex vivendi* (law of living).<sup>94</sup> It is the ritual elements of the rite, not the mere words, which combine with the words to impact the participants. Merely studying the words on the page is insufficient. The

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<sup>88</sup> *Companion*, 11.

<sup>89</sup> Erikson, *Insight and Responsibility*, 133.

<sup>90</sup> *Companion*, 7.

<sup>91</sup> *Companion*, 9.

<sup>92</sup> *Companion*, 10.

<sup>93</sup> E. Byron Anderson, *Worship and Christian Identity: Practicing Ourselves* (Collegeville, MN: Pueblo, 2003), 81.

<sup>94</sup> Anderson, *Worship and Christian Identity*, 108.

whole is greater than the sum of the parts. The prayers, the words, and the actions combine to communicate the reality of baptism so that it becomes a means for the actualization of Christian identity. Erikson's stages of ritualization provide a framework for examining the baptismal rites, and for connecting these elements to the work of pastoral care, as the pastor seeks to help people actualize the identity given to them in baptism.

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