

FROM 'CHRISTIFICATION' TO MISSION OF SALVATION: IMPACT OF DAMASCUS EVENT ON SAINT PAUL

Elvin Atmaja Hidayat

| Pratista Spirituality Centre
Bandung, Indonesia

Abstract:

Saint Paul is one of the most important apostles in Christianity. The mission of evangelism he carried out was fruitful in various parts of the world. Paul's missionary journey brought great risks to himself through the challenges and the sufferings, while he was also previously known as a persecutor of Christ's followers. His radical change or conversion occurred since his spiritual encounter with the Lord Jesus on his journey to Damascus. This article explores the impact of the unforgettable encounter that brings to Paul more admiration and love for Christ, that also brings an extraordinary mystical experience of 'christification', an experience of becoming more and more alike and united with the Christ. The Damascus event and the christification open the divine revelation of human salvation. As a Jew, Paul recognises that salvation is obtained by obeying the law, but now he believes that only the risen Jesus Christ is able to save humankind. Paul's christification brings direct implications to his courage in becoming a follower of Christ with a burning passion to proclaim the Gospel to all nations. God's choice for an apostle is unfathomable, even for Paul himself who considers himself as the most sinful and unworthy person.

Keywords:

Damascus event • christification • spiritual experience • mystical-loving union • radical conversion • mission of salvation

Short Biography of Paul the Apostle¹

Paul was born between 5–10 AD in Tarsus as an Israelite from the tribe of Benjamin and as a Roman citizen (Acts 22:3, 28; Rom.11:1; Phil.3:5), and was initially named Saul. He was raised in either Jerusalem (Acts 22:3) or Tarsus. At 5 years old, he began reading the Scriptures, at 13 he was obliged to observe the commandments, and at 15 he was initiated to the reading and study of the *Talmud*. At 16, he was sent to Jerusalem and trained as a Pharisee by Gamaliel (Acts 22:3; 26:5; Gal.1:14; Phil.3:5–6) for four years. Paul left Jerusalem before Jesus' public ministry and therefore he never met Jesus. Between 31–34 AD, Paul was present at Stephen's stoning and approved of his death. He was anti-Christian and a violent persecutor of the Christians (Acts 7:58; 8:1; 22:4a; 26:9–11; 1Cor.15:9; Gal.1:13; Phil.3:6). He appeared to be ruthless, heartless, and hardened towards the truth. Around 34 AD, Paul was converted, called, and commissioned on the way to Damascus (Acts 9:1–19; 22:6–11; 26:12–18; Gal.1:15–16) by which he spiritually met the Lord Jesus Christ for the first time. Being momentarily blinded by the vision of the image of the resurrected Jesus on the road to Damascus, Saul was led to convert. He was baptized as Paul and went to Arabia for three years, indulging in prayers and reflection (34-37 AD), then was back to Damascus (Gal.1:17-18; Acts 9:20-22), the base for his first missionary work.

Damascus Event as a Point of Total Change in Paul's Life

Paul's experience on the road to Damascus is the most important event in his life. This experience changed his life radically and underlies all of his writings and expressions. This experience is possible to be understood through an autobiographical account of the Letter to the Philippians (3:1-16), the Letter to Galatians (1:10-24), and the Lucan redaction to him in the Acts of the Apostles, which contains three stories of his conversion: 9:1-19; 22:1-21; 26:9-23.²

The text of *Philippians 3* gives the opportunity and the possibility to hear from the living voice of Paul how the Damascus event marked in his life. Here, Paul communicates the heart of his close relationship with the

Lord Jesus. The *love for Christ* is the key to understand Paul's experience that transformed him into a zealous apostle committed in love to the Crucified and his Risen Savior. This love really made Paul aware of his personal vocation to become more identical with Christ whom he loved, including in his suffering and death. The same love also gave Paul the strength to endure all of these sufferings as an integral part of the resurrection:³ "... I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, ... in order that I may gain Christ and be found in him, ... I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in death ..." (vv.7-11). Philippians 3 seems to tell a very important aspect of the Damascus event: Paul reckoned the only thing that would further count with him, namely "to know Christ and the power of his resurrection" (v.10). In his Damascus event, Paul also feels and experiences that Jesus has conquered him and made him an integral part of himself. Paul sees the fullness of his existence in which "Christ Jesus took hold of me" or in the other expression, "made me his own" (v.12). This verse could be the summit or the most important part of this autobiographical tale, where Paul makes people understand the fundamental secret of his being an apostle, that is, because he was seduced and conquered by Jesus Christ whom he persecuted: "Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which *Christ Jesus took hold of me*" (Philippians 3:12).⁴ God transforms Paul's existence and the meaning of his life, and at the same time he had begun a course of what was ultimately a "gift" of the divine calling and the resurrection of the dead (vv.11,14).

Galatians 1, from its description of Paul's earlier life to an immediate portrayal of his present stance, emphasizes that Paul in his Damascus event experienced a change of commitment, values, and identity that was sudden and unexpected (vv.13-17).⁵ This passage also shows that the Damascus experience is firmly rooted in Paul's *personal-apostolic vocation*: "But when God who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles" (vv.15-16). The appearance of Jesus to him not only made him realize that Jesus was truly the Son of God and

who made him a Christian, but also who made him an apostle. It was at the same time an experience of conversion, call, and commission. The call was to apostleship and the commission was to proclaim the Gospel to the Gentiles.⁶ Paul speaks of this appearance as an “apocalypse,” a glorious manifestation in which Christ revealed himself to Paul in his state as Son of God, such as will be his appearance at the end-time, in his glory (vv.12, 16). Paul’s conviction is far better explained as a recognition of the glorious Christ as the Lord on whom the salvation of all humans, whether Jews or Gentiles, exclusively depends. The mission with which Paul knew himself charged for the sake of the Gentiles since the Damascus appearance implied a soteriology wholly suspended on Christ. Salvation comes only from Christ and by faith in him, without the works of the Law.⁷

In the *Acts of the Apostles*, there are three chapters about the Damascus event, showing that this event is considered very important.⁸ The first and primary account of Paul’s so-called conversion in 9:1-19 depicts Paul as Christ’s chosen instrument to carry his name before the three most significance audiences: the gentiles, the kings (those of status and power), and the children of Israel. The mission of Paul is divinely commissioned and authenticated since Christ calls him to be an evangelist at the very moment he is on a mission of persecution. This is a divine event with profound consequences for Paul and the disciples, for the Jews, the gentiles, the Church, and the empire. Luke’s second account of Saul’s encounter on the Damascus road (22:6-11) is followed by Ananias’ words to the blind Saul (22:12-15). However, the healing of his blindness (both in 22:3-16 and 9:1-19) sets up his commissioning to go to the Jews, the gentiles, the kings, or simply to all people. In the speech to the King Agrippa (26:16-18), the purpose of Paul’s election is stated directly by Christ on the Damascus road: “I (Christ) have appeared to you (Paul) ... I have shown to you ... I am sending you.” In Paul’s reply to Agrippa in 26:19-23, Luke makes the mission of Paul a matter of obedience to God that began first with the Jews but was also destined to go forth to the gentiles. The appearance of Christ has charged him with a mission which is for him a necessity. Paul has not given himself to Christ; he has the consciousness that it is Christ who laid hands upon him all at once without giving him the chance to break free. Being under the divine command, Paul had help from God (26:22) and he becomes an obedient servant of God and a witness to

Christ, and as such he also becomes *a model* for the Church. However, he is not only model of a convert. He is also a key to understanding the church in the salvation-history and secular history as well as in relation to both the Jews and the gentiles.⁹ The *Acts of the Apostles* also tells more specifically about what happened when Paul came near Damascus. He was surrounded by a light from heaven (9:3; 22:6); he saw this light brighter than the sun, shining around him and his travel companions (26:13). Falling to the ground, he then heard a voice (9:4; 22:7; 26: 14). All three accounts apparently suggest that Christ showed himself to Paul in a very irresistible and impressive way.¹⁰ Briefly, it can be concluded that the Damascus event is Paul's most significant experience, which is the beginning of his mystical journey toward the loving-union with Christ (*Christification*), culminating in his own testimony that now, "Christ lives in me" (Gal.2:20).

Paul's *Christification*: His Mystical Loving-Union with Christ in Gal.2:19-20

Paul's mystical union with Christ seems to be indicated in his Letters, for example Eph.3:17: "that Christ may dwell in our hearts through faith," Rom.8:9-11: "Christ is in you," 2Cor.13:3: "Christ is speaking in me," Col.1:27: "Christ in you, hope of glory," etc.¹¹ What will be explored further here is *Galatians 2:19-20*, as interpreted by exegetes as a summit of Paul's experience of *christification* and also his new vocation to christify others. Paul himself believed that this mystical experience of spiritual union with Christ (in Gal.2:15-21) had expressed the heart of the Gospel and nothing should be allowed to compromise it, not even the attempts to help gentile Christians to be more moral persons.¹² This *christification* begins with the Damascus event where Paul met Jesus Christ for the first time in his life. This unforgettable personal encounter from day to day led Paul to a process of union with Christ whom he deeply admired and loved.

In *verse 19*, Paul says that: "For through the Law I died to the Law, that I might live for God." Paul believed that Christ already paid the penalty for sins that the Law (*Torah*) demanded. Through the eternal transaction of Christ's crucifixion, the Law no longer had hold on Paul. The phrase "live

for God” in this verse not only means at the service “for God,” but “in union with God,” who makes him participate in the very life of God. The life of the one who is baptized is not only his or her existence in Christ, but also an existence whereby “Christ is in the individual” and lives in the individual through the Spirit.¹³ The law can no longer be used to direct or condemn Paul’s behavior because he has been set free from slavery to the law by his *union with Christ*. At the end of verse 19, Paul considered himself “crucified with Christ,” suggesting that he considered all his self-emptying and suffering was in conformity with, and in unity with the crucified Christ (cf. Phil.3:10). When Paul calls on the faithful to imitate himself, he urges them to destroy their selfishness, and then to participate in Christ and to express the Christ pattern in and through their individual beings, including in Christ’s suffering.¹⁴ The uniquely Christian dimension of Paul’s experience in this verse proves that he knows God as the Father of Jesus the Son, and who sent the Son into the world to accomplish what human beings can not. The act that made this possible was the Son’s reconciling death on the cross as an act of obedience and sacrificial love. In Paul’s mysticism, the cross is fundamental because it reveals God’s self with all of God’s divine qualities (*staurophany*): faithfulness, obedience, love, wisdom, and so forth. Paul was radically transformed by being personally identified with Christ at the cross in the past and the spiritual benefits of that identification are a present reality in his life (and also in all the redeemed).¹⁵ Paul now lived in a new sphere of influence and became a part of an eschatological new creation. He was now under a new mandate, namely the Law of Christ, which means first and foremost following the example of Christ’s self-sacrifice.¹⁶

In *verse 20*, Paul says, “Yes, I still live,” but now there is something different about life, for “Christ now lives in me.” This mystical union does not mean that ‘I’ no longer have any responsibilities in the Christian life, but now it is not ‘me’ alone that faces the demands of life. It is not ‘me’ alone trying to work out ‘my’ salvation and living out the demands of the Gospel. It is Christ in ‘me’, living in ‘me’ with his glorious life. Paul’s “Christ in me” mysticism might sound otherworldly, but it is not. As his own experience, the mystical union happened after his conversion and before his death. Paul was speaking about having a new life, apart from

the Law, while he and other believers were still in the flesh, and were still in the unredeemed and unrenewed human body with its fragility and provisional character. In this sense, this is not a loss of human personality but rather a christological renewal of true personality.¹⁷ The same person has undergone a radical change of direction with new motivation and new desires granted by the Spirit. When Christ dwells in him, Paul becomes one with Christ intimately that it is not himself that matters, but Christ who dwells in him. This is what is called a journey of *christification*, a pilgrimage of knowledge and ontological transformation, which allows Paul to bring the first authentic Christian witness of that experience of transforming and transfiguring mystical union, and which will be lived in the numerous witnesses in the history of *christified* holiness and the history of Christian spirituality.¹⁸ This “indwelling of Christ” (*christification*)

establishes a personal relation and friendship with Christ, which results in the eternal love and union with God in heaven. This mystical union is not only psychological in its characteristics because the Christians form with the Christ only one body, that is, only one living being. This can be seen as an agreement between Paul and the saying of Jesus Christ in John 15: “I am the vine and you are the branches.” The Spirit dwelling in the believers is for Paul the pledge of eternal life, which is already here in this world, that is, when the Christians begin a new life in faith (Eph.3:17) of Christ, their true Vine.¹⁹

On this experience of *christification*, John Chrysostom sees that Paul did not say “I live for Christ,” but, more profound, he said “Christ lives in me.” Self-identity remains intact, but its focus changes. Identity no longer lives for itself, but for Christ. As for the consequences, Christ’s life of resurrection is in ‘me’ and so ‘I’ have an eternal life. At this point, Origen stated that Paul’s “Christ lives in me” must be understood as a realized eschatology. It also contains a moral renewal. Christ’s wisdom, courage, insight, peace, joy, and other virtues live in him. One that does not have a firm hold on these cannot say: Christ lives in me.²⁰ It can be said that the declaration “Christ lives in me” in Gal.2:20 has both ontological and eschatological meanings. Because Christ the foundation of the new world and the new life lives in the baptized, in the salvific future that is already begun at this time from the lordship of Christ the believers are freed from

and are above the Law.²¹

The Effects and the Ultimate Purpose of the Damascus Event

The Damascus Event became the initial event of Paul's journey of *christification* that led him gradually and definitely toward the true transformation, from a persecutor of "the Church of God" to a persecuted teacher of "the faith he once tried to destroy" (Gal.1:13-17; Phil.3:6-7; 1Cor.15:9-11). The new commitment he made when responding affirmatively to Christ's appearance gave him a new identity as a follower of Christ. This shows that Paul's consciousness was converted. Paul recognizes the transforming divine presence of Jesus Christ within him and declares that Christ is not only the source of his strength and identity, but also the singular goal and reward of his life (cf. Phil.3:13-14). Paul is touched, possessed, and transformed by the divine, but is simultaneously reaching and striving upward toward his goal of "God's upward calling" in and through Jesus. Moreover, Paul leaves everything else aside, and focuses single-mindedly and urgently on the attainment of this goal.²² The change within Paul after the Damascus event was very radical: his communion with Christ creates a qualitatively and radically new person (cf. 2Cor.5:17). It brings a paradigm shift in Paul's life and thought, that is, a different way of looking at what he previously knew. Now he views everything from the perspective of fulfilled messianism, with Jesus of Nazareth being identified as Israel's Messiah and as realization of the nation's ancestral hope. This experience was not simply a moral conversion or a "change of flag," so to speak, but a completely reinterpreted and reoriented life, that even encourages Paul to undergo martyrdom.²³

The greatest effect of Christ revelation to Paul was the total transformation, but its ultimate purpose was the mission for salvation: "so that I might preach him [God's Son] among the gentiles" (Gal.1:16). Christ's appearance to him had a revolutionary effect on his life, so that he came to consider "everything (particularly his past Jewish credentials and accomplishments) a loss compared to the surpassing greatness of knowing Christ Jesus," his Lord, and to focus only on "knowing Christ," with all consuming passion involved (Phil.3:7-11).²⁴ Paul links the appearance of

Christ with his mission as an apostle to the gentiles. Paul often alludes to the mission with which he knows himself to be commissioned and which defines his particular place in the apostolic Church. It calls him to proclaim the Gospel to the gentiles. He traces back this calling to the Damascus event (Gal.1:16), and explicitly says that when God called him, he was summoned to a new career as an apostle to the gentiles and this call of God was the most vital and formative influence of his life.²⁵ The sense of *mission* is expressed obviously in *Acts of the Apostles*: after Paul's vision of Christ, he receives a prophetic mandate to proclaim and witness to Jesus (26:17-18) before the gentiles, the kings, and the sons of Israel (9:15). It is the Gospel that transforms Paul and changes him from a zealous Jew into an authentic Christian, a missionary and an apostle full of enthusiasm, a prophetic witness of the Risen Lord. Saul, the former preacher of *Torah* and circumcision (Gal.5:11), the one-time zealous persecutor of the Church (Gal.1:13-14; Phil.3:6), became a zealous apostle of Christ. Paul's *christification* gives him an inner disposition to think like Christ, and therefore also act like Christ who really loves human beings. The concrete action Paul took as proof of Christ's love dwelled in him was to preach the Gospel with great passion for the salvation of others.

Conclusion: Insights from Paul's Mystical Experience

From Paul's life and personality, especially from his mystical experience on the trip to Damascus, we can reflect on some theological insights that might be inspiring and helpful for the actual-personal lives of the Christians:

- 1) The Damascus event in Paul's life may seem sudden and incomprehensible because, just prior to this event, he was a ruthless persecutor of the Christians. It shows that conversions can happen anytime, anywhere, and to anyone, even when it seems impossible. It is solely God's authority to choose whoever God wants. This phenomenon of "transformation of the heart" happens not from human efforts, but reveals that such radical transformation shows the miracle of God's grace. This event shows how God calls Paul by the

- grace of Christ (Gal.1:6,15).
- 2) God calls various kind of people, the holy, the strong, the gifted, the brilliant persons, but also and especially the littlest and the sinners. Christ was the one who chose the sinner-Saul and brought about the change in the strategy of divine redemption through his ministry to the gentiles. God chooses whomever God wills to fulfill whatever role intended for the individual. The initiator of the total change in Paul's life was God. It is an expression of God's sovereignty and does not depend on human qualities. The infinite God works in strange and incomprehensible ways that finite humans do not and cannot understand. Here, humans need faith and self-openness to God's revelation events.
 - 3) If Christ lives in a Christian, his or her life also becomes the life of a Christian (Gal.2:19-20). There is an inward conformity to the life and nature of Christ as well.²⁶ In other words, Christ's suffering and crucifixion are also the consequences of the mystical union with him. As Paul experienced, there are many temptations, distractions, and hardships that could easily have caused someone to falter. However, Paul was determined to remain faithful to God and to continue to be in God's grace. The loving-mystical union with Christ made Paul not afraid to face all the sufferings, and he even rejoiced because of them (Phil.3:10; 2Cor.4:8-12; Col.1:24). Here Christians can see and learn from Paul's faith and endurance.
 - 4) God sees human beings beyond their appearances. God knows Paul's true state of heart and the positive inner-qualities within him. Therefore God's approach is different from human perspective and way, as written in 1Samuel 16:7, for "God looks at the heart." Even though Paul was relentlessly persecuting the Christians, God could see that he was not in fact against God or against the truth that was in his heart. God saw the great potential and qualities within Paul's heart. God knew that if Paul were to come to recognize the truth and experience the enabling by God, he would wholeheartedly commit his life to God and serve him faithfully. Paul might have thought that in persecuting the Christians, he was zealous for God and always sought sincerely and earnestly to keep the Law of the Jews which he had

learned (Phil.3:6). The high quality of Paul's conversion is seen in his response to the Lord who appeared to him. He instantly recognized that he was experiencing a supernatural revelation from God and therefore asked, "Who are You, Lord?" This question implies that there is a spirit of submission to God. And then Paul asked a second question, "What shall I do, Lord?" Here, again, Paul addressed Jesus as "Lord" and sought to know what the Lord desired of him. His spontaneous response to the Lord was an expression of his desire to know God's will and what God required of him and then submit to it. This was a consistent posture in Paul's life and is a key quality of true discipleship (Acts 22:8,10).

- 5) Paul's conversion seems very sudden, unexpected, incomprehensible, and dramatic, but in reality, it may not. Directly or indirectly, the strength and courage of Stephen's words and life must have been a very powerful testimony to Paul (cf. Acts 6:15, 7:55). Besides this, it is also likely that Paul would have heard the disciples' testimony about Jesus' life and teaching and the miracles he performed. Finally, when the risen Lord appeared to Paul on the road to Damascus, he knew almost instantly that the disciples were telling the truth: Jesus had indeed risen and it was the real Christ. All these experiences that Paul had were likely to have been preparatory for his conversion. It can be said that the conversion of a person is not solely because of what takes place at a particular moment in time. Many things would have been taking place in one's life that in a sense are a preparation to the conversion. Those events are part of an on-going process, and along the way, the positive impact of testimonies would have contributed to the final outcome. As exemplified by Paul, the Christians are also called to give concrete testimonies of living in mystical union with Christ, so that, more people, sooner or in a long process, are finally called to follow their footsteps, to start their own journey of *christification*.

References:

- Aageson, James W. *Paul, the Pastoral Epistles, and the Early Church*. Peabody (MA): Hendrickson. 2008.
- Conybeare, William John. *The Life and Epistles of St. Paul*. Grand Rapids (MI): Eerdmans. [s.d].
- Dupont, Jacques. "The Conversion of Paul, and Its Influence on His Understanding of Salvation by Faith" in Gasque, W. Ward and Ralph P. Martin (Eds.). *Apostolic History and the Gospel. Biblical and Historical Essays*. Exeter: The Paternoster Press. 1970.
- Gorman, Michael J. *Cruciformity: Paul's Narrative Spirituality of the Cross*. Grand Rapids (MI): Eerdmans. 2001.
- Hogan, Laura Reece. *I Live No Longer I: Paul's Spirituality of Suffering, Transformation, and Joy*. Eugene (OR): Wipf & Stock. 2017.
- Lohfink, Gerhard. *La Conversione di San Paolo*. Brescia: Paideia. 1969.
- Longenecker, Richard N. (Ed.), *The Road from Damascus: the Impact of Paul's Conversion on His Life, Thought, and Ministry*. Grand Rapids (MI) & Cambridge (UK): Eerdmans. 1997.
- Mattam, Zacharias. *Spiritual Life as Christian's Mystical Union with Christ: Not I but Christ Lives in Me (Gal. 2:20)*. Rome: [s.n.]. 2006.
- Pieri, Fabrizio. *L'itinerario Spirituale di Cristificazione di Paolo di Tarso. Caratteristiche di Una Esperienza di Dio*. Rome: Gregorian & Biblical Press. 2010.
- Van de Beek, A. "The Reception of Galatians 2:20 in the Patristic Period and in the Reformation" in *Acta Theologica*. Suppl 19: 42-57. 2014.
- Witherington III, Ben. *Grace in Galatia: a Commentary on St. Paul's Letter to the Galatians*. Edinburgh: T&T Clark. 1998.

Endnotes:

- 1 Cf. Fabrizio Pieri, *L'itinerario Spirituale di Cristificazione di Paolo di Tarso. Caratteristiche di Una Esperienza di Dio* (Roma: Gregorian & Biblical Press, 2010) 19-26. See also William John Conybeare, *The Life and Epistles of St. Paul* (Grand Rapids (MI): Eerdmans, [s.d]).
- 2 *Ibid.*, 64-65. See also Gerhard Lohfink, *La Conversione di San Paolo* (Brescia: Paideia, 1969).
- 3 Cf. *ibid.*, 120.

- 4 *Ibid.*, 111.
- 5 Richard N. Longenecker, “Realized Hope, New Commitment, and Developmental Proclamation” in Longenecker (Ed.), *The Road from Damascus: the Impact of Paul’s Conversion on His Life, Thought, and Ministry* (Grand Rapids (MI) and Cambridge (UK): Eerdmans, 1997) 26.
- 6 Zacharias Mattam, *Spiritual Life as Christian’s Mystical Union with Christ: Not I but Christ Lives in Me (Gal. 2:20)* (Rome: [s.n], 2006) 96; cf. Pieri, *op. cit.*, 133-139.
- 7 Jacques Dupont, “The Conversion of Paul, and Its Influence on His Understanding of Salvation by Faith” in W. Ward Gasque and Ralph P. Martin (Eds.), *Apostolic History and the Gospel. Biblical and Historical Essays* (Exeter: The Paternoster Press, 1970) 193-194.
- 8 As Ernst Haenchen rightly observes that “Luke (the author of *Acts*) employs such repetitions only when he considers something to be extraordinary important and wishes to impress it unforgettably.” See Longenecker (Ed.), *op. cit.*, 26.
- 9 Cf. James W. Aageson, *Paul, the Pastoral Epistles, and the Early Church* (Peabody (MA): Hendrickson, 2008) 106-109; See also PIERI, *op. cit.*, 152-157.
- 10 Cf. Dupont, *op. cit.*, 191-192.
- 11 See Mattam, *op. cit.*, 65-77.
- 12 Ben Witherington III, *Grace in Galatia: a Commentary on St. Paul’s Letter to the Galatians* (Edinburgh: T&T Clark, 1998) 189-191; cf. Mattam, *op. cit.*, 116-122, 196; cf. Pieri, *op. cit.*, 170-171.
- 13 Mattam, *op. cit.*, 122, 127.
- 14 Cf. Laura Reece Hogan, *I Live No Longer I: Paul’s Spirituality of Suffering, Transformation, and Joy* (Eugene (OR): Wipf & Stock, 2017) 56, 61.
- 15 Michael J. Gorman, *Cruciformity: Paul’s Narrative Spirituality of the Cross* (Grand Rapids (MI): Eerdmans, 2001) 15, 18 (*footnotes*, n.29); cf. PIERI, *op. cit.*, 294.
- 16 G. Walter Hansen, “Paul’s Conversion and His Ethics of Freedom in Galatians” in Longenecker (Ed.), *op. cit.*, 214, 217; cf. Witherington III, *op. cit.*, 189; See also Pieri, *op. cit.*, 180-182.
- 17 Cf. Witherington III, *op. cit.*, 131.
- 18 Pieri, *op. cit.*, 293.
- 19 Cf. Mattam, *op. cit.*, 63, 78, 130.
- 20 A. Van de Beek, “The Reception of Galatians 2:20 in the Patristic Period and in the Reformation” in *Acta Theologica*, Suppl 19: 42-57, 2014, 43, 47-48.
- 21 Cf. Pieri, *op. cit.*, 182.
- 22 Hogan, *op. cit.*, 54.
- 23 Cf. Pieri, *op. cit.*, 63.
- 24 Longenecker, *op. cit.*, 25.
- 25 *Ibid.*, 29; Dupont, *op. cit.*, 192-193.
- 26 Cf. Aageson, *op. cit.*, 107; Cf. Witherington III, *op. cit.*, 190.