

CRUCIFIED TO THE RELIGIOUS WORLD TO BE A NEW CREATION

BY RON KANGAS

The alpha and the omega, the beginning and the end, of Paul's Epistle to the Galatians are 1:4 and 6:14, both of which refer to the world as an inclusive system arranged by Satan in his opposition to God and His will. Galatians 1:4 says that the Lord Jesus "gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father." Literally, the Greek word rendered "rescue" means "pluck out" or "extricate." According to the revelation given to the apostle Paul, the Lord Jesus gave Himself for our sins not only to redeem us and reconcile us to God but also to extricate us from the present evil age. An age is "a part, a section, an aspect, the present and modern appearance, of the system of Satan, which is used by him to usurp and occupy people" living at a particular time "and keep them away from God and His purpose" (Lee, *Recovery Version*, Eph. 2:2, note 1). Every age has its zeitgeist—the defining spirit or mood of a particular period of history as manifested by the ideas and beliefs of the time. If we study verse 4 in the context of the entire book of Galatians, we will see that "the present evil age" mentioned in this verse denotes the religious part of the age, the religious course of the world designed to oppose God's intention concerning Christ and the church. The age from which believers in Christ must be rescued is the religious age.

This thought is reinforced by Paul in 6:14: "Far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world." The mention of circumcision in verses 12 and 13 indicates that the world that had been crucified to Paul and to which Paul had been crucified was the religious world, which was utterly opposed to Christ and the cross. As far as Paul was concerned, the religious world had been crucified, and as far as the religious world was concerned, Paul was crucified. Having seen the heavenly vision of the glorified Christ and repudiating his entire religious background, Paul learned that Christ and religion are incompatible. Christ is versus religion, and religion is versus Christ—this is the central thought in Galatians. Paul and the religious world had nothing to do with each other, because between Paul and the religious world there was the cross. Paul had been plucked out of the evil religious age through the religious world being crucified to him and he to the religious world. It is of great significance that Paul continues by saying, "For neither is circumcision anything nor uncircumcision, but a new creation is what matters" (v. 15). Here Paul declares boldly that neither the religious world—circumcision—nor the secular world—uncircumcision—means anything. To the Triune God, to Christ, to the Spirit, and to the apostle Paul, the new creation is what matters. He was extricated from the present evil age of religion and crucified to it. The religious world was crucified to him and he to it; this opened the way for him to see the vision of the new creation, become part of the new creation, and proclaim the new creation. What happened to Paul must and eventually will happen to every believer in Christ Jesus—being crucified to the religious

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world in order to be a new creation. To know what the new creation is and to actually become a new creation personally as believers in Christ and corporately as members of the universal, organic Body of Christ, we need to consider certain divine truths unveiled in Galatians.

The Crucial Truths in Galatians

Based upon the fact that 1:4 is the beginning of Galatians and 6:14-15 is the ending, it is necessary for readers of Galatians to connect these verses by tracing some of the crucial points of truth throughout Galatians, thereby having a panoramic view of this Epistle as a whole. Even a glimpse of the various divine truths will prepare us to know and become a new creation in Christ Jesus and live as this new creation (2 Cor. 5:17).

The Will of God

Galatians 1:4 says that those who believe in the Lord Jesus Christ are rescued, extricated, out of the present evil age “according to the will of our God and Father.” The apostle John enlightens us by saying, “The whole world lies in the evil one” (1 John 5:19). Every aspect of and every age in the satanic world system lies passively in the evil one, while billions of human beings are oblivious to the mind behind the system and totally ignorant of their situation as those who have been usurped by the enemy of God. The world is versus God and the will of God. Those who love the world and the things in the world that appeal to them do not have the love of the Father in them (2:15). The world is loved in various ways by those who do not love the Father, especially that part of the world that attracts and possesses them. We need to learn from John that the world is passing away, but that “he who does the will of God abides forever” (v. 17). Having a clear view of the world, especially of the religious world, Paul declares that we, the believers in Christ, have been plucked out of the world according to the will of God.

God’s will is what He wants; it is what He intends to accomplish. The eternal God has an eternal will, which is the source of His eternal purpose (Eph. 1:5, 11; 3:11). God’s will lies at the heart of the origin of the universe. God created all things for His will so that He might accomplish and fulfill His eternal purpose (Rev. 4:11). Because the apostle Paul had been appointed by God to know His will (Acts 22:14), he could speak concerning God’s will, saying, “Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself” (Eph. 1:9). Stated succinctly, the will of God is Christ with the church, the Body of Christ (Rom. 1:3-4; 8:10, 34; 12:1-5). The will of God is concentrated in Christ and is for Christ to have the preeminence, the first place, in all things (Col. 1:9, 15-18). Christ is the reality of everything in God’s eternal will (2:16-17; 3:4, 10-11). Furthermore, God wants Christ with the church, His universal, organic Body, the fullness of the One who fills all in all (Eph. 1:5, 9, 11, 22-23). The book of Galatians reveals that we have been rescued from the present evil age according to and for the will of God concerning Christ and the church (1:4; Eph. 5:32). God’s will, according to which we have been extricated from the religious world, is that we would know Christ, experience Christ, and be constituted with Christ for the church as the Body of Christ. The saints in Galatians had been redeemed and regenerated for this, and the churches in the region of Galatia (one church per city) were a practical expression of the mystical Body of Christ.

The Revelation of God’s Son in the Believers

As one fully immersed in the present evil age, the religious aspect of the world, Paul

advanced in Judaism beyond many of his contemporaries (Gal. 1:14). Everything was changed when he saw a light brighter than the sun, and the glorified, ascended Christ was revealed to him (Acts 9:3-5). Later, in writing to the local churches in Galatia, Paul testified, saying, “When it pleased God, who set me apart from my mother’s womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles” (Gal. 1:15-16). In these verses Paul says that it pleased God to reveal His Son not merely to him objectively but also in him subjectively so that he might know the indwelling Christ in all that He is and has, all that He has accomplished, and all that He has obtained and attained. Nothing is more pleasing to God the Father than the revelation, the unveiling, of the living person of the resurrected Son of God in us. This is an inward revelation of Christ as the focus and the content of the entire New Testament. The revealing of the Son of God in us is an inward revelation in our spirit through our enlightened mind, not our natural mind saturated with concepts and opinions (Eph. 1:17-21). The Son of God is the embodiment and expression of God the Father. The desire of God’s heart concerning us, His chosen, redeemed, regenerated believers, is to reveal His Son in us in order that we may know Him, experience Him, and have Him formed in us. Because Christ Himself is versus religion, the more He is revealed in us, the more we will be delivered from the present evil, religious age and become a new creation in Christ Jesus.

The Truth of the Gospel

Immediately after his greeting, Paul begins to fight regarding the gospel, saying, “I marvel that you are so quickly removing from Him who has called you in the grace of Christ to a different gospel, which is not another gospel, only there are some who trouble you and desire to pervert the gospel of Christ” (Gal. 1:6-7). He goes on to say, “If anyone announces to you a gospel beyond that which you received, let him be accursed” (v. 9). Those who preached a different gospel and perverted the gospel of Christ were radical religionists, who were living in the present evil age. The gospel announced by Paul was “not according to man” (v. 11), for neither did he “receive it from man,” nor was he taught it (v. 12); rather, Paul could affirm that he had received the gospel “through a revelation by Jesus Christ” (v. 12). It is no surprise, therefore, that in chapter 2 Paul reports that, even in the presence of the apostle Peter, he contended for the truth of the gospel: “To them [the Judaizers who perverted the gospel of Christ] we yielded with the subjection demanded not even for an hour, that the truth of the gospel might remain with you [the believers in Galatia]” (v. 5). Here *truth* denotes not the doctrine of the gospel but the reality of gospel, which is Christ Himself and His redemptive work. In verse 14 Paul rebukes those who were “not walking in a straightforward way in relation to the truth of the gospel.”

If we would understand what *the truth of the gospel* means in the book of Galatians, we need to see that this Epistle presents the gospel in certain aspects and basic principles. The first aspect of the truth of the gospel is seen in 2:16: “Knowing that a man is not justified out of works of law.” It is utterly impossible for fallen, sinful human beings to make themselves righteous in the sight of God by self-effort, by trying in their natural life to fulfill God’s righteous requirements as revealed in the law given through Moses. In sharp contrast to vain attempts to be justified—that is, to be declared righteous by God—Paul continues by affirming that “through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified” (v. 16). One aspect of Paul’s gospel in Galatians is that we are justified by faith in Christ. Literally, in the original language *faith in Jesus Christ* means “faith of Jesus Christ.” Christ is

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actually the faith, the ability to believe, by which we are justified, declared righteous by God according to the standard of His righteousness. In order to be justified by God, we must have Christ as our righteousness (1 Cor. 1:30), not the righteousness of Christ. Note 1, by Witness Lee, on Galatians 2:16 in the *Recovery Version of the Bible* is enlightening concerning the faith that we need for our justification:

Faith in Jesus Christ denotes an organic union with Him through believing. This is related to the believers' appreciation of the person of the Son of God as the most precious One. The believers are infused with the preciousness of Christ through the gospel preached to them. This Christ becomes in them the faith by which they believe and the capacity to believe through their appreciation of Him. This faith creates an organic union in which they and Christ are one.

We are justified by faith in Christ, and we are “justified in Christ” (v. 17). This is confirmed by Paul’s preaching of the gospel as recorded in Acts 13, where he announced “the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus,” referring, of course, to the resurrection of the God-man Jesus Christ (vv. 32-33). In verses 38 and 39 Paul continued with his preaching of the gospel by uttering these marvelous words: “Through this One forgiveness of sins is announced to you; and from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.” Through *this One* we have forgiveness; in *this One* we are justified. We are justified through faith in Christ; this is a basic truth of the gospel. A development of this truth is that *in this One*, the resurrected and ascended Christ, everyone who believes is justified. We are justified by believing in Christ, and we are justified in Christ.

Faith and the Faith

In the New Testament there are two aspects, two denotations, of *faith*—the objective aspect and the subjective aspect. In the objective denotation *faith* refers to what we believe, especially concerning the person of Christ as the God-man and His redemptive work. We believe that Jesus is the Son of God (John 3:16) and that God raised Him from the dead (Rom. 10:9). The subjective denotation refers to the act of believing. Both aspects of faith are seen in the book of Galatians.

Concerning Paul’s living after Christ was revealed in him, 1:23 says, “He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.” In this verse *the faith* refers to our objective faith, that is, to what we believe. We take Christ in His person and work as the object of our faith (1 Tim. 3:9). According to Acts 6:7, a large number of the priests in Jerusalem “obeyed the faith”; they believed the basic truth concerning the person and work of Christ. In Acts 14:22 Paul and Barnabas exhorted the believers “to continue in the faith,” to stand firm in the faith and not depart from it, even if they would pass through many tribulations. In 1 Timothy 1:18 Paul charges Timothy to “war the good warfare,” urging him to fight for the things in which all the children of God believe. Paul repeats this charge in 6:12, saying, “Fight the good fight of the faith; lay hold on the eternal life.” As he was finishing his course, Paul testified that he had fought the good fight and kept the faith (2 Tim. 4:7). In Titus 1:4 Paul mentions “the common faith,” which is common to all believers. Jude 3 is of great importance for all those who share the common faith: “Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.” Here *the faith* denotes the things in which we believe for our common

salvation. “This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should earnestly contend” (Lee, *Recovery Version*, v. 3, note 3).

The common faith—the faith once for all delivered to the saints—is constituted of certain basic truths. As those who have this unique faith, we believe that God is one and yet triune—Father, Son, and Spirit; that our God became incarnated in the Son, the Lord Jesus Christ; that the incarnated Son of God, the God-man, lived a sinless life on earth and died on the cross for our sins to secure our redemption; that He, the Lord Jesus, was resurrected from the dead both physically and spiritually and then ascended to the right hand of God to be the Lord of all; that because we believe in Him, our sins have been forgiven, we have been justified by God, and we have been born of God, regenerated, to have the life of God; and that eventually, the Lord Jesus will come back to receive all His believers to Himself. This is the faith that Paul announced as the gospel (Gal. 1:23). We believe in the contents of the objective faith by exercising subjective faith, the God-given ability to believe in God and in all that He has revealed in His Word.

Faith is the principle by which God deals with His people in the New Testament (3:22-24). Faith is the way for the children of God to apprehend, comprehend, experience, and participate in all that God is in Christ. Based upon the objective faith, the common faith, the believers are justified by faith in Christ, live in faith, receive the Spirit by the hearing of faith (vv. 2, 5), and experience faith operating through love (5:6). Believers today can join Paul in saying, “The life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me” (2:20). Christ is living in us, and, in an organic union with Him, we live in faith, which is actually the faith of the Son of God.

We need to grasp the marvelous fact that the faith of the Son of God refers to the faith of Jesus Christ in us (v. 16), which increasingly becomes the faith by which we believe in Him (Rom. 3:22, 26). Our faith does not have its source in us; rather, our faith is a gift of God infused into us, supplying us with the capacity to believe in the Son of God. The more we contact the Lord and look away unto Him, the Author and Perfecter of faith (Heb. 12:1-2), the stronger our faith becomes. As sons of God through faith in Christ Jesus (Gal. 3:26), we may in our daily life receive the Spirit through the hearing of faith (v. 2). Elsewhere, Paul asserts, “Faith comes out of hearing, and hearing through the word of Christ” (Rom. 10:17).

We do not and cannot receive the Spirit by “the works of law” (Gal. 3:2), by exercising our mind, emotion, will, and natural life to fulfill the requirements of the law so that we can receive the Spirit. In verse 5 Paul is emphatic: “He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?” Through faith we can continually receive the Spirit as the supply for our living as believers. We live the Christian life not by striving but by receiving the Spirit.

This is the Spirit mentioned in John 7:39, who is the life-imparting Christ in resurrection. To the believers in God’s New Testament economy, this Spirit is the bountiful supply. The supplying of this Spirit is altogether not out of the works of law but out of faith in the crucified and glorious Christ. (Lee, *Recovery Version*, Gal. 3:5, note 2)

In addition to receiving the blessing of forgiveness, we “receive the promise of the Spirit through faith” (v. 14). The more we receive the Spirit through faith, the more we will experience and enjoy faith “operating through love” (5:6). Living faith is active and

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causes us to be vital, to be living and active in our regenerated human spirit. Operating faith is not aimless; it is governed and directed by God's will and God's goal—the building up of the church, the universal Body of Christ. Faith operates through love to fulfill God's eternal purpose as revealed in Ephesians—the church, the universal organic Body of Christ consummating in the New Jerusalem, a corporate person who is the wife of the redeeming God (Rev. 21:9-10).

Sons of God

The New Testament reveals Christ as the only begotten Son in the eternal, immutable Godhead and as the firstborn Son in His resurrection (John 1:18; Rom. 8:29; Heb. 1:6). The New Testament also reveals that Christ has many brothers (John 20:17; Heb. 2:12) and that His brothers are sons of God, whom He is leading into glory (v. 10). In the new heaven and the new earth (Rev. 21:1), God will say of all His chosen, redeemed, regenerated, transformed, and glorified people: "I will be God to him, and he will be a son to Me" (v. 7). Before the foundation of the world, God predestinated "us unto sonship through Jesus Christ to Himself" (Eph. 1:5). God's desire and plan in eternity to have many sons for His expression as revealed in Ephesians 1 will be fulfilled in Revelation 21. What God determined in eternity past and what will be consummated in eternity future is now being fulfilled in time, as revealed in the New Testament (Rom. 8:14, 19).

Galatians reveals that God's intention is for Christ to be revealed in and wrought into His chosen people so that they may become the many sons of God for His corporate expression (1:15-16; 2:20; 4:19). Galatians 4:4-5 speaks of God producing sons for the fulfillment of His purpose: "When the fullness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law that we might receive the sonship." Sonship implies and includes having the life of God and the position of a son (Rom. 8:16-17). Before we were created, we were predestinated to be sons of God. As God's creatures, we need to be regenerated by Him in order to participate in His life to be His sons. Because we are fallen, sinful human beings, we need to be redeemed. Redemption is not an end in itself; redemption is for sonship. God sent forth His Son to redeem us so that we might receive the sonship according to the desire of His heart and His predestination. In Galatians 4:6 Paul goes on to say that God the Father also sent forth God the Spirit—to impart His life into us, making us His sons in reality, with His life and nature. As sons of God in Christ, we have the position with the right to partake of the Spirit of God with the bountiful supply of life.

In 3:26 Paul says, "You are all sons of God through faith in Christ Jesus." We are sons of God because we are in Christ (1 Cor. 1:30). Faith in Christ brings us into Christ, making us one with Christ, in whom is the sonship. Therefore, we must be identified with Christ so that in Him we may be sons of God. In order to be sons of God in reality, we need to be permeated and saturated with Christ, allowing Him to be formed in us (Gal. 4:19) and to make His home in our hearts (Eph. 3:17).

As sons of God, we have received the spirit of sonship (Rom. 8:15). Regarding this, Paul says, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!" (Gal. 4:6). As a result, our regenerated spirit (John 3:6) has become the spirit of sonship, which is the essence of being a son. Only in our regenerated spirit is it possible for us to be sons of God, for our spirit is a spirit of sonship. Because the Spirit of the Son of God has come into our spirit and we have been born of the Spirit in our spirit, our spirit has become a spirit of sonship.

Because we, believers in Christ, are sons of God and not merely creatures, we should no longer live merely as creatures but as sons. As those who are sons, we should not live a creature life by the natural human life; we should live a son life by the divine life. Instead of striving to improve ourselves as creatures, we should live as sons of God by the leading of the Spirit and walk by the Spirit (Gal. 5:25). If we are led by the Spirit in our daily life, we are sons of God in reality and practicality: "As many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). The leading of the Spirit is not outward but inward, for it is based on the Spirit of life, the spirit, and life (vv. 2, 6-13). When we are led by the Spirit inwardly by allowing the Triune God to live in us, we will walk according to the mingled spirit, the divine Spirit mingled with our regenerated human spirit, causing us to be one spirit with the Lord (v. 4; 1 Cor. 6:17). In Galatians 5:16 Paul charges the sons of God to "walk by the Spirit." Only when we walk by the Spirit are we sons of God in reality and practicality. Our walking by the Spirit proves that we are sons of God: "If we live by the Spirit, let us also walk by the Spirit" (v. 25).

Christ Formed in Us

The New Testament reveals that Christ is deeply related to our inner being and that He desires to have a personal and intimate subjective relationship with us; He wants to make His home in our hearts. Galatians 1:15-16 speaks of Christ the Son being revealed in us and thereby entering into us, making Himself one with us in our spirit. From Paul's word in 2:20 we realize that we are crucified with Christ, and it is no longer we who live, but it is Christ who lives in us. Considering himself a begetting father and treasuring the Galatian believers as his children begotten of him in Christ, Paul says, "My children, with whom I travail again in birth until Christ is formed in you" (4:19). In the metaphor of a mother's painful toil in childbirth,

Paul likened himself to a mother who gives birth to a child. He had labored in this way to regenerate the Galatians when he first preached the gospel to them. Because they deviated from the gospel that he had preached to them, he was toiling again in travail until Christ would be formed in them. (Lee, *Recovery Version*, v. 19, note 2)

Paul's preaching was to bring forth Christ, the Son of the living God, in the believers, and his travailing again was for Christ to be formed in the believers for their full sonship (vv. 5, 19). To have Christ formed in us is to have Christ fully grown in us (Eph. 4:13-16). Christ was born into us at the time when we repented and believed into Him, now Christ lives in us, and He will eventually be formed in us at our maturity. We need to allow Christ to permeate our whole being and saturate our inward parts; He must occupy us and saturate our mind, emotion, and will (Phil. 2:5; Eph. 3:17). When Christ occupies and possesses our inner being in this way, He is formed in us.

Paul's word about Christ being formed in the believers implies that we are being constituted with Christ. Christ dwells in us, He is life to us, and He lives in us so that we may be constituted with Him organically (Col. 1:27; 3:4, 10-11; Gal. 2:20). Eventually, our whole being will be constituted with the element of Christ, for He will constitute every part of our soul so that we may have His form, His image, in every part of our being (2 Cor. 3:18; Rom. 8:29). As Christ is being formed in us, His constitution is becoming our constitution.

There is an intrinsic connection between Christ's being formed in us and the sonship to which God the Father predestinated us (Eph. 1:5) and for which Christ redeemed us (v. 7). It is necessary for Christ to be formed in us if we are to be full-grown sons—sons who are mature in the divine sonship. Christ must mature in us, increasing in us, making

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His home in us, and filling us with all that He is in order for us to be heirs of the full enjoyment of the Triune God as our inheritance. If we have been enlightened and motivated by Paul's teaching concerning the sons of God and concerning Christ being formed in us, we will spontaneously pray for the Lord to bring us into the experience and enjoyment of Christ, who has been born in us, is now living in us, and will be formed in us so that we may be sons of full age and heirs of the Triune God as the unique, ultimate blessing and so that we may mature in the divine sonship (3:14-20).

The crucial truths in Galatians that we have considered briefly are not ends in themselves but steps toward God's goal as unveiled in chapter 6. For instance, contrary to what is taught by certain theologians, God did not predestinate us to be justified by faith; He predestinated us to be His sons born of the Spirit, having His life and nature for His eternal, consummate corporate expression. First, Christ is our righteousness, and then He is our life (1 Cor. 1:30; Col. 3:4). With the truths revealed in Galatians 1 through 5 as steps toward the accomplishment of God's will and the fulfillment of His purpose with His chosen, redeemed, justified, and regenerated people, who have Christ living in them and being formed in them, we will be able to understand and experience what Paul means when he says in 6:15 that "a new creation is what matters." The new creation is what mattered to Paul when he wrote this Epistle to the Galatians, and it should matter to us also. The main issue in Galatians is whether or not we are a new creation through an organic union with the Triune God in Christ.

A New Creation

The words *a new creation* clearly indicate that there must be a previous creation, an old creation. At the outset, we need to see the basic difference between the old creation and the new creation. Although the old creation was created by the living, righteous, and holy God of glory, the old creation does not have the life and nature of God. The new creation has God within it as its life, nature, appearance, and expression. The old creation was good in God's sight (Gen. 1:4, 10, 12, 18, 21, 25, 31); however, the old creation did not have God as its content. God created all things, but He did not enter into any of the things that He created. Even in creating man, He only breathed the breath of life into him and then remained outside of him (2:7). By contrast, the new creation as a corporate vessel has God as its content (Eph. 1:22-23; 3:19). The old creation is old because God is not part of it; the new creation is new because God is in it. As splendid as God's original creation was, it was not brought into being simply to exist in and for itself. Under the light of the divine revelation in the Scriptures, we can see that God's goal is to produce the new creation out of the old creation. The new creation is the old creation transformed by the divine life (2 Cor. 3:18).

God's Purpose in Creating the Universe, the Earth, and Man

Revelation 4:11, a verse of tremendous importance, says, "You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created." God's will is the basis of His work in creation. Because the true and living God is a God of purpose, He, according to "the good pleasure of His will" (Eph. 1:5), created all things for His will so that He might accomplish His purpose (3:11). Before anything was created, God chose us to be holy (1:4), predestinated us unto sonship (v. 5), and made His eternal purpose in Christ (3:11). This connects the old creation with God's eternal will and purpose. The motive of God's creation was His will, desire, and pleasure. He carried out the work of creation to fulfill His good pleasure and satisfy the desire of His heart. According to His will, purpose, pleasure, and plan, God created all things.

A crucial verse concerning God's creation is Zechariah 12:1: "Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him."

In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. (Lee, *Recovery Version*, v. 1, note 2)

God is Spirit (John 4:24), and those who worship Him must worship Him in spirit, and those who serve Him in the gospel of His Son must serve in spirit (Rom. 1:9). If human beings were merely living souls with a body (Gen. 2:7), they would have had no way to contact God, worship God, and be one with God. The fact that the human spirit is ranked with the heavens and the earth implies that apart from our spirit we cannot know the meaning of the universe and why we were created. To those who trust only in their mind and exercise their mind apart from their spirit, the universe and human existence on earth are unknowable and meaningless.

In studying the truths in the Bible regarding God's creation, we should read Genesis 1:26 and 27 with a proper view and understanding of Revelation 4:11 and Ephesians 1:4-5, 9, 11, and 3:9-11. If we read Genesis in this way, we will consider time in light of eternity and the creation of human beings in light of God's purpose to have a corporate expression of Himself on earth. For the accomplishment of His will and the fulfillment of His purpose, God said, "Let Us make man in Our image, according to Our likeness" (1:26). Verse 27 says, "God created man in His own image; in the image of God He created him; male and female He created them." It is truly inspiring to realize that the image of God is Christ. Colossians 1:15 speaks of Christ "who is the image of the invisible God," and 3:10 says that "the image of Him who created him [the new man]" is the image of Christ as the expression of God (Heb. 1:3). In 2 Corinthians 4:4 Paul speaks of "the illumination of the gospel of the glory of Christ, who is the image of God." According to Genesis 1:26, in the old creation we were made in God's image, who is Christ; according to 2 Corinthians 3:18, in the new creation we are being transformed into the image of the glorified Christ; and according to Colossians 3:10 we—the new man in God's new creation—are being "renewed unto full knowledge according to the image of Him who created him." The old creation recorded in Genesis 1:27 was brought into existence so that God could produce the new creation out from the old creation to accomplish His will—the basis of His work of creation—and to satisfy the desire of His heart and fulfill His purpose—the goal of His work of creation. The old creation was, and still is, for the new creation.

The Fallen Creation

After God completed His work of creating the universe, the earth, and man as a vessel to contain Him (2:7), Satan came to inject his evil nature into the male and female who had been created to express God and represent Him, causing humanity and the entire creation to become fallen, contaminated, and corrupted. In the eyes of God, the fall of man involved the entire creation. In order to hinder God's will from being accomplished and His purpose from being fulfilled, Satan, in his subtlety, corrupted what God had created. Satan knew that God's will and plan involved man, that creation was focused on man, and that man had been created to express God, to represent God, and to fill the earth and subdue it (1:28). In corrupting man by injecting sin as his evil nature into man, Satan's intention was to prevent the completion of God's purpose by ruining man and

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all created things. As a result of Satan's corruption, man was filled with sin and death: "As through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned" (Rom. 5:12).

Since God's creation is related to man and man is the focus of God's creation, when sin and death entered into humanity through Satan, the whole creation became fallen and corrupted, filled with death and hostility, and was subjected to vanity. Romans 8:19-23 shows that all creation is suffering because of the fall of man: "The creation was made subject to vanity, not of its own will, but because of Him who subjected it" (v. 20). Moreover, creation itself is under the "slavery of corruption" (v. 21). The fact that the creation is now subject to vanity means that everything on earth is vanity. Because creation has been made subject to vanity and to the slavery of corruption, everything under the sun is vanity (Eccl. 1:2, 9); everything outside of the will of God is vanity. All things in creation are still subject to vanity and are groaning and travailing due to the slavery of corruption: "We know that the whole creation groans together and travails in pain together until now" (Rom. 8:22). Certain phrases in Romans 8:20-23 give us a keen sense of vanity and desolation: *subject to vanity, the slavery of corruption, the whole creation groans together, and we ourselves groan in ourselves*. Due to the fall of man, all creation is under vanity and the slavery of corruption, and it is groaning and travailing. Everything is subject to vanity, and vanity works together with corruption to enslave the entire creation, producing groaning and suffering among all creatures. Since the fall of both man and creation itself, vanity and corruption have been part of the natural law in the universe.

Even though God's creation is subject to vanity, Romans 8 reveals that there is hope—a hope that will be fulfilled in a marvelous way. As a human being living and suffering in the fallen old creation, Paul could still say, "I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us" (v. 18). He was conscious of the fact that "the anxious watching of the creation eagerly awaits the revelation of the sons of God" (v. 19). The creatures of God are suffering, but the sons of God indwelt and led by the Spirit of God are growing and maturing as Christ is being formed in them. "The central thought of the book of Romans is that God's salvation makes sinners His sons, who have His life and nature so that they can express Him, that they may become members of Christ to constitute the Body of Christ for His expression" (Lee, *Recovery Version*, v. 14, note 3). Within the fallen old creation, the wise, sovereign God is producing a new creation—sons of God, who were chosen in eternity past, were redeemed through the death of Christ, were regenerated by the life-giving Spirit, and are growing up into the Head, Christ, in all things (Eph. 4:15). When these sons reach maturity, creation will be released from corruption at the end of this age and restored in the coming age, during which the kingdom of the heavens will be manifested on earth in glory.

The Termination of the Old Creation for the Germination of the New Creation

In order to be released from vanity and restored, the old creation had to be judged through Christ's death on the cross. God's way to judge and restore the fallen creation is termination and germination. It is of vital importance for seeking believers to realize that through the crucifixion of Christ the entire old creation was terminated, and in the resurrection of Christ the new creation was germinated.

In His incarnation Christ was the second man (1 Cor. 15:47) and the last Adam (v. 45b). Since the first man, Adam, failed God in His purpose, God Himself came in

the Son to fulfill His purpose in creating man. As the first man, Adam is the head of the old creation, representing it in creation. As the second man, Christ is the Head of the new creation, representing it in resurrection. In His living on earth as a God-man, the Lord Jesus, the second man—the complete God and the perfect man—fulfilled God’s purpose by expressing Him and representing Him. Because He was sinless and lived a sinless life and because He fulfilled God’s purpose in the creation of man, He was qualified to die on the cross for our sins, satisfying all the righteous requirements of God.

In His incarnation Christ was not only the second man but also the last Adam. Christ’s being the last Adam implies the termination and conclusion of the old creation. Through incarnation Christ became the last Adam in order to die on the cross for the termination of the old creation. In His death on the cross Christ was the last Adam, causing the old man to be crucified. When the Lord Jesus was crucified, our old man was crucified with Him (Gal. 2:20). In order to live as sons of God, we must know that our old man has been crucified with Christ (Rom. 6:6). Because the Lord died on the cross as a man, the last Adam in the old creation, our old man was terminated through His death. Christ’s death on the cross was an all-inclusive death. Everything contrary to God, incompatible with God, offensive to God, and in opposition to God in heaven and on earth was terminated through the death of Christ on the cross. By the crucifixion of Christ, not only fallen humanity was terminated, but the old creation with all its aspects was also terminated.

The primary function of the cross of Christ is to terminate everything contrary to God and to the will and purpose of God. Through Satan’s rebellion and man’s disobedience, the old creation was defiled and corrupted, and everything in the old creation had to be judged and terminated. The first man was appointed to rule over all things on earth (Gen. 1:26). When he disobeyed God, everything that he ruled over was corrupted; thus, God decided that the old creation would be terminated through the crucifixion of Christ. For this to take place, it was necessary for Christ to die as a creature, as the Firstborn of all creation (Col. 1:15). When Christ died on the cross for our sins, the Righteous on behalf of the unrighteous (1 Pet. 3:18), He died not only as a man in the flesh, the last Adam, but also as a creature.

At this juncture, any veil that is covering our mind and heart and hindering us from perceiving every aspect of the revealed divine truth must be removed (cf. 2 Cor. 3:15-16). When the veils are lifted and we pray for a spirit of wisdom and revelation in the full knowledge of the Son of God (Eph. 1:17-18), we see that Christ in His becoming a man was a creature. Because Christ is both God and man, He is both the Creator and a creature; as God, He is the Creator and as man, He is a creature. Jesus is Jehovah God come in the flesh, not a so-called god created by Jehovah before the universe was brought into existence. It is utterly heretical to assert that in His divinity He is a creature whose origin is Jehovah. Only with respect to His humanity is Christ a creature. The Word, God, in John 1:1, became flesh in 1:14 to be both a man and a creature. When the Lord Jesus died on the cross, He died as a creature in the old creation. Therefore, through His death on the cross, the entire old creation was terminated. Fallen man and the fallen old creation were both terminated on the cross of Christ, the Firstborn of creation. Through this inclusive, universal termination, the crucifixion of Christ opened the way for the germination of the new creation in the resurrection of Christ.

After terminating the old creation through His all-inclusive death, “on the first day of the week” (John 20:1), the Lord Jesus was resurrected to germinate the new creation with the divine life. The first day of the week signifies the beginning of a new age. In

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the resurrection of Christ, a new creation began. The fact that Christ was resurrected on the first day of the week indicates that the entire creation had a new beginning in Christ's resurrection. In the sight of God, the old creation was crucified with Christ, and on the first day of the week there was a new beginning in, with, and by Christ's resurrection. The old creation was created by God; the new creation came into being not by creation but by resurrection. In the resurrection of Christ, the old creation was germinated with the resurrection life in Christ, who is the resurrection and the life (11:25), and thereby the old creation became the new creation. The old creation was called into being by God, but it does not have God in it; the new creation, however, came into being by God through the resurrected Christ coming into us in the way of germination.

The believers in Christ were all germinated through Christ's resurrection and are now the new creation. The germination of the new creation was the impartation of the divine life into the believers. In His work in His resurrection, Christ caused His chosen and redeemed people to be regenerated by God. To be regenerated is to receive another life, the divine life, in addition to the human life. We received our human life from our parents and the divine life from God the Father. First Peter 1:3 contains the amazing truth that God regenerated us "through the resurrection of Jesus Christ from the dead." When Christ was resurrected, we, the believers, were included in Him; thus, just as we were crucified with Christ, we were resurrected with Him (Eph. 2:6). In His resurrection the divine life—the eternal, indestructible life of God—was imparted into us and made us the same as the resurrected Christ in life.

Because the believers were regenerated, born of God (John 1:12-13), when Christ was resurrected, the resurrected Christ could say to Mary, "Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God" (20:17). Through regeneration the Father of the Lord Jesus is our Father, and we have the life of our Father. Thus, we are children of God and brothers of Christ. We must pay attention to *My brothers*. Because we were regenerated by God in Christ's resurrection, we are not only the Lord's disciples but also His brothers.

Through His life-imparting death and resurrection, the Lord made His disciples one with Him. Therefore, His Father is the Father of His disciples, and His God is the God of His disciples. In His resurrection they have the Father's life and God's divine nature, just as He has. In making them His brothers, He has imparted the Father's life and God's divine nature into them. By making His Father and His God theirs, He has brought them into His position—the position of the Son—before the Father and God. (Lee, *Recovery Version*, v. 17, note 3).

A New Creation in Christ Jesus

Because we have been made a new creation by being regenerated through the resurrection of Jesus Christ, we can echo Paul's word in 2 Corinthians 5:17: "So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new." As believers in Christ who are in Christ Jesus, we have been made a new creation. "What we believers, as the new creation, are and have in Christ is of God, not of ourselves. It is God who put us in Christ, transferring us from Adam into Christ" (Lee, *Recovery Version*, 1 Cor. 1:30, note 1). Contrary to the popular religious notion, the most crucial matter in God's all-inclusive salvation is not His preparing a luxurious abode for us in heaven but is His making us a new creation in Christ. As employed here, the term *new creation* conveys the perspicuous and real fact that we have been saved to be made a new creation (2 Cor. 6:2; 5:17). God's eternal purpose is not merely to redeem, restore, and repossess the fallen old creation but to regenerate His chosen and redeemed people

to make them a new creation. Like the old creation, the new creation is corporate; in the new creation all the believers are parts of the universal, organic Body of Christ composed of the many sons of God.

As 2 Corinthians 5:17 makes clear, we are a new creation through our organic union with Christ. To be in Christ is to be one with Him in life and nature; this union, this oneness, is of God through our faith in Christ (Gal. 3:26-28). Apart from our organic union with Christ—illustrated in John 15 by Christ as the true vine and the believers as branches abiding in the vine—we remain in the old creation. However, by the organic union with the Triune God in Christ, we are the new creation.

The corporate new creation consists of persons who have been regenerated by the life of God and who live in the inner man, not in the outer man (John 3:3, 5-6, 15; 2 Cor. 4:16). Although we are a new creation in Christ, experientially we are still in the process of becoming a new creation in reality and practicality by being broken and renewed (vv. 10-12, 16). Although our spirit has been regenerated, our soul with its faculties of the mind, emotion, and will remains under the influence of the old creation and needs to be broken outwardly and renewed inwardly. To be renewed is to have God's ever-new essence, His unchanging newness, dispensed into us to replace and discharge our old element (Rom. 12:2; Titus 3:5). Through the process of renewing, we are transformed from the realm of the old creation into the realm of the new creation to be the church in its status as the corporate new man.

The One New Man

The new creation is the new man in Christ Jesus (Eph. 4:24). The church, the Body of Christ, is the one new man to accomplish God's eternal purpose. God's intention in His creation of man was to have a corporate person to express Him and represent Him (Gen. 1:26). God's creation of man in Genesis 1 is actually a picture of the new man in God's new creation; this means that the old creation is a type, a figure, of the new creation (Eph. 2:15). Eventually, the church as the one new man will be the corporate man in God's intention and, as a full-grown new man (4:13), fulfill the twofold purpose of expressing God and dealing with God's enemy. The new man as the new creation has the obligation of bearing God's image and of fighting against God's enemy for God's dominion, God's kingdom. Since the new creation is corporate, the new man, as the new creation, is a corporate, universal man, a corporate God-man, the aggregate of all the God-men, all the sons of God. We, the believers in Christ, have been made a new creation to be the one new man; we all are parts of the new man, components of the universal new man, where Christ is all and in all (Col. 3:10-11).

The one new man was created through the death of Christ on the cross. As the Lord was dying on the cross, He was "abolishing in His flesh the law of the commandments in ordinances, that He might create the two [Jews and Gentiles] in Himself into one new man" (Eph. 2:15). The one new man was created by Christ with two kinds of material—the redeemed created man and the divine element. On the cross Christ put these two elements together to create a new man. In the creation of the new man, our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become a new corporate person. Apart from being in Christ, we could not have been created into one new man, because in ourselves, in the old creation, we do not have the divine essence, which is the element of the new man. In the divine essence and with the divine essence, we were created into one new man. This essence is only in Christ; hence, it was necessary for the new man to be created in Christ. In Himself and with Himself as the essence, He created the

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Jews and the Gentiles into one new man. Christ is all in the new man because He is the essence with which the new man was created.

By His work in His resurrection, Christ brought forth a corporate new man, including Himself as God's firstborn Son and His many brothers as God's many sons (John 16:19-22; Rom. 8:29). In John 16:20 and 21 the Lord Jesus indicated that His disciples would be like a woman travailing in birth and that He as the firstborn Son would be the man-child brought forth in His resurrection. The man in verse 21 is actually a corporate person including Christ and all the believers regenerated through His resurrection. According to Acts 13:33, in His resurrection the Lord Jesus was begotten to be the Son of God with respect to His humanity. He, the only begotten Son in the Godhead, became the Son of Man in His incarnation and died as a God-man for our redemption. If we carefully study Romans 8:3 and 1:3-4 under the Spirit's illumination, we will see that through incarnation God sent forth His Son in the likeness of the flesh of sin and that through His resurrection the Lord Jesus, the seed of David according to the flesh, was designated the Son of God not only with His divinity but also with His uplifted humanity. In His resurrection He was born to be the firstborn Son, and we, the believers, were regenerated to be His brothers and the sons of God. All of God's chosen and redeemed people were born together with Christ in His resurrection. This resurrection was the birth of a corporate man-child. The new man created through Christ's death on the cross was brought forth through Christ's resurrection. The corporate man brought forth by Christ's work in His resurrection is the new man spoken of in Ephesians 2:15.

The New Jerusalem

The New Jerusalem will be the ultimate consummation of the universal one new man (Rev. 21:2). God's goal in choosing us to be holy in Christ and predestinating us unto sonship through Jesus Christ is to have a universal one new man, which will consummate in the New Jerusalem. The one new man created in Christ through His death on the cross and brought forth in His resurrection will become the New Jerusalem, the wife of the redeeming God (vv. 2, 9-10). The New Jerusalem is the final outcome of God's work throughout all the ages from the creation of man until the end of the age of the heavenly kingdom. God's goal has always been to produce the new creation out of the old creation. The new creation has God within it as its life, nature, constitution, and expression. The new creation is new because God has been wrought into it; the New Jerusalem is new because it is full of God in His newness (vv. 2, 5).

As those who are a new creation in Christ, we all must, and eventually will, be thoroughly and absolutely renewed so that we may be the new creation of God and for God (Rom. 12:2; Gal. 6:15). Christ is the realm of newness, and the New Jerusalem will be the consummation of this realm of newness, which is Christ Himself. To be exact, newness is God; therefore, to become new in Christ as the realm of newness is to become God in life and nature but, of course, not in the Godhead. To be renewed is to have God's element of newness wrought into our tripartite being to replace and discharge our old element, the remnant of the old creation. For this to take place, we need to put off the old man and be renewed in the spirit of our mind and put on the new man in our daily living (Eph. 4:22-24). If we live before the Lord as open vessels, the renewing Spirit will impart the divine essence of the new man into our being to make our whole being a new creation with the divine life. Through the process of being renewed day by day (2 Cor. 4:16), we are transferred from the realm of the old creation into the realm of the new creation to become the New Jerusalem—a corporate person, “the bride, the wife of the Lamb” (Rev. 21:9).

Living as the New Creation

For Paul, who forsook everything of his religious background (Phil. 3:7-8), who was obedient to the heavenly vision (Acts 26:19), who walked in newness of life (Rom. 6:4), and who served in newness of spirit (7:6), a new creation was what mattered (Gal. 6:15). Having received mercy from God, he was set forth by Jesus Christ to be “a pattern to those who are to believe on Him” (1 Tim. 1:16). As this pattern, Paul expressed and magnified Christ in all situations and circumstances.

Certain aspects of this pattern are revealed in the book of Galatians, the ultimate goal of which is to deliver believers from striving to keep the law and regulations in the old creation with its religious system, so that they may live as sons of God, as the new creation in the resurrected Christ. The apostle Paul lived a crucified life, knowing that his old man—the first “I” in Galatians 2:20—had been crucified with Christ and that he no longer lived as a fallen person in the old creation but that the resurrected Christ lived in him. Based upon this realization, Paul lived by the faith of the Son of God, who loved him and gave Himself up for him. Paul’s word in Galatians 4:19 indicates that, as a pattern to all believers, he allowed Christ to be formed in him by letting Him permeate and saturate every part of his tripartite being. In the midst of his daily suffering and being under persecution, Paul did not live in the old creation; rather, as a son of God, he lived in the organic union with Christ and thereby lived in the new creation. Because Paul walked by the Spirit, he had the ground to instruct us, saying, “Walk by the Spirit and you shall by no means fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh” (5:16-17). If we would live our Christian life as the new creation, we need to apply the cross of Christ to our flesh, self, and natural constitution. Based upon the fact that we have been crucified with Christ, we need to deny the old creation and live as the new creation in oneness with Christ, who lives in us. The more we live in this way, the more Galatians 5:24-25 will be real to us: “They who are of Christ Jesus have crucified the flesh with its passions and its lusts. If we live by the Spirit, let us also walk by the Spirit.”

The apostle Paul, one of the many sons of God, lived as the new creation because he had been rescued from the religious world, the present evil age. Knowing that his previous religious world (Judaism) was part of the old creation and was hostile to the new creation, Paul could declare that the world had been crucified to him and he to the world. Today it is impossible for believers in Christ to simultaneously remain part of the present evil age—organized Christianity as a degraded religious system—and live as the new creation. Either we live as the new creation in Christ, through the cross, and by the Spirit, or we live as the old creation, caring for Christianity instead of the Christ who is revealed in us, dwelling in us, and being formed in us so that we may truly be the church as the household of the faith and the Israel of God (6:10, 16). How many theologians and ministers can stand before the Lord and the believers whom they serve and say, “The religious world of Christianity has been crucified to me and I to the religious world of Christianity”? Today we are living either in Christianity as a religious system or in and as the new creation in Christ Jesus.

Grace and the Human Spirit

Galatians ends with Paul’s word in 6:18: “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.” If we want to experience and enjoy what Paul was experiencing and enjoying as he wrote this concluding word, we need to avoid two common theological errors, the first of which is a superficial definition of the word *grace*. The commonly accepted definition of grace is “unmerited favor.” This is not wrong, but it is

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shallow and incomplete. As believers in Christ, we have been justified by grace through faith. We had no ground to claim anything from God, but we received His unmerited favor. For this we will be eternally grateful. However, the New Testament reveals that grace is much more than unmerited favor. Grace is God Himself in Christ being everything that we need to live the Christian life as the new creation. The grace in John 1:14 and 17 is not mere unmerited favor—it is God in Christ. “Of His fullness we have all received, and grace upon grace” (v. 16). We are not receiving unmerited favor upon unmerited favor; we are receiving God in Christ repeatedly through His ongoing dispensing. When the Lord Jesus said to Paul, “My grace is sufficient for you” (2 Cor. 12:9), the Lord surely did not mean, “My unmerited favor is sufficient for you.” Can unmerited favor comfort believers in their intense suffering? The last word in the entire Bible is Revelation 22:21: “The grace of the Lord Jesus be with all the saints. Amen.” Did God conclude His written revelation by saying, “The unmerited favor of the Lord Jesus be with all the saints”? Absolutely not! God’s final word is about the Triune God in Christ as grace to us all.

The other theological error that we must reject in order to experience Galatians 6:18 is that of dichotomy—the teaching that human beings have a body and a soul, not a body, soul, and spirit (trichotomy). Those who promulgate dichotomy and oppose trichotomy either deny the existence of the human spirit or claim that the soul and spirit are synonymous. If we read the Bible with an unveiled mind and an enlightened heart and with the awareness of the perspicuity of the Scriptures, we will accept the truth that there is a spirit in man (Job 32:8), that the spirit of man is the lamp of Jehovah (Prov. 20:27), that what is born of the Spirit is spirit (John 3:6), that God Himself will preserve our “spirit and soul and body” (1 Thes. 5:23), that the Lord is with our spirit (2 Tim. 4:22), that the living word of God, sharper than any two-edged sword, can divide our spirit from our soul (Heb. 4:12), that true worshippers worship the Father in spirit (John 4:23-24), and that “he who is joined to the Lord is one spirit” (1 Cor. 6:17).

In Galatians 6:18 Paul is actually telling the believers that the grace of the Lord Jesus Christ—grace as God in Christ—is with our regenerated human spirit. A fuller definition of grace is that grace is Christ Himself, the embodiment of the Triune God, for our experience and enjoyment. To nullify grace (2:21) means that in our daily living we revert to the letter of the law and to religious requirements, denying Christ the opportunity to live in us, and thus do not live by the Spirit. To nullify grace is to fall from grace and to be brought to nought, reduced to nothing, and separated from Christ (5:4). We need to be deeply impressed with the fact that the present evil, religious age keeps the believers in Christ from the genuine experience and enjoyment of Christ. As the sons of God, the new creation in Christ Jesus, we need to be those who continuously receive and enjoy the grace of the Lord Jesus Christ in our regenerated human spirit. Exercising our spirit to receive the grace of Christ—Christ Himself—is a lifelong matter. Day by day, we need to receive “grace upon grace” (John 1:16).

Galatians begins with our being rescued from the present evil age, and it ends with the grace of the Lord Jesus Christ being with our spirit. If the religious world has been crucified to us and we to the religious world, we will be the new creation in actuality and practicality. We will be sons of God living the new creation by continually receiving, experiencing, and enjoying the grace of the Lord Jesus Christ with our spirit. **ATC**

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