

# THE GOSPEL OF GOD IN ROMANS

## Message Three The Propitiation Place

Scripture Reading: Rom. 3:24-25; Heb. 2:17; 9:5; 1 John 2:2; 4:10

- Rom 3:24 Being <sup>1</sup>justified <sup>2</sup>freely by His grace through the <sup>3</sup>redemption which is in Christ Jesus;
- Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,
- Heb 2:17 Hence He should have been <sup>1</sup>made <sup>a</sup>like His brothers in all things that He might become a merciful and faithful <sup>2b</sup>High Priest in the <sup>3</sup>things <sup>c</sup>pertaining to God, to make <sup>4d</sup>propitiation for the sins of the people.
- Heb 9:5 And above it <sup>a</sup>cherubim of glory overshadowing the <sup>1b</sup>propitiation place, concerning which it is not now *the time* to speak in detail.
- 1 John 2:2 And He Himself is the <sup>1a</sup>propitiation for our <sup>b</sup>sins, and not for ours only but also for *those of the* <sup>2</sup>whole <sup>c</sup>world.
- 1 John 4:10 <sup>1</sup>Herein is <sup>a</sup>love, not that we have <sup>b</sup>loved God but that He <sup>c</sup>loved us and sent His Son as a <sup>2</sup>propitiation for our sins.

### I. Through the entire process of crucifixion, resurrection, and ascension, God has set forth Christ as the propitiation place—Rom. 3:24-25; Acts 2:24, 32-36; Heb. 9:5:

- Rom 3:24 Being <sup>1</sup>justified <sup>2</sup>freely by His grace through the <sup>3</sup>redemption which is in Christ Jesus;
- Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,
- Acts 2:24 Whom <sup>1</sup>God has <sup>a</sup>raised up, having loosed the pangs of <sup>b</sup>death, since it was <sup>2</sup>not possible for Him to be held by it.
- Acts 2:32 This Jesus <sup>1</sup>God has <sup>a</sup>raised up, of <sup>2</sup>which we all are <sup>b</sup>witnesses.
- Acts 2:33 Therefore having been <sup>a</sup>exalted to the <sup>b</sup>bright hand of God and having received the <sup>1</sup>promise of the Holy <sup>c</sup>Spirit from the Father, He has <sup>d</sup>poured out this which you both see and hear.
- Acts 2:34 For David did <sup>1</sup>not <sup>a</sup>ascend into the heavens, but he himself says, "<sup>b</sup>The <sup>2</sup>Lord said to my Lord, Sit at My <sup>3</sup>right hand
- Acts 2:35 Until I <sup>1</sup>set Your enemies as a footstool for Your feet."
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both <sup>1a</sup>Lord and <sup>b</sup>Christ, this Jesus whom <sup>2</sup>you have <sup>c</sup>crucified.
- Heb 9:5 And above it <sup>a</sup>cherubim of glory overshadowing the <sup>1b</sup>propitiation place, concerning which it is not now *the time* to speak in detail.

#### A. In the Old Testament the propitiation place, the lid of the Ark as a type, was hidden in the Holy of Holies—Exo. 25:17-22.

- Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.
- Exo 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.
- Exo 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.
- Exo 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.
- Exo 25:21 And you shall put the expiation cover on top of the Ark, and into the Ark you shall put the testimony that I shall give you.
- Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

#### B. In the New Testament Christ as the reality of the propitiation place is openly set forth before all men—Rom. 3:24-25.

- Rom 3:24 Being <sup>1</sup>justified <sup>2</sup>freely by His grace through the <sup>3</sup>redemption which is in Christ Jesus;

Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,

## II. Propitiation is to conciliate two parties and make them one—Heb. 2:17:

Heb 2:17 Hence He should have been <sup>1</sup>made <sup>a</sup>like His brothers in all things that He might become a merciful and faithful <sup>2b</sup>High Priest in the <sup>3</sup>things <sup>c</sup>pertaining to God, to make <sup>4d</sup>propitiation for the sins of the people.

A. Propitiation is to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands—Rom. 3:25; 1 John 2:2.

Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,

1 John 2:2 And He Himself is the <sup>1a</sup>propitiation for our <sup>b</sup>sins, and not for ours only but also for *those of the* <sup>2</sup>whole <sup>c</sup>world.

B. This is to solve the problem between us and God—our sins—that kept us away from God's presence and hindered God from coming to us—4:10.

1 John 4:10 <sup>1</sup>Herein is <sup>a</sup>love, not that we have <sup>b</sup>loved God but that He <sup>c</sup>loved us and sent His Son as a <sup>2</sup>propitiation for our sins.

## III. As sinners, we needed propitiation to appease our situation with God and to satisfy His demands—Rom. 3:23; Luke 18:13-14:

Rom 3:23 For <sup>a</sup>all have sinned and fall short of the <sup>1</sup>glory of God,

Luke 18:13 But the tax collector, standing at a distance, would <sup>a</sup>not even lift up his eyes to heaven, but <sup>b</sup>beat his breast, saying, God, be <sup>1</sup>propitiated to me, the <sup>c</sup>sinner!

Luke 18:14 I tell you, This man went down to his house <sup>a</sup>justified rather than that one; for everyone who exalts himself shall be <sup>b</sup>humbled, but he who humbles himself shall be exalted.

A. Propitiation involves two parties, one of whom has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other.

B. The tax collector in Luke 18:9-14 is an illustration of the need of propitiation:

Luke 18:9 And <sup>1</sup>He told this parable also to certain ones who <sup>a</sup>trusted in themselves that they were <sup>b</sup>righteous and despised the rest:

Luke 18:10 Two men <sup>a</sup>went up to the temple to pray, the one a <sup>b</sup>Pharisee and the other a tax collector.

Luke 18:11 The Pharisee <sup>a</sup>stood and prayed these things to himself: God, I thank You that I am <sup>1</sup>not like the rest of men—extortioners, unjust, adulterers, or even like this tax collector.

Luke 18:12 I <sup>1a</sup>fast twice a <sup>2</sup>week; I <sup>b</sup>give a tenth of all that I get.

Luke 18:13 But the tax collector, standing at a distance, would <sup>a</sup>not even lift up his eyes to heaven, but <sup>b</sup>beat his breast, saying, God, be <sup>1</sup>propitiated to me, the <sup>c</sup>sinner!

Luke 18:14 I tell you, This man went down to his house <sup>a</sup>justified rather than that one; for everyone who exalts himself shall be <sup>b</sup>humbled, but he who humbles himself shall be exalted.

1. "Standing at a distance, [he] would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!" (v. 13); this implies the need of a Redeemer and also the need of propitiation.

Luke 18:13 But the tax collector, standing at a distance, would <sup>a</sup>not even lift up his eyes to heaven, but <sup>b</sup>beat his breast, saying, God, be <sup>1</sup>propitiated to me, the <sup>c</sup>sinner!

2. Realizing how his sinfulness offended God, the tax collector asked God to be propitiated, to be appeased toward him by a propitiatory sacrifice for sins, that God might be merciful and gracious to him—vv. 13-14.

Luke 18:13 But the tax collector, standing at a distance, would <sup>a</sup>not even lift up his eyes to heaven, but <sup>b</sup>beat his breast, saying, God, be <sup>1</sup>propitiated to me, the <sup>c</sup>sinner!

Luke 18:14 I tell you, This man went down to his house <sup>a</sup>justified rather than that one; for everyone who exalts himself shall be <sup>b</sup>humbled, but he who humbles himself shall be exalted.

#### IV. Christ is the One who makes propitiation to God for us, He is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people—Heb. 2:17; 9:5; 1 John 2:2; 4:10; Exo. 25:17; Rom. 3:25:

- Heb 2:17 Hence He should have been <sup>1</sup>made <sup>a</sup>like His brothers in all things that He might become a merciful and faithful <sup>2b</sup>High Priest in the <sup>3</sup>things <sup>c</sup>pertaining to God, to make <sup>4d</sup>propitiation for the sins of the people.
- Heb 9:5 And above it <sup>a</sup>cherubim of glory overshadowing the <sup>1b</sup>propitiation place, concerning which it is not now *the time* to speak in detail.
- 1 John 2:2 And He Himself is the <sup>1a</sup>propitiation for our <sup>b</sup>sins, and not for ours only but also for *those of the* <sup>2</sup>whole <sup>c</sup>world.
- 1 John 4:10 <sup>1</sup>Herein is <sup>a</sup>love, not that we have <sup>b</sup>loved God but that He <sup>c</sup>loved us and sent His Son as a <sup>2</sup>propitiation for our sins.
- Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.
- Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,
- A. *Hilaskomai* means "to propitiate," that is, "to appease," to reconcile two parties by satisfying the demand of one upon the other—Heb. 2:17:
- Heb 2:17 Hence He should have been <sup>1</sup>made <sup>a</sup>like His brothers in all things that He might become a merciful and faithful <sup>2b</sup>High Priest in the <sup>3</sup>things <sup>c</sup>pertaining to God, to make <sup>4d</sup>propitiation for the sins of the people.
1. On the cross Christ propitiated for us and brought us back to God.
  2. The Lord Jesus made propitiation for our sins, thereby satisfying the demand of God's righteousness and appeasing the relationship between God and us, so that God may be peacefully gracious to us.
- B. *Hilasmos* means "that which propitiates," that is, a propitiatory sacrifice—1 John 2:2; 4:10:
- 1 John 2:2 And He Himself is the <sup>1a</sup>propitiation for our <sup>b</sup>sins, and not for ours only but also for *those of the* <sup>2</sup>whole <sup>c</sup>world.
- 1 John 4:10 <sup>1</sup>Herein is <sup>a</sup>love, not that we have <sup>b</sup>loved God but that He <sup>c</sup>loved us and sent His Son as a <sup>2</sup>propitiation for our sins.
1. Christ Himself is the propitiation for our sins, the sacrifice for our propitiation before God.
  2. Christ offered Himself to God as a sacrifice for our sins, not only for our redemption but also for satisfying God's demands—Heb. 9:28.
- Heb 9:28 So Christ also, having been offered <sup>a</sup>once to <sup>b</sup>bear the sins of many, will <sup>c</sup>appear a second time to those who <sup>d</sup>eagerly await Him, <sup>1</sup>apart from sin, unto <sup>2e</sup>salvation.
- C. *Hilasterion* denotes the place where propitiation is made—Rom. 3:25; Heb. 9:5:
- Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,
- Heb 9:5 And above it <sup>a</sup>cherubim of glory overshadowing the <sup>1b</sup>propitiation place, concerning which it is not now *the time* to speak in detail.
1. The propitiatory cover signifies Christ as the place where God speaks to His people in grace.
  2. The propitiatory cover equals the throne of grace, where we may receive mercy and find grace—4:16.
- Heb 4:16 Let us therefore <sup>a</sup>come forward with boldness to the <sup>1</sup>throne of grace that we may receive <sup>2b</sup>mercy and find <sup>c</sup>grace for timely help.
- D. The propitiatory cover is needed by both God and us for the Ark of the Testimony to become our experience and enjoyment—Exo. 25:22.
- Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

## V. The propitiatory cover, the propitiation place, signifies that Christ is the shining of the divine glory and that God meets with us and speaks with us in this glory—Heb. 9:5; 1:3; Exo. 25:17-22:

Heb 9:5 And above it <sup>a</sup>cherubim of glory overshadowing the <sup>1b</sup>propitiation place, concerning which it is not now *the time* to speak in detail.

Heb 1:3 Who, being the <sup>1</sup>effulgence of His glory and the <sup>a</sup>impress of His <sup>b</sup>substance and upholding and bearing all things by the <sup>2</sup>word of His power, having made <sup>3</sup>purification of sins, <sup>4c</sup>sat down on the right hand of the <sup>5d</sup>Majesty on <sup>6</sup>high;

Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Exo 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

Exo 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.

Exo 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.

Exo 25:21 And you shall put the expiation cover on top of the Ark, and into the Ark you shall put the testimony that I shall give you.

Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

### A. The cherubim on the propitiatory cover are related to God's glory and signify His glory—Heb. 9:5:

Heb 9:5 And above it <sup>a</sup>cherubim of glory overshadowing the <sup>1b</sup>propitiation place, concerning which it is not now *the time* to speak in detail.

#### 1. The cherubim indicate that Christ expresses God's glory, that God's glory shines out from Him—1:3; Exo. 25:18-20.

Heb 1:3 Who, being the <sup>1</sup>effulgence of His glory and the <sup>a</sup>impress of His <sup>b</sup>substance and upholding and bearing all things by the <sup>2</sup>word of His power, having made <sup>3</sup>purification of sins, <sup>4c</sup>sat down on the right hand of the <sup>5d</sup>Majesty on <sup>6</sup>high;

Exo 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

Exo 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.

Exo 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.

#### 2. For God to meet with His people and speak to them from between the cherubim means that He meets with us and speaks to us in the midst of His glory; this glory is the shining of Christ—Num. 7:89; 2 Cor. 4:4, 6.

Num 7:89 And when Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim; and he spoke to Him.

2 Cor 4:4 In whom the <sup>1a</sup>god of <sup>b</sup>this age has <sup>2c</sup>blinded the <sup>3d</sup>thoughts of the unbelievers that the <sup>4e</sup>illumination of the gospel of the <sup>f</sup>glory of Christ, who is the <sup>g</sup>image of God, might not <sup>5</sup>shine on them.

2 Cor 4:6 <sup>1</sup>Because the God who said, Out of <sup>a</sup>darkness <sup>b</sup>light shall shine, is the One who shined <sup>2</sup>in <sup>3</sup>our <sup>c</sup>hearts to <sup>4d</sup>illuminate the knowledge of the <sup>e</sup>glory of God in the <sup>5</sup>face of Jesus Christ.

### B. As typified by the propitiatory cover, the lid of the Ark, Christ is the shining and redeeming One as the place where the righteous, holy, and glorious God can meet with fallen sinners—Rom. 3:25:

Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,

1. The Christ who dwells in our spirit is the One portrayed by the Ark with the propitiatory cover—v. 25; 8:10; Col. 1:27; 1 Cor. 6:17.
    - Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,
    - Rom 8:10 But if <sup>1a</sup>Christ is <sup>2</sup>in you, though the <sup>3</sup>body is <sup>4</sup>dead because of sin, the <sup>5</sup>spirit is <sup>6</sup>life because of <sup>7</sup>righteousness.
    - Col 1:27 To whom God willed to make known what are the <sup>1a</sup>riches of the glory of this <sup>b</sup>mystery among the Gentiles, <sup>2</sup>which is <sup>3c</sup>Christ <sup>4</sup>in you, the <sup>d</sup>hope of <sup>5e</sup>glory,
    - 1 Cor 6:17 But he who is <sup>1a</sup>joined to the Lord is <sup>2b</sup>one spirit.
  2. The cherubim on the propitiatory cover signify Christ's shining in His divinity, and the blood sprinkled on the propitiatory cover signifies His humanity for redeeming; as God, Christ shines in His divinity, and as man, Christ accomplished redemption in His humanity, signified by the blood—Heb. 1:3; Lev. 16:14-15.
    - Heb 1:3 Who, being the <sup>1</sup>effulgence of His glory and the <sup>a</sup>impress of His <sup>b</sup>substance and upholding and bearing all things by the <sup>2</sup>word of His power, having made <sup>3</sup>purification of sins, <sup>4c</sup>sat down on the right hand of the <sup>5d</sup>Majesty on <sup>6</sup>high;
    - Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
    - Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
  3. Because of Christ's divinity and humanity, we and God can meet together in the shining and redeeming Christ—Exo. 25:22.
    - Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
- C. Because of the blood of redemption, we can now have fellowship with the righteous God in the glory of Christ—Lev. 16:14-15; Heb. 10:19; Rev. 22:14:
- Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
  - Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
  - Heb 10:19 Having therefore, brothers, <sup>a</sup>boldness for <sup>1b</sup>entering the <sup>c</sup>Holy of Holies in the <sup>d</sup>blood of Jesus,
  - Rev 22:14 <sup>1a</sup>Blessed are those who <sup>2b</sup>wash their <sup>c</sup>robes that <sup>3</sup>they may have <sup>4d</sup>right to the <sup>e</sup>tree of life and may <sup>f</sup>enter <sup>5</sup>by the <sup>g</sup>gates into the city.
1. The way to experience Christ as the propitiation place is through faith in His blood—Rom. 3:25.
    - Rom 3:25 Whom God <sup>1</sup>set forth as a <sup>2a</sup>propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God <sup>3</sup>passed over the sins that had previously occurred,
  2. The effectiveness of the blood of the sacrifices is not mainly at the altar in the outer court but at the Ark in the Holy of Holies—Lev. 16:14-15.
    - Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
    - Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

3. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory—Exo. 25:22.

Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

4. When God comes to us and speaks to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins; instead, He sees the redeeming blood on the propitiatory cover.

5. Whenever we meet with God in glory, we have the sense deep within our spirit that we are washed by the blood; this is the propitiation place in our experience—1 John 1:7; Rev. 1:5; 7:13-14.

1 John 1:7 But if we <sup>a</sup>walk in the light as He <sup>1</sup>is in the light, we <sup>2</sup>have fellowship with one another, and the <sup>3b</sup>blood of <sup>4</sup>Jesus His Son <sup>5</sup>cleanses us from every <sup>6</sup>sin.

Rev 1:5 And from Jesus Christ, the faithful <sup>a</sup>Witness, the <sup>b</sup>Firstborn of the dead, and the <sup>c</sup>Ruler of the kings of the earth. To Him who <sup>d</sup>loves us and has <sup>1</sup>released us from our sins <sup>2</sup>by His <sup>e</sup>blood

Rev 7:13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where did they come from?

Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the <sup>1</sup>great <sup>a</sup>tribulation, and they have <sup>b</sup>washed their robes and made them <sup>c</sup>white in the <sup>d</sup>blood of the <sup>e</sup>Lamb.

- D. Christ as the propitiatory cover is the place where we are infused with God, hear His voice, learn the desire of His heart, and receive vision, revelation, and instruction for our daily life—Num. 7:89; 2 Cor. 3:18.

Num 7:89 And when Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim; and he spoke to Him.

2 Cor 3:18 <sup>1</sup>But <sup>2</sup>we all with <sup>3</sup>unveiled face, <sup>4a</sup>beholding and reflecting like a <sup>5b</sup>mirror the <sup>6c</sup>glory of the Lord, are <sup>7</sup>being <sup>d</sup>transformed into the <sup>8</sup>same <sup>e</sup>image <sup>9</sup>from glory to <sup>f</sup>glory, even as <sup>10</sup>from the <sup>11</sup>Lord Spirit.