

11.10.24

Genesis
Chapter 3 - God's Grace Questioned
The Garment of Grace (vs. 21)

Genesis 3:21: The LORD God made garments of skin for Adam and his wife, and clothed them.

As Isaiah 6 so aptly puts it, “Holy, holy, holy. There is nobody like him.” I Reflect oftentimes about the passage in Hosea where God declares, “I am not a man; I am God. For this reason, I'm compassionate and full of lovingkindness.” Hard to imagine that the very One that man would oftentimes perceive as being harsh and unforgiving is really the only One that is forgiving and loving. It is brought out so clearly in Genesis 3 because we see the nature of man. The nature of man is to pursue other things other than God; other things other than relationship. So, by virtue of their desires, they pursue

stuff like knowledge. To know the unknown, to explore the forbidden is alluring to man and unfortunately, he oftentimes finds it. Things like treachery, shame, fear, disparagement, despair, deception, avarice; all of these things he begins to find; the very things that God was keeping him from. He seems to embrace these things, drawn by his senses. It is bizarre when you look at the allurements of man, how wonderfully they embellish the very things that are so wicked. The great buildings with all their lights and the allurements to things anywhere from gambling to immorality. They seem to be easily drawn to if you were to depend upon your senses, if you were to go upon those things. God and His Grace would call us, not through sight or smell, or touch or taste, but He would call us by His voice, and what a wonderful picture that is. Scripture tells us that faith comes by hearing and hearing by the word of God.

We come to this passage, and in spite of all of man's rebellion and his hostility towards God, really, if you were to put it in context, his great treachery towards God, God

is seen as pursuing. God is seen as loving back. Even in His directives that He gives to man, it is God who is the good One and certainly not man. There was one that asks, “Jesus, the good teacher, what must I do?” And Jesus goes, “Why do you call Me good? There's only one good, and that's God.” And you begin to realize He is the only One that is good.

As I have oftentimes gone through Scripture, I begin to see the graciousness of God in spite of man's hostility towards Him. One of the great texts that I quoted from was from Hosea 11:8, as God cries out to His people, He says, and I quote, “How can I give you up? All of My compassions are kindled up inside.” I mean, does it sound like a cruel God? Does it sound like somebody that doesn't love?

(Isaiah 65:2) “I have spread out My hands all day long to a rebellious people...”

(Isaiah 30:18) “... the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you...”

If you've ever read John 15, you can't help but see the graciousness of God and His desire to actually have a relationship with us. What is repeated over and over again in John 15 is Christ going, "Stay with me. Stay with me." Read through the chapter. Multiple times He calls upon us to be with Him and He turns to His disciples, and He says, "I just want to let you know you didn't choose Me, but I chose you." And you realize that God is the initiator of reconciliation. We were the initiators of division and strife and treachery, but He was the one who initiated forgiveness, grace, and mercy. In fact, even right after man sinned, one of the things that you see in Genesis 3:9 is, "the LORD God called to the man." It wasn't man calling back to God, trying to get things right; trying to apologize in some way. The bizarre thing, as you look at this passage, is that neither Adam nor Eve try to come clean. They blame somebody else, but they never tried to come clean. Yet God is gracious throughout the text.

I think of 1 John 4:10, in which it says, “In this is love, not that we loved God, but that He loved us.” He begins all of this. He's the initiator.

So, if you look in Genesis 3, though man goes for the knowledge, pain, sorrow, and will instantly turn to things like subterfuge and evasion, trickery, deceit, pretense, strategy. I mean, he tries to hide, right? He tries to cover up.

In fact, if you look at the passage, if you back up into Genesis 3:7,

“Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.”

The passage is telling us that man has a way of trying to deal with the shame that he invents by virtue of rebelling. He asked for it. He receives what he asks for, but then when he gets it, he realizes what a mistake, what a disappointment, and the shame that comes upon him is too much for him to bear. So, he tries to deal with it, I

think oftentimes, through defense mechanisms or through excuses, but it's through strategy and deception that he begins to use it. It's interesting that in verse 7, his solution seems to be focused on that which is most convenient. His solution seems to be that which is most expedient, practical, maybe strategic in the sense that it's something that's there, because if you look in verse 7, "sewed fig leaves." Why fig leaves? Because that's where they were and that's what was the most expedient for them. If you think about it, when we fall into trouble, we fall into problems, we begin to look for the most immediate way of dealing with the issue. We don't think in terms of what is best. We think in terms of what will take care of this quickly. So, it's the nature of man to deal with things in an inappropriate way. He begins to cover. He started the whole mess. Now, he tries to fix it. That doesn't make any sense to me. I mean, the very person that caused the train wreck is the person that's going to try to fix everything? You want to get somebody that actually knows how to not do that. So, man starts with his process of covering up and unfortunately, the way that he covers, brings more problems, which should not surprise

us. Which in many respects, I think one of the things that we're trying to emphasize in this particular passage is don't try to cover up your sin. God does a better job. Let Him do it. Let Him be the one that covers your sins.

When I read a passage such as Proverbs 26:26, it reads this way, “his hatred covers itself with guile.”

You have a problem with hatred? What's the best way to deal with it? Well, you just pretend like you're not hating. You devise a thing called hypocrisy. You put on a smile, you look like you actually like the person, but the fact of the matter is that you really hate them inside. It's really a sign of greater hatred by covering up. So, the very thing that we try to cover up is actually accentuated by virtue of you covering it up and the way that you used to cover it up.

Psalm 109, you cover yourself with cursing, Scripture says. In fact, look with me in Psalm 109, as this passage begins to reveal the hostility of man and how it's inside of him and he begins to actually cover up his sins, that is to say, his hatred with cursing. You say, “Well, that's not really

covering up.” It actually is because the way that he is describing cursing within the passage is deceptive words. It's also words of hatred and accusations. Let me put it another way, if you have a tendency to do something wrong and there's a possibility of that wrong being exposed, it is actually the thought of man, “Well, why don't I accuse the other person of doing something wrong? That way their focus won't be on me.” So, then they begin to blame and to accuse everybody else for something in many respects that they never even did, but it takes the limelight off of themselves.

(Psalm 109:2) “For they have opened the wicked and deceitful mouth against me;
They have spoken against me with a lying tongue.

(Psalm 109:3) They have also surrounded me with words of hatred,
And fought against me without cause.”

In other words, “I didn't do anything.” “Yeah, but you're a good scapegoat. You'll take the attention off the wrong that I have.”

(Psalm 109:4) “In return for my love they act as my accusers...”

People go, “Why are people accusing me of things that I didn't do?” Scripture is telling you why they're doing it. They're covering up their own shame, but that's the way man works, if you think about it.

(Psalm 109:5) “Thus they have repaid me evil for good And hatred for my love.”

Psalm 73:6 says, “...The garment of violence covers them.”

Here again, by attacking somebody else, they are covering their sins.

(Psalm 109:17) “He also loved cursing, so it came to him; And he did not delight in blessing, so it was far from him.”

(Psalm 109:18) But he clothed himself with cursing as with his garment,

And it entered into his body like water

And like oil into his bones.

(Psalm 109:19) Let it be to him as a garment with which he covers himself,

And for a belt with which he constantly girds himself.

(Psalm 109:20) Let this be the reward of my accusers..."

He then adds this in verse 29,

"Let my accusers be clothed with dishonor,

And let them cover themselves with their own shame as with a robe."

It's very interesting when you look at the passage in Genesis, that one of the first things that Adam does is he says, "The woman You gave me." Now in that statement, he's acting treacherous towards God as well as towards his wife. His perception is, "If in fact I can accuse somebody else for the things that I've done for the responsibilities that I have, then it will cover me." But it's fundamentally like sewing fig leaves together. It's not going to last. It's not going to be something that's going to be substantial, and it will not ultimately cover your shame.

This is seen graphically in Malachi 2, in which really within the context of a relationship, it's being described in God's anger towards the children of Israel because they're trying to display some facsimile of righteousness by perhaps going to the temple, by worshipping, by offering sacrifices, and by even crying. Some people will put on a great show that they're really sorrowful, and it's very convincing? They're really kind of confused why God isn't accepting their prayers and their tears.

(Malachi 2:13) “This is another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He no longer regards the offering or accepts it...”

“Why doesn't God love me?” I don't know, maybe you're faking it. Maybe He doesn't like fakes.

(Malachi 2:14) “Yet you say, ‘For what reason?’ Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion...”

“You’ve been knitted together” is actually the term that is used. and your wife by covenant.

“...and your wife by covenant.”

You made a promise to God to love her. You made a promise. I know that people don't think of promises being that big a deal, but to God it's really a big deal and to the people that are hurt, it's really a big deal. Obviously, for the people that are doing the hurting, it's not a non-issue. They see it as something that is cavalier to them.

(Malachi 2:15) “But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth.

(Malachi 2:16) “For I hate divorce,” says the LORD, the God of Israel, “and him who covers his garment with wrong...”

The word that is used for “wrong” there, “*ḥāmās*,” is actually a word dealing with a sense of oppression and threats. The point is that the husband was wanting to get rid of his wife. So, the way that he does it is he reduces

her to a servant, and as he reduces her to servant, he says, “She deserves this behavior. She's not doing what I want her to do, and so I have every reason to divorce her because she's not actually lining up with the things that I demand of her.” He reduces her to a slave, and he oppresses, and he threatens, and he's even violent towards her because his goal is to gain through wrong means, and that's actually what's being said here, that he “covers his garment with wrong.” If he could just demean the individual that he's rejecting, then it's not worth anything, right? You could discard them like you would anything that is unimportant.

“... So take heed to your spirit, that you do not deal treacherously.”

(Malachi 2:17) You have wearied the LORD with your words. Yet you say, “How have we wearied Him?” In that you say, “Everyone who does evil is good in the sight of the LORD, and He delights in them...”

“It's ok with God. He, God doesn't care how you treat one another.” It's not true at all.

(Proverbs 17:15) “He who justifies the wicked and he who condemns the righteous,
Both of them alike are an abomination to the LORD.”

You can be on the wrong side, and the passage is revealing to us the way that man covers. It's not a good thing to try to cover yourself. It's never going to work out well. It's never going to turn out well.

In fact, if you look with me in Psalm 32, the psalmist realized that it actually not only hurts others, but it hurts himself. Psalm 32 begins to reveal that if you and I suppress and hold these things back, it's going to bring destruction to our own bodies.

(Psalm 32:1) “How blessed is he whose transgression is forgiven,
Whose sin is covered!”

This is the point where you don't want to try to figure out the covering. This is the point where you want God to do the covering.

(Psalm 32:2) “How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!”

When you read in the New Testament and it begins to talk about specific coverings that God gives us, one of the coverings that He gives us, if you were to read and just mark it off to the side, it's found in Ephesians 6:14, and it uses the phrase, “gird your loins with truth.” What it's fundamentally saying is that if in fact you want true covering it, you have to begin with being truthful, and that's why the way that it reads in the passage is,

“How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!”

It goes back to 1 John 1, right? “Don't say you have no sin. Don't be lying to me. Let's come clean.” It's a bizarre thought that actually by coming clean and being transparent, we're literally covered. I think the thing that we're afraid of is that we're afraid of being found out first of all, but we're also afraid of what God might do. Well,

number one, God already knows what you did. So, you're not really hiding anything from Him, but secondly, He has a record of being gracious.

When I think of God's graciousness, I can't help but think of that wonderful passage in Matthew 11:28, where Christ comes out and He says, "Come to me all who are weary and heavy laden, and I will give you rest." Why do you think they're weary heavy laden? It's not just because of what other people have done to them; it's because of things that they've done to themselves. But God wants to give you rest and He proclaims good news to you.

Luke 4:18, He proclaims good news to the poor, to the captives, to the blind, to the downtrodden. Now, does that sound like somebody you can't talk to? Does that sound like somebody you shouldn't come clean with? So, the process of coming clean with Him begins to reveal clothing to us; that is a righteous clothing.

(Psalm 32:3) "When I kept silent about my sin, my body wasted away

Through my groaning all day long.

(Psalm 32:4) For day and night Your hand was heavy upon me;

My vitality was drained away as with the fever heat of summer.

(Psalm 32:5) I acknowledged my sin to You..."

Let me just emphasize this, you don't have to tell your sin to me. You don't have to tell your sin to everybody else. Talk to God. He hears you, and it's His forgiveness that you need, not mine, not anybody else's, ultimately.

"I acknowledged my sin to You,
And my iniquity I did not hide..."

"Hiding," once again, is a form of covering, right? That's our way of covering. We'll just hide it. Go away. No problems after that. Nothing ever happens from that.

"... I said, "I will confess my transgressions to the LORD..."

And the simplicity of the end of this verse is something that you ought to embrace,

"... And You forgave the guilt of my sin."

Done. I mean, I don't know how much covering you can get, but that's a robe there.

1 John 1:9, “If you confess your sins...” “You mean, I’ve got to confess?” Yeah, because it's the only way to come clean, and it's the only way to get clothes by God. If I confess my sin, He is faithful and just to forgive me my sins and to cleanse me from all unrighteousness. Now, where'd the shame go? It's totally gone. That's why he goes on and says in this particular chapter,

(Psalm 32:6) “Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him.

(Psalm 32:7) You are my hiding place...”

See, we're hiding the wrong places. We should be running to Him instead of away from Him.

“... You preserve me from trouble; You surround me with songs of deliverance.”

You look at verse 8, and you realize that the individual has been so forgiven that they feel emboldened to teach

somebody else. Now, that's forgiveness. I mean, when you've been steeped in shame and then you experience the forgiveness of God, it is so complete that God then used you as an agent to help other people.

(Psalm 32:8) “I will instruct you and teach you in the way which you should go;
I will counsel you with My eye upon you.

(Psalm 32:9) Do not be as the horse or as the mule which have no understanding,
Whose trappings include bit and bridle to hold them in check,
Otherwise they will not come near to you.

(Psalm 32:10) Many are the sorrows of the wicked,
But he who trusts in the LORD, lovingkindness shall surround him.

(Psalm 32:11) Be glad in the LORD and rejoice, you righteous ones;
And shout for joy, all you who are upright in heart.”

You say, “Well, I thought he wasn't upright.” He wasn't, but he confessed his sins, and now he is. I mean, how magnificent is that when you think about it.

You see that same point if you look with me in 2 Corinthians, and of course obviously, in the context, you realize that in 2 Corinthians 2 there was somebody that had clearly gone awry. Yet, by the time you come to 2 Corinthians 7, there was this sense of forgiveness that came and in this sense of forgiveness. This sorrow was turned to joy.

(2 Corinthians 7:9) “I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us.”

(2 Corinthians 7:10) For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation...”

There is a sorrow that leads you to salvation. You begin to realize the things that you've done were wrong. You admit that you were wrong, and then you were saved.

“... but the sorrow of the world produces death.”

The way that world deals with sorrow is they begin to hide, cover up, excuse, blame, and they begin to curse and tear down other people. That's the way they cover up. You want to see a person steeped in sin? I'll show you somebody that's blaming somebody else for of all their problems. But how wonderful it is,

(2 Corinthians 7:11) “...behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.”

What is he saying? Once you were forgiven, you became bold. The forgiveness of God is so empowering and transforming that you and I are energized to help others

and to proclaim with great confidence, “You can be pure. You can be without sin as you confess to God.” The power of God's graciousness to us.

As you go back to Genesis 3, to me verse 21 stands alone because it's the description of who God is. God is the gracious one. His loving kindness is from everlasting to everlasting.

So, verse 21 reads this way,

“The LORD God made garments...”

Now, what we have with Adam and Eve is they sewed fig leaves together. Obviously, something extremely temporary; not going to last and it's ultimately going to bring greater shame in the long run because there's going to be disappointment and despair over their solution. But when God does it, it fully covers. You might want to mark the fact that the word “garment” there is actually translated 23 times in the Old Testament as the word “coat”. He's not just covering, He's elevating it.

You can't think of forgiveness without thinking of that wonderful passage in Zechariah 3, where Joshua the high priest comes before and all the building had stopped because the governor as well as the high priest had really stopped encouraging the people. They had no power, and the question is, what was happening? Why were they not inspiring the people to build? You could blame the bad guys that were saying, "We're going to get you if you build." But that wasn't the reason. The reason was that sin holds you back. You want to know why you're not bold for the Lord? It's because you have sin in your life. Get the sin out of your life. Be filled with the Spirit. (Acts 4) Scripture will say you will be filled with boldness and confidence. Those two things, if they're part of your life, demonstrate that the believer is filled with the Spirit because where the Spirit is, there's great truth, alacrity, transparency, and boldness.

So, as you come to this passage, you realize that God was doing this for man and elevating him in such a regard.

It reads this way in Genesis 3:21,

"The LORD God made..."

Now, I want to emphasize the word “made” there. The reason why I want to emphasize that, and we've made reference to this many times before, but it's in what it's called the sequential imperfect, which means that this is tied directly to all the things that have been happening. So, we have a sequence of events, and the involvement of God has been a sequence of events. In other words, from the moment after man had sinned, where it says in Genesis 3:9, “Then the LORD God called to the man.”

See that? That begins the sequence of events. Now, how does the sequence of events end? He covered them. So, what was God's intent? That's what the sequence of events is trying to convey. God's sequence of events from the very start, when He calls to man is not to condemn him, but to cover him from the very start.

So, the passage reads,

“The LORD God made garments of skin for Adam...”

You go back to Zechariah 3 and Joshua is standing before God and before His throne and Satan is accusing Joshua

the high priest at His right hand. You say, “Well, that's just mean of Satan.” No, no, he had every right to accuse him because the text reads, “and Joshua's garments were filthy.” Isaiah says all of our righteousness is as filthy rags. That's the way we look. There's no wonder that you feel guilty. It's no wonder you feel somebody's accusing you. The world loves to accuse, and the god of this world will be the first one to accuse the saints. I can't tell you how many times I've come before the Lord and said, “God, if You don't protect me, I'm not going to be protected because I've given him good ammunition to get me.” But God will cover you. God will protect you. In that wonderful scene in Zachariah 3, you have the Lord of Hosts, which we believe is the Christophany in the Old Testament, and He comes alongside of Joshua the high priest, and He puts on a garment of clothing. This text says, “The Lord rebuke you, Satan.” He's clean, and then he turns to Joshua, and He says, “Now, let's get to work.” God frees us to get back to work. The guilt and the shame will cause us to be isolated and still and we'll hide ourselves, and we'll be in hiding the rest of our lives, but God has a great work for us to do. You might say, “Well,

I'm not worthy." We know that. That's what our gospel is, that we're not worthy, but He is. He's clothed us with worthiness because He said, "I love him." And by virtue of God declaring us lovable, we become worth something. As Peter will say in 1 Peter, you were not redeemed with things like silver and gold; you were redeemed by the precious blood of Christ.

"The Lord God made garments of skin." Revelation says, "Behold, the Lamb of God." Why use the word "lamb"? Why speak of the shepherd and having clothing of the sheep? That's that marvelous picture. Why have the Tabernacle, which God declared to be built, not the temple? He never wanted necessarily the Temple of Solomon, which is a magnificent building there no doubt about it. Herod's was magnificent as well. One of the seven wonders of the world, but God never asked for those buildings. In fact, one of the statements that Solomon makes in regard to him building the great building is, "Well, has not God said, 'Heaven is My throne; earth is my footstool.' Why do I need a building?" Can you

imagine putting an omnipresent God in a building? It's not going to happen, but God says, "Build this Tabernacle because I want you to see what's going to happen." So, the first thing He tells him is, "Make a tent." You go, "Of what?" Skins, and you begin to see the promise fulfilled in John 1, "And the word became flesh and dwelt among us." God was pointing to the fact that He would come and dwell among us, that He would be a part of us. All of these things were for the relationship. Man pursues all kinds of things, but God is pursuing the relationship. It is in the making of the garment of skin that God is really prophesying in some way, saying, "The day is coming when I'm going to put My clothing on you and you're going to be no longer in shame." Scripture tells us that the day is coming, when we'll all be in white robes. Isn't that magnificent? (Galatians 3:27) Put on Christ. The fact that God would only see Christ in me, what a magnificent point.

Peter will say in 1 Peter 2:24, it is God who bore our sins in His body. The text actually gives us a picture of the first

sacrifice, and the first sacrifice was God's. The last sacrifice will be God's, and it is a picture of His love for us. Not only does God clothe Adam, but He clothed his wife, and you see the picture of Him wanting to unite them. God's not the mean One. God is the one that's reconciling us to Himself. God is the one that's bringing us to Himself.

If you just look with me in Isaiah 64, you'll see that lovingkindness that is being shown. Man has a tendency to cry out to God and say, "Why don't You come down and rescue us?" And God goes, "I'm coming."

(Isaiah 64:1) "Oh, that You would rend the heavens and come down,

That the mountains might quake at Your presence—

(Isaiah 64:2) As fire kindles the brushwood, as fire causes water to boil—

To make Your name known..."

This is what we're looking for, and God says, "No, you don't know what you're asking for and you don't know

what you're doing.” But God will go on and say this in verse 5,

“You meet him who rejoices in doing righteousness,
Who remembers You in Your ways.
Behold, You were angry, for we sinned,
We continued in them a long time;
And shall we be saved?”

(Isaiah 64:6) For all of us have become like one who is
unclean,
And all our righteous deeds are like a filthy garment;
And all of us wither like a leaf...”

(Isaiah 64:8) “But now, O LORD, You are our Father,
We are the clay, and You our potter;
And all of us are the work of Your hand.

(Isaiah 64:9) Do not be angry beyond measure, O LORD,
Nor remember iniquity forever;
Behold, look now, all of us are Your people.

(Isaiah 64:10) Your holy cities have become a wilderness,
Zion has become a wilderness,
Jerusalem a desolation.

(Isaiah 64:11) Our holy and beautiful house,
Where our fathers praised You,
Has been burned by fire;
And all our precious things have become a ruin.

(Isaiah 64:12) Will You restrain Yourself at these things, O LORD? ...”

God goes, “The problem wasn't Me.”

(Isaiah 65:1) “I permitted Myself to be sought by those
who did not ask for Me;
I permitted Myself to be found by those who did not seek
Me.

I said, ‘Here am I, here am I,’ ...”

“God's hiding.” God's not hiding. You're hiding from Him.

(Isaiah 65:2) “I have spread out My hands all day long to a
rebellious people,
Who walk in the way which is not good, following their
own thoughts.”

As He goes on, He goes, “And the worst of it is you said you were holier than Me.”

(Isaiah 65:5) “Who say, ‘Keep to yourself, do not come near me, For I am holier than you!’...”

“I'm nicer than You. I'm more forgiving than You. I'm kinder than You.” I can just hear society saying, “We're better than God. We're the Saviors.” God goes, “How do you expect to be saved?” Because cleansing starts with confession; covering starts with truth.

Scripture says in 1 Peter 5:5, clothe yourself with humility. You want to be saved? You want to be clean? You want the shame to go away? He cleanses us from all unrighteousness. What a gracious God we have. The contrast is stark; man, God.

Closing Prayer:

Father, we come humbly before You realizing that there's none righteous, no, not one. There's no one that really even seeks after You. The best that we can do is destructive. We don't have the answers. We not only

went our wrong way, but we try to fix things the wrong way. Our covering brings more shame, more hurt, more pain, more sorrow not only to ourselves, but to those around us. But all can be forgiven if we'll just confess our sins. You tell us in Your word, God is not so high that you cannot reach Him; He is not so low or deep that you cannot find him. He's near even at the door. That if you confess with your mouth, Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. Not because of your righteousness, but because He is righteous. Not because of your faithfulness, but because He is faithful and just to forgive. He's the good One. Just confess that and feel the robe embellish you; the songs of deliverance surround you; the confidence strengthen you.