

Today is Passover. This morning I would like to talk to you about the plagues and a few interesting things along the way.

So, let's set the stage. Israel has been in Egypt for about 210 years.

What? That does not sound right... I thought that Israel was supposed to be in Egypt for 400 years right? Isn't that what God told Abraham? Besides doesn't it actually say that they were in Egypt for 430 years? Where are you getting this?

Exodus 12:40

Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.

See! Told you! 430 years....

The problem with that number is that it does not fit with the genealogical ages given and the Rabbis say that Israel only spent 210 years in Egypt, not 430.

Let me briefly explain that because it's pretty easy to get in the weeds about that.

The first thing to note is that the prophecy given to Abraham in

Genesis 15:13-16

God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. As for you, you shall go to your fathers in peace; you will be buried at a good old age. Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."

The prophecy does not explicitly state which nation they were to sojourn in. It merely says, "strangers in a land that is not theirs." It is also noteworthy that Canaan was not given to Israel yet. So that counts as sojourning. The Rabbis say that the clock started counting when Isaac was born, which they say was 30 years later. So 430 from Abraham and 400 from Isaac.

The Greek Septuagint speaks to this as well. The Septuagint was the first translation of the Torah only, which are the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Septuagint reads:

Exodus 12:40

Now the residence of the sons of Israel during which they dwelt in the land, Egypt, and in the land of Canaan was four hundred and thirty years.

So this 210 year sojourn in Egypt goes way back.

Even one of the Targums brings this out. Targum is an Aramaic word that means translation or interpretation. They would be somewhat like our translations today. They try to not only communicate what the text says, but also the meaning or understanding of the text as well. You can really learn a lot about how the ancient Jewish people understood the Bible by reading the Targums.

Targum Pseudo-Jonathan to Exodus 12:40 reads:

The days that the children of Israel dwelt in Egypt were thirty weeks of years (septennial periods), that is two hundred and ten years. But the number was four hundred and thirty years since the Lord had spoken to Abraham, from the time he had spoken to him on the fifteenth of Nisan between the pieces until the day they went forth from Egypt.

This brings up another interesting point...

We don't often connect Passover to Abraham, but the NASB says in Exodus 12:40

"to the very day"

meaning, when the prophecy was given to Abraham it was fulfilled on exactly the same day, 430 years later, which was Passover.

Isaac was also born on the 15th of Nisan. It's noteworthy that God told Abraham the day He gave the prophecy to Abraham that he would have a son. Then in chapter 18 of Genesis the Lord tells Abraham that he is going to have a son at the "appointed time." Appointed time in Hebrew is Moed and all of the festivals are specifically called Moedim, which are appointed times. Isaac was said to be born on Passover. It's amazing because Isaac is the one that we get the most obvious types and shadows of Jesus with.

If you're struggling with that idea that they were in Egypt for 210 years.... Those Rabbis... That's just Judaism and we don't follow the Rabbis... Ok... Well, Paul thought the same if that helps...

Galatians 3:16-17 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. What

I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

So Paul is agreeing that the Torah came 430 years after the covenant was made with Abraham.

So, let's set the stage. Israel has been in Egypt for about 210 years. God calls Moses through the burning bush to go to his people.

Before we continue with that, I think it's important to point out that Moses had a very privileged life because he grew up in royalty. He was rescued by Pharaoh's daughter, but was always aware of who his people were. Moses saw the mistreatment of his people and acted. He saw an Egyptian beating a fellow Israelite and Moses ends up killing the Egyptian over it. Moses wanted to save his people.

I find it fascinating that Moses has two appearances to his people. The first time he appeared to his people he tries to help them by killing the Egyptian and saving them from their oppression. But, the people rejected his first coming. He leaves and is accepted by gentiles.

When he appeared to his people a second time they believed his message and followed him. He saved them from their oppression.

The story of Moses foreshadows the Messiah in many ways. To me this is an interesting one that is not picked up on very often. Two appearances of Moses, one of rejection and the other of acceptance.

The second coming of Moses to the Israelites results in the exodus. So too with Messiah, the second coming of Jesus will result in an exodus. The second coming of Messiah will also be preceded by plagues. Not just plagues, but a lot of the plagues are very similar to the original exodus plagues. .

God calls Moses from the burning bush. Moses is told that he is going to lead the people of Israel out of Egypt to the mountain they are currently at. Mount Horeb, which is also called Mount Sinai.

Exodus 3:13-14

Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What

shall I say to them?" God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

Ehyeh Asher Ehyeh... tell them Ehyeh sent me to you.

That's a really interesting way to respond. Why would God not just tell him a name? My name is Yod hay and vav and hay. That is the sacred name of God. Sometimes it is referred to as the Tetragrammaton. In Judaism the sacred name of God is not pronounced. There is also a degree of uncertainty in how to actually pronounce it, so we do not pronounce it. Also, something noteworthy is that any time in your Bible you see the LORD in all capital letters that is where the sacred Name of God is used.

So, He doesn't say his name... Instead He says...

I will be that which I will be or I am that which I am.

Then He further says in the following verse:

Exodus 3:15 God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The Lord (Yod hay and Vav and Hay - Here He actually uses the sacred Name.), the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

Also, in chapter 6 God says this...

Exodus 6:2-3 God spoke further to Moses and said to him, "I am the Lord; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them.

So here God is telling Moses something new. I am the Lord (Yod hay and vav and hay - the sacred Name) but by that Name I did not make myself known to Abraham, Isaac, and Jacob. They knew me as God Almighty. El Shaddai.

Wait a minute. If you have read Genesis before you might have noticed that the all caps form of Lord is all over the place. In fact it's even present at creation. So what's going on here?

What's tricky is the sacred Name of God is unique. You can't really just look up its meaning because its meaning to us is just Lord, which is a circumlocution for the sacred Name. A circumlocution is a way around something without actually saying the thing you're trying to say. Jesus used circumlocutions for the sacred Name as well. In the gospels there is no record of Jesus saying the sacred Name. Instead He used words like Father or Lord.

So this tricky name situation can be somewhat figured out by looking at the word etymologically. There is something hidden here that is not so easily seen if you do not know the language.

Within the sacred Name you can form three Hebrew words

Was - Haya - הָיָה

Is - Hoveh - הוּוֹה

Will be - yeheyeh - יִהְיֶה

When you overlay those three words on top of one another you get Yod Hay and Vav and Hay.

So God is unique.

He Was. He Is. And He Will Be. There is an eternality inherent in that but there's much more. It's not just that He's eternal. We believe that since we are in Christ we will live eternally, but we had a very definite beginning. So for God it's not just that He is eternal, but that He was, He is, and He will be all at the same time. He is outside of time and space, which is something that we mortals cannot comprehend.

There is something else important here to point out. God says that He did not make Himself known to Abraham, Isaac, and Jacob by the sacred Name. But yet that Name is used numerous times in relation to the patriarchs. Here's a few examples:

Genesis 12:1 Now the Lord said to Abram,
"Go forth from your country,

Genesis 26:24 The Lord appeared to him the same night and said,
"I am the God of your father Abraham;

Genesis 31:3 Then the Lord said to Jacob, "Return to the land of your fathers and to your relatives

So there is one example with each Patriarch that the sacred Name is being used. So what's the deal? They very obviously knew the sacred Name, but maybe not in the same way that is about to be revealed?

Here I want to bring in some imagery of a shepherd. How does the shepherd typically lead the flock? Typically they are led from behind. The shepherd walks behind the flock and is able to guide them with the rod by applying gentle pressure to move left or right. Also, this allows for good visibility. The shepherd can easily see when there's a straggler or an enemy.

We get sort of a hint in Genesis about what is possibly going on.

Genesis 48:15 He (that is Jacob) blessed Joseph, and said,
“The God before whom my fathers Abraham and Isaac walked,
The God who has been my shepherd all my life to this day,

We get some more clarity in Isaiah.

Isaiah 52:12

For the Lord will go before you,
And the God of Israel will be your rear guard.

So you get a picture of God with two functions. The Patriarchs never saw the miracle working, compassionate, personal, creator God. They experienced the Almighty Power of God (El Shaddai) working behind them so to speak, so this is something new altogether with humanity. The Patriarchs did not see miracles like what Israel is about to see. Israel is going to see the God of the universe working front and center; up close and personal.

It's interesting that Pharaoh cannot relate to a god that is up close and personal. Pharaoh is a pagan. He believes in numerous gods and so the idea of a single god that is personal and loving is completely foreign. This is evident in how Moses approaches Pharaoh in Exodus 5:1 compared to how Moses approaches Pharaoh in 5:3.

Exodus 5:1 And afterward Moses and Aaron came and said to Pharaoh, “Thus says the Lord, the God of Israel, ‘Let My people go that they may celebrate a feast to Me in the wilderness.’”

Here Moses uses the sacred Name when he asks Pharaoh. God is addressing Pharaoh directly. God is letting His will be known, which is so different from the pagan world. This does not make any sense. So, Pharaoh says, "Who is the Lord that I should obey His voice to let Israel go? I do not know the Lord, and besides, I will not let Israel go.”

Moses then tries a different angle...

Exodus 5:3 Then they said, “The God of the Hebrews has met with us. Please, let us go a three days’ journey into the wilderness that we may sacrifice to the Lord our God, otherwise He will fall upon us with pestilence or with the sword.”

Here there is not an explicit command of God to Pharaoh to let them go. It's more of an appeal of Israel's God's power. There is no mention of this joyous celebration. It's all about a sacrifice to

our powerful God and if not He will fall upon us with pestilence and sword. This is a language that Pharaoh can understand. He does not relate to a loving intimate god, but of a distant unknown pantheon of gods. Pharaoh's response to Moses's different approach lacks any kind of theological objections. He only says:

Exodus 5:4

"Moses and Aaron, why do you draw the people away from their work? Get back to your labors!"

Pharaoh considered himself a god, but the God of the universe is about to show him otherwise.

Let's get back to the exodus story. There are some things to discuss before we get to the plagues. We have taken some side trails along the way.

First we discussed the length of time that the Israelites were actually in Egypt, which was 210 years.

Next we discussed Moses' calling at the burning bush and the unique name of God, which led to an aside about Pharaoh. So technically we are still at the burning bush...

God calls Moses and Moses does not think he can speak to Pharaoh because he is unskilled in speech. God asks him, "Who has made man's mouth?" but Moses still does not want to heed the call even when God Himself offers to be with his mouth. God gets angry and commissions Aaron to go with Moses to Pharaoh.

Exodus 4:19

Now the Lord said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead."

Exodus 4:21-23 The Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. Then you shall say to Pharaoh, 'Thus says the Lord, "Israel is My son, My firstborn. So I said to you, 'Let My son go that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your firstborn.'"

What does God mean when He says that He will harden Pharaoh's heart? That does not really seem fair... Is God really going to take away Pharaoh's freewill?

We will get into that further as we unpack the plagues. It's important to know however, that there are two different words that are primarily used in regard to the hardening of Pharaoh's heart.

The first one is khazak, which means "strengthen." It does not mean necessarily to harden.

In Judaism every time a book of the Torah has been read in its entirety there is a custom to say:

Chazak, Chazak, v'Nitchazek" (חזק חזק ונתחזק)

Be Strong! Be Strong! And may we be strengthened!

Khazak isn't always something bad. That's important to note. Being strong in the sense of having the fortitude to carry on can be a blessing.

The other word that is used of Pharaoh's heart is kaved, which means hard or heavy. In fact it's also related to kavod, which can be spelled the same exact way and that word means glory.

Baruch shem k'vod malchuto l'olam va'ed. Blessed is the Name of His glorious kingdom forever.

His glory is weighty.

There is even a third word that is used of Pharaoh's heart and that word is kasha. It means to be hard, to be severe, to be fierce, or to be harsh

Exodus 7:3 But I will harden (kasha) Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt.

God tells Moses and Aaron to go before Pharaoh. The first time they go before him it does not go so well. The Israelites told Moses, you made us stink in Pharaoh's sight.

God reassures Moses that all is well and that under compulsion Pharaoh will let the Israelites go.

There are seven I will statements here:

- I will bring you out from under the burdens of the Egyptians
- I will deliver you from their bondage

- I will also redeem you with an outstretched arm and with great judgments
- I will take you for My people
- I will be your God
- I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob
- I will give it to you for a possession

God tells Moses to go before Pharaoh again. This time Moses is equipped with miracles.

The first miracle is that Aaron's staff turns into a serpent. Pharaoh's magicians are able to somehow duplicate the miracle, but Aaron's staff swallows up their staffs. Something starts to happen here. Pharaoh is being shown that the God of the Israelites is more powerful than him or any other Egyptian god. This is important because these plagues begin to increase in power. However, they not only increase in power, but they also increase in precision. The precision has to do with time and space.

Exodus 7:13 Yet Pharaoh's heart was hardened (strengthened - Khazak), and he did not listen to them, as the Lord had said.

Exodus 7:14 Then the Lord said to Moses, "Pharaoh's heart is stubborn (Kaved - hard); he refuses to let the people go.

Pharaoh rejected their request, at which time the plague of blood is brought upon Egypt. Oddly enough, the magicians were able to duplicate the plague of blood.

Exodus 7:22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened (Khazak - strengthened), and he did not listen to them, as the Lord had said.

Pharaoh still refused to let the people go.

The next plague contains a little bit of a different response from Pharaoh. Moses tells Pharaoh that there is going to be a plague of frogs. The plague of frogs comes. The magicians are able to duplicate this one. This time Pharaoh tells Moses to entreat the Lord that He remove the frogs from the land and he will let the people go and sacrifice.

Moses says, sure, I'll do that for you, when do you want the frogs gone by? Pharaoh says tomorrow. That's a weird response. Wouldn't you want them gone immediately? Pharaoh says tomorrow and Moses tells him, sure thing.

Exodus 8:10-11 "May it be according to your word, that you may know that there is no one like the Lord our God. The frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile."

Here we learn something about Pharaoh. He's all about the power of course. The magicians so far are able to keep up with the God of the Israelites, but it's not just the power Pharaoh is interested in, it's the precision of which these things are happening. So he says tomorrow.

When the frogs leave the next day, just as Pharaoh had requested and just as when Moses said that they would Pharaoh hardened his heart.

Exodus 8:15 But when Pharaoh saw that there was relief, he hardened (Kaved - hardened in the sense of stubbornness) his heart and did not listen to them, as the Lord had said.

Pharaoh gets to see that not only is God powerful, but precise. This is different than what he's used to and he becomes stubborn.

The next plague is lice or gnats depending on your translation. The magicians could not duplicate this and they even gave credit where credit was due. They said that it was the finger of God. How does Pharaoh respond?

Exodus 8:19 Pharaoh's heart was hardened (khazak - strengthened), and he did not listen to them, as the Lord had said.

Exodus 8:21-23 For if you do not let My people go, behold, I will send swarms of flies on you and on your servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of flies, and also the ground on which they dwell. But on that day I will set apart the land of Goshen, where My people are living, so that no swarms of flies will be there, in order that you may know that I, the Lord, am in the midst of the land. I will put a division between My people and your people. Tomorrow this sign will occur.""

This one is interesting. Our Bibles tell us swarms of flies, however that is not what the text says. Our translators have added something here. They have added the word flies. The Hebrew word for fly is Zevuv. You might have heard baal-zevuv - lord of the flies beelzebub.

The word here is arov, which means swarms. It does not have to mean swarms of flies. In fact traditionally it means swarms of wild beasts. That is very different from swarms of flies. I mean we just had gnats. Swarms of flies is that dramatically different, but wild beasts!!!

This plague was unique because there was a distinction between Egypt and Goshen. The swarms will not affect Goshen. This is precision. It is precision in time, because God said this will happen "Tomorrow." Then there was precision of space. It did not affect the Israelites in Goshen.

The plague came and Pharaoh seemed like he was going to let the people go, but as soon as Moses prayed that God remove the swarms Pharaoh hardened (kaved - stubborn) his heart.

The next plague, the plague of pestilence on the cattle. This one was even more precise. It would only affect the Egyptian livestock. This one is interesting because Pharaoh was only concerned about Israel's livestock. It's like he wanted to see how true this was. Never mind that all of our livestock is gone, what about Israel. He was concerned with the power and precision of Israel's God.

The result however, was that he hardened his heart in stubbornness (kaved)

The plague of boils only affected Egypt and not even magicians could even stand. They can't duplicate that and it's more intense. This is the first time that God intervenes with Pharaoh's heart. He strengthened it. Is God interfering with Pharaoh's free will? Maybe. But it seems that he's giving him the strength to continue with his rebellion. God is not hardening his heart with stubbornness. This is why I wanted to delineate between those two words. Strengthen and harden with stubbornness, because they are very different in their meanings. God gives Pharaoh strength to persevere in his opposition to the obvious, which is that God is sovereign.

Before the next plague God tells Moses to rise up early because this next time if Pharaoh does not let the Israelites go God is going to send all of his plagues into Pharaoh's heart. So all of the plagues are going to go into Pharaoh's heart and upon his servants and his people. This is in order to show them that there is none like God in the earth.

God has allowed Pharaoh to continue standing to show His power and to proclaim his name throughout the earth. God has given Pharaoh numerous chances.

The next plague, the plague of hail is also very unique. There is precision of time and precision of space. The time will be tomorrow. But this time there is a warning. If anyone is outside then they will fall victim to the hail. That is very precise. This seems to mean that the houses will not be struck, just everything standing out in the open. This means that you can escape the plague

whereas before they did not have a choice. Also, any time you give a warning about something there is a certainty of outcome. You are so confident that what you say will happen, will absolutely happen. Victory is assured. At the same time, with God in this case there is a real compassion that exists for the simple fact He is providing a warning. That is something Pharaoh would have been totally unfamiliar with in the Egyptian pantheon.

How often do fire and ice coexist? In Pharaoh's world different gods govern these. There is a god of fire and a god of water. In the pagan world none of the gods really get along, so to have fire and ice comingled means that there is a more powerful God than what Pharaoh has ever experienced. The fire was inside the ice. How could that happen?

Rashi says that this was a miracle within a miracle. The fire and hail were intermingled and although the hail is made of water, and fire and water by nature do not coexist, yet to perform the will of their Creator, they made peace between themselves.

(Rashi - ArtScroll page 86)

Exodus 9:24 So there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation.

The Young's Literal Translation reads:

Exodus 9:24 and there is hail, and fire catching itself in the midst of the hail

Pharaoh obviously heeded the warning to be inside because he remained alive. The uniqueness in this plague with the fire and the ice comingled struck Pharaoh differently. Also, there was no hail in Goshen where the Israelites were. This time he without a doubt knows that this is God. It reflects in his response after the plague. For the first time Pharaoh admits that he has sinned.

Exodus 9:27

I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones.

If Pharaoh admits this, why doesn't everything end right there?

Exodus 9:34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened (kaved - stubbornness) his heart, he and his servants.

Notice that this is the first time Pharaoh is accused of sin. Pharaoh now knows, without a shadow of a doubt Who is doing this. He knows that it is the God of the universe. The Creator God. The God of the Israelites. Knowing that God has asked you to do something and you refuse, this is sin. All the other plagues Pharaoh was not accused of sin. The hail happened and he acknowledges that this was the Creator God. However, he now knowingly hardens his heart in stubbornness so as to not let the people go.

And then in the following verse:

Exodus 9:35 Pharaoh's heart was hardened (khazak - strengthened), and he did not let the sons of Israel go, just as the Lord had spoken through Moses.

God did not make Pharaoh's heart stubborn or strengthened in these verses. This was the freewill of Pharaoh. He knows the truth and rebels against the Lord.

This time

Exodus 10:1-2 Then the Lord said to Moses, "Go to Pharaoh, for I have hardened (kaved - stubborn) his heart and the heart of his servants, that I may perform these signs of Mine among them, and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I performed My signs among them, that you may know that I am the Lord."

God is going to make Egypt a play thing. God gave Pharaoh and Egypt plenty of chances. God is giving Pharaoh what he wanted. That was the last chance. This is the only time that God made Pharaoh's heart stubborn. Every other time before this it was Pharaoh who made his heart stubborn. God strengthened Pharaoh's heart one time before that to give Pharaoh fortitude, but not in the sense of making him stubborn.

Pharaoh continues to refuse and the plague of locusts is released upon the land of Egypt.

Exodus 10:16-20 Then Pharaoh hurriedly called for Moses and Aaron, and he said, "I have sinned against the Lord your God and against you. Now therefore, please forgive my sin only this once, and make supplication to the Lord your God, that He would only remove this death from me." He went out from Pharaoh and made supplication to the Lord. So the Lord shifted the wind to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt. But the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go.

The plague of darkness

Exodus 10:21 Then the Lord said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt."

God sends the plague of darkness upon Egypt, but all the sons of Israel had light in their dwellings.

The final plague, the plague of the firstborn was exacted on Egypt. This time there a very different distinction between those who suffered from this plague and those who did not. This time, instead of an automatic immunity for Israel, anyone who wanted to avoid this plague had to obey what God commanded. We know that there were several Egyptians who heeded that warning and even went of Egypt alongside the Israelites. They are referred to as the mixed multitude as it states in

Exodus 12:38

A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.

There were several Gentiles who left with Israel.

There is a digression from the epic story of the plagues and Israel is given some laws. There are several laws given in Exodus chapter 12. Some of these laws are a one time law, but most of them were to last throughout their generations forever as a memorial. It was to remember what God had done. They had to sacrifice a goat or a lamb and place the blood on the lintel of the doorway. That was a one time law. They had to eat the Passover ready to go; staff in hand; sandals on their feet, loins girded, and they had to eat it in haste. Every other time after that it was to be eaten at ease and while reclining.

There is something important to see here with Pharaoh. Pharaoh is a type of antichrist. As these end times approach there will be plagues similar to what Egypt experienced, except on a more pervasive scale. They will be worldwide. In like manner, those who refuse to repent will have their hearts hardened just like Pharaoh. They will not be able to change their minds once they have their heart set on wickedness. If you want to believe a lie then God will allow you to believe that lie. He will make you believe what is false.

2 Thessalonians 2:11-12 For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

What is the state of your heart?

Is there any hardness of heart in your life?

Are there things that God is trying to communicate to you and you are refusing to listen?

Are there things that God is trying to show you, but you are refusing to see?