

# My Name is in Him (Exodus 23:19-23:33)

Expository Lessons from the Book of Exodus

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## I. Review from the Previous Lessons

- a. The Lord has just spoken the Ten Commandments to the Israelites gathered at the foot of Mount Sinai, about two months after departing Egypt.
- b. Now the Lord gives additional laws to Moses, which the Israelites are to follow when they reach the land of Canaan. In the previous lesson we looked at laws associated with three important feasts, where all males had to appear before the Lord.
- c. Paul said in **Colossians 2:8-17** that the Law of Moses was “nailed to the cross” and died with Christ; therefore, we are no longer bound to follow it. However, he also said that it contained a “shadow of things to come”, which foreshadowed the *substance* and *realities* of the mission, teachings, and life of Jesus Christ.

## II. An Unusual Cooking Requirement We Overlooked in the Previous Lesson

- a. We neglected to cover this verse in our last lesson because I did not know what to do with it. Since then, I found one early Christian writer who wrote about this.
- b. Read **Exodus 23:19**.
  - i. This same unusual requirement appears two other places in the Law of Moses: in **Exodus 34:26** and also in **Deuteronomy 14:21** (where it appears at the end of the list of dietary restrictions regarding “*clean*” (the Jews were allowed to eat their meat) versus “*unclean*” animals).
- c. “You shall not boil a lamb in its mother’s milk” (**Exodus 23:19**, LXX, OSB)
  - i. The word “lamb” here in the LXX is the same word used in **Exodus 12:5**, when the Passover instructions are given and the people are told to select for each household one one-year-old *lamb* (a baby sheep) or kid (a baby goat).
  - ii. If you are reading from a Bible with the Old Testament based on the Masoretic Text, it probably says something like,
    - 1. “You shall not boil a *young goat* in its mother’s milk.” (**Exodus 23:19**, NKJV)

- d. In many Orthodox Jewish homes and restaurants, this was the basis for their restriction on cooking meat and dairy together. They even have separate plates and cooking pots for meat dishes vs. dairy. They *will not* cook nor eat meat and dairy together. That means...
  - i. No cheeseburgers!
  - ii. No beef stroganoff, nor cream sauce meat dishes, either!
  - iii. Clearly, this is an example of “going beyond the law” by man-made traditions that grew up over time. Many Jews wanted to be extra-zealous about following the requirements, and in the process went significantly beyond the Lord’s command and made it *even harder*.
- e. **Questions:** *Why* did the Lord give this unusual requirement? What was *the reason* behind it?
  - i. Some ideas that have been put forward in trying to explain this rule include:
    - 1. For better health and digestion, it is best to not eat meat and dairy together.
      - a. However, the Law does not prohibit eating meat and dairy together; it only says don’t boil the baby lamb (or goat) in *its mother’s* milk.
    - 2. The claim that there was a pagan practice among the Canaanites to boil a young lamb or goat in its mother’s milk, and eat it and/or spread it among the fields as a pagan fertility rite (to get more offspring or better crops).
      - a. This was popularized by Maimonides, a famous Jewish teacher who lived in the 1100’s AD. However, I am not aware of any actual evidence tracing this theory back to the time of Moses.
      - b. (So often Bible commentators make wonderful-sounding claims without primary source evidence to back up that what they are saying is true. We should be wary of trusting an unsubstantiated claim regarding ancient customs where the writer *lived 25 centuries after* the time of Moses.)
  - ii. There are so many references to the treatment of animals in the Law of Moses that are shadows of things pertaining to Christians. Is there some way that could be true regarding *this requirement* as well? Examples I think of include:

1. The requirement to *not break any of the bones of the lamb* when eating the Passover meal (**Exodus 12:46, Numbers 9:12**).
    - a. This foreshadowed the crucifixion of Jesus: that none of his bones would be broken (**John 19:36**).
  2. “Do not *muzzle the ox* while it is treading out the grain” (**Deuteronomy 25:4**).
    - a. Paul said this foreshadowed financially supporting those fully devoted to the ministry of the church.
    - b. “For it is written in the law of Moses, ‘You shall not muzzle an ox while it treads out the grain.’ Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.” (**1 Corinthians 9:9–10, NKJV**)
    - c. This passage from **Deuteronomy 25** also is mentioned by Paul in **1 Timothy 5:18**, to make a similar point.
  3. “Do not plow with an ox and donkey (yoked) together.” (**Deuteronomy 22:10**)
    - a. “Do not be *unequally yoked together* with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” (**2 Corinthians 6:14, NKJV**)
  4. Several early Christian writers saw in the list of clean vs. unclean animals in **Deuteronomy 14** as providing an important lesson for us.
    - a. The clean animals had split hooves, ate only grasses and chewed the cud (foreshadowing Christians meditating on the pure word of God); while the unclean animals were more like pigs, which ate garbage, thereby representing the pagan way of life.
- iii. That leaves me wondering: Is this requirement about not boiling an animal in its mother’s milk *another animal-related requirement* that foreshadowed some lesson *for us*?
1. Could the lamb refer to the Christ here? Could “boiling” that lamb refer to the suffering and death of Christ?

- a. Perhaps this touches on Jesus being crucified before his mother?
  - b. Perhaps this is related to Herod killing all the infant boys in Bethlehem area *except for* Jesus, as recorded in **Matthew 2**?
  - c. I could find nothing in the early Christian writings to support either of these ideas, so they are just speculation at this point.
- f. Clement of Alexandria, a teacher in the church in Egypt, discussed the significance of this passage in his work "*The Stromata, or Miscellanies*". This is in chapter 18, which is entitled "The Mosaic Law the Fountain of All Ethics and the Source from Which the Greeks Drew Theirs."
  - i. Clement was extremely well-read in Greek philosophy and saw some glimmers of truth in some of their writings. However, Clement made the claim (shared by some other early Christian writers) that most of the true things in Greek philosophy came out of the Greeks *reading from writings of Moses* (which were even more ancient).
    - 1. Clement provides several examples from the Law of Moses to back up his assertions.
    - 2. Some of the ethical foundation he points to, from Moses, includes:
      - a. Taking care of the poor (not reaping to the edge of the field, leaving the fruit of the land on the seventh year, no usury, almsgiving).
      - b. Treating slaves fairly and with respect.
      - c. Showing kindness to neighbors, including strangers, foreigners and even enemies (returning lost animals, helping struggling animals).
    - 3. Clement held that the way God called men to treat animals was to guide their hearts into the way of kindness, "training men to gentleness by what is beneath them (irrational creatures)". For example, here are two passages from the Law of Moses that call for God's people to show respect for animal mothers with offspring:
      - a. "And the LORD spoke to Moses, saying: "When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the LORD.

Whether it is a cow or ewe, do not kill both her and her young on the same day.” (**Leviticus 22:26–28**, NKJV)

- b. “If a bird’s nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young; you shall surely let the mother go, and take the young for yourself, that it may be well with you and that you may prolong your days.” (**Deuteronomy 22:6–7**, NKJV)
4. Clement challenged the Greeks, including those who followed the teachings of Pythagoras, for their inconsistency and hypocrisy. (Pythagoras, c. 570-490 BC, most famous today for the Pythagorean Theorem in geometry, was a Greek mathematician and philosopher who apparently was a vegetarian, and who advocated treating animals kindly.)
  - a. “Let the Greeks, then, feel ashamed, and whoever else inveighs against the law [*referring to the Law of Moses – CP*]; since it shows mildness in the case of the irrational creatures, while they expose the offspring of men [*This refers to the practice of abandoning newborn babies to die. -CP*]; though long ago and prophetically, the law, in the above-mentioned commandment, threw a check in the way of their cruelty. For if it prohibits the progeny of the irrational creatures to be separated from the dam [= *its mother*] before sucking, much more in the case of men does it provide beforehand a cure for cruelty and savageness of disposition; so that even if they despise nature, they may not despise teaching. For they are permitted to satiate themselves with kids and lambs, and perhaps there might be some excuse for separating the progeny from its dam.
  - b. “But what cause is there for the *exposure of a child*? For the man who did not desire to beget children had no right to marry at first; certainly not to have become, through licentious indulgence, the murderer of his children. Again, the humane law forbids slaying the offspring and the dam together on the same day.
  - c. “Thence also the Romans, in the case of a pregnant woman being condemned to death, do not allow her to undergo punishment till she is delivered. The law, too, expressly prohibits the slaying of such animals as are pregnant till they have brought forth, remotely

restraining the proneness of man to do wrong to man. Thus also it has extended its clemency to the irrational creatures; that from the exercise of humanity in the case of creatures of different species, we might practise among those of the same species a large abundance of it.

- d. "Those, too, that kick the bellies of certain animals before parturition [= *giving birth*], in order to feast on flesh mixed with milk, make the womb created fetus its grave, though the law expressly commands, 'But neither shalt thou seethe a lamb in its mother's milk.' For the nourishment of the living animal, it is meant, may not become sauce for that which has been deprived of life; and that, which is the cause of life, may not co-operate in the consumption of the body. And the same law commands 'not to muzzle the ox which treads out the corn: for the laborer must be reckoned worthy of his food.' (**Deuteronomy 25:4, 1 Timothy 5:18**)
- e. "And it prohibits an ox and donkey to be yoked in the plough together; pointing perhaps to the want of agreement in the case of the animals; and at the same time teaching not to wrong any one belonging to another race, and bring him under the yoke, when there is no other cause to allege than difference of race, which is no cause at all, being neither wickedness nor the effect of wickedness.
- f. "To me the allegory also seems to signify that the husbandry of the Word is not to be assigned equally to the clean and the unclean, the believer and the unbeliever; for the ox is clean, but the donkey has been reckoned among the unclean animals."
  - i. (Source: Clement of Alexandria, *The Stromata, or Miscellanies*, book 2, chapter 18; found in Ante-Nicene Fathers vol. 2, p. 368)
- g. The points Clement makes in this passage include:
  - i. God is teaching men to show respect for life, for birth, for infants and mothers.
  - ii. He uses animals (and how people treat them) to move their hearts to learn lessons for how they should treat other people.

- iii. In this case, Clement points to the widespread practice of exposure of infants (infanticide). Abortion was also common in the ancient world.
- h. There may be some modern application of what Clement is saying, addressing similar hypocrisy in the public arena of our day.
  - i. Abortion and infanticide was rampant in the ancient Roman world, and in my lifetime (especially since 1973 in the US, when the Roe vs. Wade decision was handed down from the US Supreme Court), we are rapidly returning to the low ethical standards of ancient pre-Christian times.
  - ii. The “Black Lives Matter” theme has been dominating the news in the US recently, following the death of one black man at the hands of a white policeman in Minneapolis.
    - 1. *All lives, certainly including all black lives, should matter because we are all created in the image of God.*
    - 2. According to the US Center for Disease Control (CDC), abortion statistics in the US for 2015 included:
      - a. Among the US “white” population, 111 abortions per 1,000 live births.
      - b. Among the US “black” population, 390 abortions per 1,000 live births.
      - c. In New York City, more black babies were aborted than were born alive!
      - d. African-American deaths since 1973 (cumulative stats from CDC, posted on the *Black Genocide* website):
        - i. 354,000 from violent crimes

- ii. 2.5 million from cancer
  - iii. 2.7 million from heart disease
  - iv. 15.5+ million *from abortion!*
- 3. Every single human life matters. If one innocent life being taken unjustly is a tragedy, what do we say when over 15.5 million innocent children are killed?
- iii. Our age, within my lifetime, has reverted back to pagan Greek and Roman lack of regard for human life, starting from birth. By this command in the Law not to boil a lamb in its mother's milk, God was trying to teach His people to show kindness and respect for all life, even starting from birth.
  - 1. This is not about changing laws, but in calling people to repent and to respect (and protect) all human life. This is a slow-motion tragedy greater than the Holocaust of WW2.
  - 2. I realize that the majority of women having abortions today in the US are single women who feel trapped in a very difficult situation. My hope in bringing this uncomfortable subject up is to encourage all of us to have *a heart of compassion, to look out for those who are helpless* and facing extreme challenges.

### III. My Name is in Him

- a. Read **Exodus 23:20-21**.
- b. **Questions:** Who is this "angel" that the Lord speaks of here? Also, what does it mean, the statement "My name is in him"?
  - i. The word translated "angel" here is the Greek word ἄγγελος (angelos) that can mean *either* an angelic being, like the angel Gabriel, or a "messenger". The Bible translator must strive to determine which meaning was intended in a particular passage *based on the context*.



1. For example, in **Mark 1:2**, where **Malachi 3:1** is quoted, it says, "I will send My messenger before your face, Who will prepare Your way before You". Here the Greek word translated "messenger" is the same word: *angelos*.
    - a. It should be obvious that the term *angelos* is properly rendered "messenger" here rather than "angel", since it is referring to John the Baptist, a *human person*.
  2. We have seen where the expression "*The Angel of the Lord*" in the Old Testament was understood by the early Christians to refer to appearances of the Word of God, the Son of God. One example was in **Exodus 3:2**, where it says *the Angel of the Lord* appeared to Moses in the burning bush.
    - a. The Son of God was *not* an angelic created being (such as the angel Gabriel was). This is clearly explained in **Hebrews 1**. So the Son of God certainly was *NOT* "an angel" *in that sense*.
    - b. However, since He was *sent from the Father*, the word "angel" (meaning "messenger") can indeed apply, but only in the sense of *one who brings a message*.
- ii. **Question:** Who is speaking to Moses in this passage in **Exodus 23:20-21**?
1. Read **Exodus 20:22 and 21:1**.
    - a. It is "the Lord" who is speaking to Moses.
    - b. This is the one who descended on Mount Sinai.
  2. Read **Hebrews 12:18-26**.
    - a. The contrast throughout **Hebrews** is between Moses and Jesus (who is *even greater* than Moses).
      - i. Moses was *a servant in the house*; Jesus *is the Son over the house*.
      - ii. Moses brought in a priesthood; Jesus brought in a *greater priesthood*.
      - iii. Moses brought in a covenant with *animal blood*; Jesus brought in a greater covenant with *His own blood*.

- iv. Those rejecting Moses' Law faced death and punishment; those rejecting Jesus will *face even greater punishment (Hebrews 10:26-31)*.
  - v. Moses spoke to the people *from earth*. In contrast, Jesus, now seated at the right hand of God, *speaks to us from heaven*.
- b. Re-read **Hebrews 12:25-26**.
- i. The One who now "speaks to us from heaven" is *the same One* whose voice "then shook the earth" (referring to the time when the Lord came down upon Mount Sinai).
  - ii. I believe the **Hebrews** writer is stating that the Son of God was the one who descended on Mount Sinai, whose voice shook the earth, who spoke with Moses.
    - 1. The early Christians understood that the Father does not ascend nor descend anywhere, nor does He appear in physical form
    - 2. For example, the Father *CANNOT*:
      - a. walk in a garden;
      - b. drop in to check on the construction of the Tower of Babel;
      - c. have lunch with Abraham and Sarah; nor
      - d. wrestle all night with Jacob.
    - 3. However, the Son of God, the Word of God, who proceeds from the Father and shares the same divine nature, *CAN* ascend, descend and take on human form.
3. In the process of explaining the divinity of the Son, consider what Novatian, an elder in the church in Rome who died c. 257 AD, wrote:
- a. "...the same Moses everywhere introduces God the Father infinite and without end, *not as being enclosed in*

*any place, but as one who includes every place; nor as one who is in a place, but rather one in whom every place is, containing all things and embracing all things, so that with reason He can neither descend nor ascend, because He Himself both contains and fills all things, and yet nevertheless introduces God descending to consider the tower which the sons of men were building, asking and saying, 'Come;' and then, 'Let us go down and there confound their tongues, that each one may not understand the words of his neighbour.'*

- b. "Whom do they pretend here to have been the God who descended to that tower, and asking to visit those men at that time? God the Father? Then thus He is enclosed in a place; and how does He embrace all things? Or does He say that it is an angel descending with angels, and saying, 'Come;' and subsequently, 'Let us go down and there confound their tongues.'
- c. "...Neither, therefore, did the Father descend, as the subject itself indicates; nor did an angel command these things, as the fact shows. Then it remains that He must have descended, of whom the Apostle Paul says, 'He who descended is the same who ascended above all the heavens, that He might fill all things,' (**Ephesians 4:10**; see also **John 3:13**) that is, the Son of God, the Word of God. But the Word of God was made flesh, and dwelt among us. This must be Christ. *Therefore Christ must be declared to be God.*"
- d. (Source: Novatian, A Treatise Concerning the Trinity, chapter 17; found in ANF Vol. 5, p. 627).

- 4. **Answer to our Previous Question:** It was the *Son of God* who descended, Whose voice shook the earth, and Who spoke with Moses in **Exodus 21-23**, telling Moses that an angel (or *messenger*) would lead God's people into the Promised Land.

iii. **Question:** *Who* would end up being the one to *lead God's people into the Promised Land*? Who was the "angel" or "messenger"?

- 1. **Answer:** Moses died on Mount Nebo and could not lead the people into the Promised Land. That would be accomplished by Joshua.

- a. Early Christians, reading the LXX, would know him as 'Jesus'. (*Jesus* is his name in Greek, while in Hebrew it is *Joshua*.)
  - b. You can see this also in the NT, from **Hebrews 4:8-14**, where the first 'Jesus' is compared to the second one! Check this out for yourself in an interlinear Greek NT.
    - i. The point made there: the first Jesus could not provide the ultimate rest for the people of God. Only the second Jesus, the Son of God, would do that.
  - c. Joshua/Jesus was originally named Hoshea; his name was changed to Jesus (LXX) as recorded in **Numbers 13**, when the 12 spies were sent out to explore Canaan.
- iv. The Son of God is telling Moses, regarding the one who would lead the people into the Promised Land (Jesus/Joshua), "My name is in him".
- 1. The Son of God revealed His future name to Moses, 1400 years before the incarnation, the birth of Jesus, in Bethlehem.
  - 2. This is why the angel Gabriel directed Mary to *give her son the name Jesus*, even before she conceived.
    - a. "Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.'" (**Luke 1:26-33**, NKJV)
    - b. "And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb." (**Luke 2:21**, NKJV)

- c. Early Christian writers saw the significance of this very specific prophecy, as foretelling the very name of the Christ, Jesus, 1400 years in advance through Moses.
  - i. Justin Martyr, a philosopher from Samaria who converted to the Christian faith, explained the significance of Jesus' name to a Jew he was debating with, named Trypho. Writing c. 160 AD, Justin argued:
    - 1. "Moreover, in the book of Exodus we have also perceived that the name of God Himself, which, He says, was not revealed to Abraham or to Jacob, was Jesus, and was declared mysteriously through Moses. Thus it is written: 'And the Lord spake to Moses, Say to this people, Behold, I send My angel before thy face, to keep thee in the way, to bring thee into the land which I have prepared for thee. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you; for My name is in Him.' (**Exodus 23:20-21**) Now understand that He who led your fathers into the land is called by this name Jesus, and first called Auses (Hoshea). For if you shall understand this, you shall likewise perceive that the *name of Him Who said to Moses, 'for My name is in Him,' was Jesus.*"
    - 2. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 75; found in Ante-Nicene Fathers vol. 1, p. 236)
  - ii. Tertullian (160-230 AD), a Christian writer from Carthage in North Africa, wrote:
    - 1. "For He who ever spoke to Moses was the Son of God Himself; who, too, was always seen. For God the Father none ever saw, and lived. And accordingly it is agreed that the Son of God Himself spake to Moses, and said to the people, 'Behold, I send My angel before your'—that is, the people's—'face, to guard you on the march, and to introduce you into the land which I have prepared you: attend to him, and do not be disobedient to him; for he has not escaped your notice, since my name is upon him.' (**Exodus 23:20-21**)
    - 2. "For Joshua [= *Jesus*] was to introduce the people into the land of promise, not Moses. Now He called him an 'angel', on account of the magnitude of the mighty deeds which he was to achieve (which mighty deeds Joshua the son of Nun did, and you yourselves read), and on account of his office of prophet announcing (to wit) the divine will; just as the Spirit, speaking in the person of the Father, calls the forerunner of Christ, John, a future 'angel,' through the prophet: 'Behold, I send My angel

before Your’—that is, Christ’s—‘face, who shall prepare Your way before You’.

3. “Nor is it a novel practice to the Holy Spirit to call those ‘angels’ whom God has appointed as ministers of His power.
  4. “...Thus, too, (was the son of Nun called) Joshua [= *Jesus*], on account of the future mystery of his name: for that name (He who spoke with Moses) confirmed as His own which Himself had conferred on him, because He had bidden him thenceforth be called, not ‘angel’ nor ‘Hoshea,’ but ‘Joshua’. Thus, therefore, each name is appropriate to the Christ of God—that He should be called Jesus as well (as Christ).”
  5. (Source: Tertullian, *An Answer to the Jews*, book 7, chapter 9; found in Ante-Nicene Fathers vol. 3, pp. 163-164)
- d. I recall watching a video in which a Christian scholar and a Muslim scholar were debating on the subject of the Christian faith. The Muslim challenged the Christian: “If Jesus is as important as you claim, why wasn’t *his name given in advance*, anywhere in the Old Testament?”
- i. Unfortunately, the Christian spokesman was unable to answer that question. Obviously, he was not familiar with the material we just covered! He was not aware of early Christian writers like Justin and Tertullian, who addressed this directly.
  - ii. Also, it was clear to me that this Christian was not familiar with the Septuagint, the Old Testament that the apostles and early Christians used to prove their faith.
  - iii. If an unbeliever ever poses the same question to you (“Why isn’t the name of Jesus given in the prophecies?”), I hope you now will be prepared to hit that one ‘out of the park’!

#### IV. Simple Instructions for Their Future Success

- a. Read **Exodus 23:22-33**.
- b. One wonderful promise: great success over time.
- c. However, in order to obtain the promise, they must meet one simple condition:
  - i. “IF you will indeed *obey My voice* and *do all I command you* and *keep My covenant...*” (**Exodus 23:22**)
  - ii. Don’t be corrupted by the nations around you; make no covenants with them.

- d. The promise included:
  - i. They will be God's special people.
  - ii. They will be royal priesthood.
  - iii. God will be an enemy to their enemies, an adversary to their adversaries.
    - 1. This is an amazing and very encouraging promise.
    - 2. The Lord, who just devastated the entire Egyptian army a couple of months earlier, drowning them in the Red Sea, promises, "Your enemies will be *My enemies!*"
- e. This is the same thing Jesus promised to us. If we simply do what Jesus says, and follow all of His commands, He will take care of everything else. We don't have to worry about the future!
  - i. Read **Matthew 6:25-34**.
    - 1. If we seek first the kingdom of God and His righteousness, the Lord will take care of everything else.
    - 2. We don't need to worry about all the things that the rest of the people of this world are worried about.
    - 3. People are *afraid of many things* today, including:
      - a. Sickness, from the Coronavirus or other diseases
      - b. Financial breakdown, depression, supply chain disruptions, food shortages
      - c. Civil disruption, riots, Marxism
      - d. Etc.
    - 4. However, Jesus promises that if we just put the kingdom of God first and follow all of His commands, the Lord will somehow take care of us. We do not need to worry as the world does.
  - ii. Read **John 15:1-10**.
    - 1. Jesus is the vine; we are the branches. We must simply remain in Him and obey His commands. If we do that, even though we undergo pruning, we will bear fruit.
- f. The faith is remarkably simple. While it is not easy, there are wonderful promises and assurances from the Lord, based on the condition of loving him and *continuing to follow all of His commands*.

- i. Furthermore, anyone who messes with the Lord's people will have the Lord Himself as their enemy!