

NOTES ON THE BOOK OF EXODUS

by

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Exodus 27

We have now arrived at the brazen altar which stood at the door of the tabernacle; and I would call my reader's most particular attention to the order of the Holy Ghost in this portion of our book.

We have already remarked that Exodus 25 to Exodus 27:19, forms a distinct division, in which we are furnished with a description of the ark and mercy-seat, the table and candlestick, the curtains and the veil; and, lastly, the brazen altar and the court in which that altar stood.

If my reader will turn to Exodus 35:15; Exodus 37:25; Exodus 40:26, he will remark that the golden altar of incense is noticed, in each of the three instances, between the candlestick and the brazen altar. Whereas, when the Lord is giving directions to Moses, the brazen altar is introduced immediately after the candlestick and the curtains of the tabernacle. Now, inasmuch as there must be a divine reason for this difference, it is the privilege of every diligent and intelligent student of the word to inquire what that reason is.

Why, then, does the Lord, when giving directions about the furniture of the "**holy place**," omit the altar of incense and pass out to the brazen altar which stood at the door of the tabernacle? The reason, I believe, is simply this. He first describes the mode in which He would manifest Himself to man: and then He describes the mode of man's approach to Him.

He took His seat upon the throne, as "**the Lord of all the earth**." The beams of His glory were hidden behind the veil - type of Christ's flesh (Hebrews 10:20); but there was the manifestation of Himself, in connection with man, as in "**the pure table**," and by the light and power of the Holy Ghost, as in the candlestick. Then we have the manifested character of Christ as a man down here on this earth, as seen in the curtains and coverings of the tabernacle.

And, finally, we have the brazen altar as the grand exhibition of the meeting-place between a holy God and a sinner.

This conducts us, as it were, to the extreme point, from which we return, in company with Aaron and his sons, back to the holy place, the ordinary priestly position, where stood the golden altar of incense. Thus the order is strikingly beautiful.

*The golden altar is not spoken of until there is a priest to burn incense thereon, for the Lord showed Moses the patterns of things in the heavens according to the order in which these things are to be apprehended by faith. On the other hand, when Moses gives directions to the congregations (Exodus 35), when he records the labours of “**Bezaleel and Aholiab**,” (Exodus 37 and Exodus 38), and when he sets up the tabernacle (Exodus 40), he follows the simple order in which the furniture was placed. The prayerful investigation of this interesting subject, and a comparison of the passages above referred to, will amply repay my reader.*

We shall now examine the brazen altar.

This altar was the place where the sinner approached God, in the power and efficacy of the blood of atonement.

It stood “**at the door of the tabernacle of the tent of the congregation**,” and on it all the blood was shed. It was composed of “**shittim wood and brass**.” The wood was the same as that of the golden altar of incense; but the metal was different, and the reason of this difference is obvious. The altar of brass was the place where sin was dealt with according to the divine judgment concerning it. The altar of gold was the place from whence the precious fragrance of Christ’s acceptableness ascended to the throne of God.

The “**shittim Wood**” as the figure of Christ’s humanity, must be the same in each case; but in the brazen altar we see Christ meeting the fire of divine justice; in the golden altar, we behold Him feeding the divine affections.

At the former, the fire of divine wrath was quenched, at the latter, the fire of priestly worship, is kindled.

The soul delights to find Christ in both; but the altar of brass is what meets the need of a guilty conscience. It is the very first thing for a poor, helpless, needy, convicted sinner. There cannot be settled peace, in reference to the question of sin, until the eye of faith rests on Christ as the antitype of the brazen altar. I must see my sin reduced to ashes in the pan of the altar, ere I can enjoy rest of conscience in the presence of God. It is when I know, by faith in the record of God, that He Himself has dealt with my sin in the Person of Christ, at the brazen altar - that He has satisfied all His own righteous claims - that He has put away my sin out of His holy presence, so that it can never come back again - it is then, but not until then, that I can enjoy divine and everlasting peace.

*I would here offer a remark as to the real meaning of the “**gold**” and “**brass**” in the furniture of the tabernacle.*

- “**gold**” is the symbol of divine righteousness, or the divine nature in “**the man Christ Jesus**.”
- “**brass**” is the symbol of righteousness, demanding judgment of sin, as in the brazen altar; or the judgment of uncleanness, as in the brazen laver.

This will account for the fact that inside the tent of the tabernacle, all was gold - the ark, the mercy-seat, the table, the candlestick, the altar of incense. All these were the symbols of the divine nature - the inherent personal excellence of the Lord Jesus Christ. On the other hand, outside the tent of the tabernacle, - all was brass - the brazen altar and its vessels, the laver and its foot.

The claims of righteousness, as to sin and uncleanness, must be divinely met ere there can be any enjoyment of the precious mysteries of Christ's Person, as unfolded in the inner sanctuary of God. It is when I see all sin and all uncleanness perfectly judged and washed away, that I can, as a priest, draw nigh and worship in the holy place, and enjoy the full display of all the beauty and excellency of the God-Man, Christ Jesus.

The reader can, with much profit, follow out the application of this thought in detail, not merely in the study of the tabernacle and the temple, but also in various passages of the word; for example, in the first chapter of Revelation, Christ is seen "**girt about the paps with a golden girdle,**" and having "**his feet like unto fine brass, as if they burned in a furnace.**"

- **The golden girdle**" is the symbol of His intrinsic righteousness.
- The "**feet like unto the brass,**" express the unmitigated judgment of evil - He cannot tolerate evil, but must crush it beneath His feet.

Such is the Christ with whom we have to do. He judges sin, but He saves the sinner. Faith sees sin reduced to ashes at the brazen altar; it sees all uncleanness washed away at the brazen laver; and, finally, it enjoys Christ, as He is unfolded, in the secret of the divine presence, by the light and power of the Holy Ghost. It finds Him at the golden altar, in all the value of His intercession. It feeds on Him at the pure table. It recognizes Him in the ark and mercy-seat as the One who answers all the claims of justice, and, at the same time, meets all human need. It beholds Him in the veil, with all its mystic figures. It reads His precious name on everything. Oh! for a heart to prize and praise this matchless, glorious Christ!

Nothing can be of more vital importance than a clear understanding of the doctrine of the brazen altar; that is to say, of the doctrine taught there. It is from the want of clearness as to this, that so many souls go mourning all their days. They have never had a clean, thorough settlement of the whole matter of their guilt at the brazen altar. They have never really beheld, by faith, God Himself settling on the Cross, the entire question of their sins. They are seeking peace for their uneasy consciences in regeneration and its evidences, - the fruits of the Spirit, frames, feelings, experiences, - things quite right and most valuable in themselves, but they are not the ground of peace.

What fills the soul with perfect peace is the knowledge of what God hath wrought at the brazen altar.

The ashes in yonder pan tell me the peace-giving story that ALL IS DONE! The believer's sins were all put away by God's own hand of redeeming love.

"He hath made him [Christ] to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Corinthians 5). All sin must be judged: but the believer's sins have been already judged in the Cross; hence, he is perfectly justified. To suppose that there could be anything against the very feeblest believer, is to deny the entire work of the Cross. His sins and iniquities have been all put away by God Himself, and therefore they must needs be perfectly put away. They all went with the outpoured life of the Lamb of God.

Dear Christian reader, see that your heart is thoroughly established in the peace which Jesus has made "**by the blood of His cross.**"

The priesthood being instituted, as in the two preceding chapters, we are here introduced to the position of true priestly worship and communion.

The order is marked and instructive; and, moreover, precisely corresponds with the order of the believer's experience. At the brazen altar, he sees the ashes of his sins; he then sees himself linked with One who, though personally pure and spotless, so that He could be anointed without blood, has, nevertheless, associated us with Himself in life, righteousness, and favour; and, finally, he beholds, in the golden altar, the preciousness of Christ, as the material on which the divine affections feed.

Thus it is ever; there must be a brazen altar and a priest before there can be a golden altar and incense. Very many of the children of God have never passed the brazen altar. They have never yet, in spirit, entered into the power and reality of true priestly worship. They do not rejoice in a full, clear, divine sense of pardon and righteousness; they have never reached the golden altar. They hope to reach it when they die; but it is their privilege to be at it now. The work of the Cross has removed out of the way everything which could act as a barrier to their free and intelligent worship. The present position of all true believers is at the golden altar of incense.

This altar typifies a position of wondrous blessedness. There we enjoy the reality and efficacy of Christ's intercession.

For ever done with self and all pertaining thereto, so far as any expectation of good is concerned, we are to be occupied with what He is before God. We shall find nothing in self but defilement. Every exhibition of it is defiling; it has been condemned and set aside in the judgment of God, and not a shred or particle thereof is to be found in the pure incense and pure fire, on the altar of pure gold: it could not be. We have been introduced, "**by the blood of Jesus,**" into the sanctuary - a sanctuary of priestly service and worship, in which there is not so much as a trace of sin. We see the pure table, the pure candlestick, and the pure altar; but there is nothing to remind us of self and its wretchedness. Were it possible for ought of that to meet our view, it could but prove the death knell of our worship, mar our priestly food, and dim our light. Nature can have no place in the sanctuary of God. It, together with all its belongings, has been consumed to ashes; and we are now to have before our souls the fragrant odour of Christ, ascending in grateful incense to God: this is what God delights in. Everything that presents Christ in His own proper excellence, is sweet and acceptable to God. Even the feeblest expression or exhibition of Him, in the life or worship of a saint, is an odour of a sweet smell, in which God is well pleased.

Too often, alas! we have to be occupied with our failures and infirmities. If ever the workings of indwelling sin be suffered to rise to the surface, we must deal with our God about them, for He cannot go on with sin. He can forgive it, and cleanse us from it; He can restore our souls by the gracious ministry of our great High Priest; but He cannot go on in company with a single sinful thought. A light or foolish thought as well as an unclean or covetous one, is amply sufficient to mar a Christian's communion, and interrupt his worship. Should any such thought spring up, it must be judged and confessed, ere the elevated joys of the sanctuary can be known afresh. A heart in which lust is working, is not enjoying the proper occupations of the sanctuary. When we are in our proper priestly condition, nature is as though it had no existence; then we can feed upon Christ. We can taste the divine luxury of being wholly at leisure from ourselves, and wholly engrossed with Christ.

All this can only be produced by the power of the Spirit. There is no need of seeking to work up nature's devotional feelings, by the various appliances of systematic religion. There must be pure fire as well as pure incense (Compare Leviticus 10:1, with Leviticus 16:12). All efforts at worshipping God, by the unhallowed powers of nature, come under the head of "**strange fire.**"

- God is the object of worship;
- Christ the ground and the material of worship; and
- The Holy Ghost the power of worship.

Properly speaking, then, as in the brazen altar, we have Christ in the value of His sacrifice, so in the golden altar, we have Christ in the value of His intercession.

This will furnish my reader with a still clearer sense of the reason why the priestly office is introduced between the two altars. There is, as might be expected, an intimate connection between the two, for Christ's intercession is founded upon His sacrifice.

"And Aaron shall make an atonement upon the horns of it, once in a year, with the blood of the sin-offering of atonement: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord."

All rests upon the immovable foundation of SHED BLOOD.

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:22-24).

From verse 11-16 we have the atonement money for the congregation. All were to pay alike.

"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls."

In the matter of atonement, all must stand on one common platform.

There may be a vast difference in knowledge, in experience, in capacity, in attainment, in zeal, in devotedness, but the ground of atonement is alike to all. The great apostle of the Gentiles, and the feeblest lamb in all the flock of Christ, stand on the same level, as regards atonement. This is a very simple and a very blessed truth. All may not be alike devoted and fruitful; but "**the precious blood of Christ,**" and not devotedness or fruitfulness, is the solid and everlasting ground of the believer's rest. The more we enter into the truth and power of this, the more fruitful shall we be.

In Leviticus 27, we find another kind of valuation. When any one made "**a singular vow,**" Moses valued him according to his age. In other words, when any one ventured to assume the ground of capacity, Moses, as the representative of the claims of God, estimated him "**after the shekel of the sanctuary.**" If he were "**poorer**" than Moses' estimation, then he was to "**present himself before the priest,**" the representative of the grace of God, who was to value him "**according to his ability that vowed.**"

Blessed be God, we know that all His claims have been answered, and all our vows discharged by One who was at once the Representative of His claims and the Exponent of His grace, who finished the work of atonement upon the Cross, and is now at the right hand of God.

Here is sweet rest for the heart and conscience.

Atonement is the first thing we get hold of, and we shall never lose sight of it. Let our range of intelligence be ever so wide, our fund of experience ever so rich, our tone of devotion ever so elevated, we shall always have to fall back upon the one simple, divine, unalterable, soul-sustaining doctrine of THE BLOOD. Thus it has ever been in the history of God's people, Thus it is, and thus it ever will be.

The most deeply-taught and gifted servants of Christ have always rejoiced to come back to **“that one well-spring of delight,”** at which their thirsty spirits drank when first they knew the Lord; and the eternal song of the Church in glory will be, **“Unto Him that; loved us and washed us from our sins in His own blood.”**

The courts of Heaven will forever resound with the glorious doctrine of the Blood.

From ver. 17-21 we are presented with **“the brazen laver and its foot”** - the vessel of washing and the basis thereof. These two are always presented together. (See Exodus 30:28; Exodus 38:8; Exodus 40:11). In this laver the priests washed their hands and feet, and thus maintained that purity which was essential to the proper discharge of their priestly functions. It was not, by any means, a question of a fresh presentation of blood; but simply that action by which they were preserved in fitness for priestly service and worship.

“When they go into the tabernacle of the congregation, they shall wash with water that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet that they die not.”

There can be no true communion with God, save as personal holiness is diligently maintained.

“If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth” (I John 1:6). This personal holiness can only flow from the action of the Word of God on our works and ways. **“By the words of thy lips I have kept me from the paths of the destroyer.”**

Our constant failure in priestly ministry may be accounted for by our neglecting the due use of the laver. If our ways are not submitted to the purgative action of the word - if we continue in the pursuit or practice of that which, according to the testimony of our own consciences, the word distinctly condemns, the energy of our priestly character will, assuredly, be lacking. Deliberate continuance in evil and true priestly worship are wholly incompatible. **“Sanctify them through thy truth, thy word is truth.”**

If we have any uncleanness upon us, we cannot enjoy the presence of God. The effect of His presence would then be to convict us by its holy light. But when we are enabled, through grace, to cleanse our way, by taking heed thereto according to God's Word, we are then morally capacitated for the enjoyment of His presence.

My reader will at once perceive what a vast field of practical truth is here laid open to him, and also how largely the doctrine of the brazen laver is brought out in the New Testament. Oh! that all those who are privileged to tread the courts of the sanctuary, in priestly robes, and to approach the altar of God, in priestly worship, may keep their hands and feet clean by the use of the true laver.

It may be interesting to note that the laver, with its foot, was made **“of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation”** (See Exodus 38:8). This fact is full of meaning. We are ever prone to be **“like a man beholding his natural face in a glass; for he beholdeth himself and goeth away, and straightway forgetteth what manner of man he was.”** Nature’s looking-glass can never furnish a clear and permanent view of our true condition. **“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed”** (James 1:23-25). The man who has constant recourse to the Word of God, and who allows that word to tell upon his heart and conscience, will be maintained in the holy activities of the divine life. Intimately connected with the searching and cleaning action of the word is the efficacy of the priestly ministry of Christ.

“For the Word of God is quick and powerful (i.e., living and energetic), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked and open to the eyes of him with whom we have to do.”

Then the inspired apostle immediately adds, **“Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find Grace to help in time of need”** (Hebrews 4:12-16).

The more keenly we feel the edge of the word, the more we shall prize the merciful and gracious ministry of our High Priest. The two things go together. They are the inseparable companions of the Christian’s path. The High Priest sympathizes with the infirmities which the word detects and exposes. He is **“a faithful”** as well as **“a merciful High Priest.”** Hence, it is only as I am making use of the laver that I can approach the altar. Worship must ever be presented in the power of holiness. We must lose sight of nature, as reflected in a looking-glass, and be wholly occupied with Christ, as presented in the word. In this way only shall the **“hands and feet,”** the works and ways be cleansed, according to the purification of the sanctuary.

*From ver. 22 - 23 we have the **“holy anointing oil,”** with which the priests, together with all the furniture of the tabernacle, were anointed.*

In this we discern a type of the varied graces of the Holy Ghost, which were found, in all their divine fullness, in Christ. **“All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad”** (Psalm 45:8). **“God anointed Jesus of Nazareth with the Holy Ghost and with power”** (Acts 10:38).

All the graces of the Spirit, in their perfect fragrance, centered in Christ; and it is from Him alone they can flow. He, as to His humanity, was conceived of the Holy Ghost; and, ere He entered upon His public ministry, He was anointed with the Holy Ghost; and, finally, when He had taken His seat on high, in token of an accomplished redemption, He shed forth upon His body, the Church, the precious gift of the Holy Ghost. (See Matthew 1:20; Matthew 3:16, 17; Luke 4:18, 19; Acts 2:33; Acts 10:45, 46; Ephesians 4:8-13). It is as those who are associated with this ever blessed and highly-exalted Christ that believers are partakers of the gifts and graces of the Holy Ghost; and, moreover, it is as they walk in habitual nearness to Him, that they either enjoy or emit the fragrance thereof. The unrenewed man knows nothing of this. **“Upon man’s flesh it shall not be poured.”**

The graces of the Spirit can never be connected with man’s flesh, for the Holy Ghost cannot own nature. Not one of the fruits of the Spirit was ever yet produced in nature’s barren soil. **“We must be born again.”**

It is only as connected with the new man, as being part of **“the new creation,”** that we can know anything of the fruits of the Holy Ghost. It is of no possible value to seek to imitate those fruits and grace’s. The fairest fruits that ever grew in nature’s fields, in their highest state of cultivation - the most amiable traits which nature can exhibit, must be utterly disowned in the sanctuary of God.

“Upon man’s flesh shall it not be poured; neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.”

There must be no counterfeit of the Spirit’s work; all must be of the Spirit - wholly, really of the Spirit. Moreover, that which is of the Spirit must not be attributed to man. **“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned”** (I Corinthians 2:14). There is a very beautiful allusion to this **“holy anointing oil”** in one of the **“songs of degrees.”**

“Behold,” says the Psalmist, **“how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garments”** (Psalm 133:1, 2).

The head of the priestly house being anointed with the holy oil, the very **“skirts of his garments”** must exhibit the precious effects. May my reader experience the power of this anointing! May he know the value of having **“an unction from the Holy One,”** and of being **“sealed with that Holy Spirit of promise!”** Nothing is of any value, in the divine estimation, save that which connects itself immediately with Christ, and whatever is so connected can receive the holy anointing.

In the concluding paragraph of this most comprehensive chapter, we have the “sweet spices tempered together, pure and holy.”

This surpassingly precious perfume presents to us the unmeasured and immeasurable perfections of Christ. There was no special quantity of each ingredient prescribed, because the graces that dwell in Christ, the beauties and excellencies that are concentrated in His adorable Person, are without limit.

Nought save the infinite mind of Deity could scan the infinite perfections of Him in whom all the fullness of Deity dwelleth; and as eternity rolls along its course of everlasting ages, those glorious perfections will ever be unfolding themselves in the view of worshipping saints and angels. Ever and anon, as some fresh beams of light shall burst forth from that central Sun of divine glory, the courts of Heaven above, and the wide fields of creation beneath, shall resound with thrilling Alleluias to Him who was, who is, and who ever shall be the object of praise to all the ranks of created intelligence.

But not only was there no prescribed quantity of the ingredients; we also read, “**of each there shall be a like weight.**” Every feature of moral excellence found its due place and proper proportion in Christ. No one quality ever displaced or interfered with another; all was “**tempered together, pure and holy,**” and emitted an odour so fragrant that none but God could appreciate it.

“And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.”

There is uncommon depth and power in the expression “**very small.**” It teaches us that every little movement in the life of Christ, every minute circumstance, every act, every word, every look, every feature, every trait, every lineament, emits an odour produced by an equal proportion - “**a like weight**” of all the divine graces that compose His character. The smaller the perfume was beaten, the more its rare and exquisite temper was manifested.

“And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.”

This fragrant perfume was designed, exclusively, for the Lord. Its place was “**before the testimony.**”

There is that in Jesus which only God could appreciate. True, every believing heart can draw nigh to His matchless Person, and more than satisfy its deepest and most intense longings; still, after all God’s redeemed have drunk, to the utmost of their capacity; after angels have gazed on the peerless glories of the man Christ Jesus, as earnestly as their vision is capable of; after all, there will be that in Him which God alone can fathom and enjoy. No human or angelic eye could duly trace the exquisitely minute parts of that holy perfume “**beaten very small.**” Nor could earth afford a proper sphere in which to emit its divine and heavenly odour.

Thus, then, we have, in our rapid sketch, reached the close of a clearly marked division of our book.

We began at “**the ark of the covenant,**” and travelled out to “**the altar of brass;**” we returned from “**the altar of brass,**” and have come to the “**holy perfume;**” and, oh! what a journey is this, if only it be travelled, not in company with the false and flickering light of human imagination, but by the infallible lamp of the Holy Ghost!

What a journey if only it be travelled, not amid the shadows of a bygone dispensation, but amid the personal glories and powerful attractions of the Son, which are there portrayed!

If my reader has so travelled it, he will find his affections more drawn to Christ than ever; he will have a loftier conception of His glory, His beauty, His preciousness, His excellency, His ability to heal a wounded conscience, and satisfy a longing heart; he will have his eyes more thoroughly closed to all earth's attractions, and his ears closed to all earth's pretensions and promises.

In one word, he will be prepared to utter a deeper and more fervent amen to the words of the inspired apostle, when he says, "**IF ANY MAN LOVE NOT THE LORD Jesus Christ, LET HIM: BE ANATHEMA, MARANATHA**" * (I Corinthians 16:22).

*** It is interesting to note the position of this most Solemn and startling denunciation. It occurs at the close of a long Epistle, in the progress of which the apostle had to rebuke some of the grossest practical evils and doctrinal errors. How solemn, therefore, how full of meaning the fact, that when he comes to pronounce his anathema, it is not hurled at those who had introduced those errors and evils, but at the man who loves not the Lord Jesus Christ. Why is this? Is it because the Spirit of God makes little of errors and evils? Surely not; the entire Epistle unfolds His thoughts as to these. But the truth is, when the heart is filled with love to the Lord Jesus Christ, there is an effectual safeguard against all manner of false doctrine and malpractice. If a man does not love Christ, there is no accounting for the notions he may adopt, or the course he may pursue Hence the form and the position of the apostolic anathema.**

~ end of chapter 27 ~

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