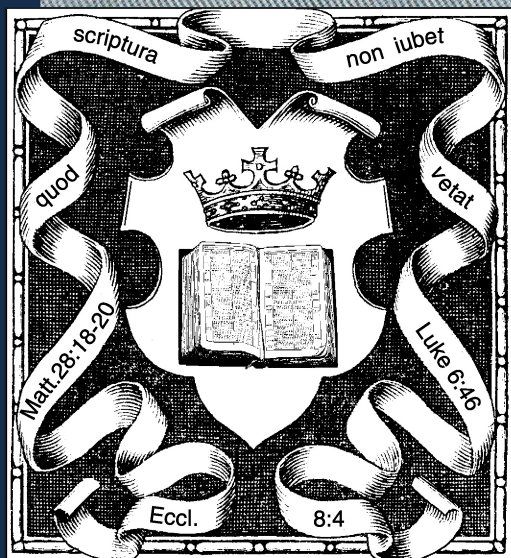


The Baptist Distinctives Series  
Number 17



# Intercommunion

Inconsistent, unscriptural,  
and productive of evil.

J. R. Graves



## *Quod scriptura, non iubet velat*

The Latin translates, “What is not commanded in scripture, is forbidden:”

**On the Cover:** Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God’s revealed will, they are of vital importance. Hence, the barriers of separation between Baptists and others can hardly be considered a trifling matter. To suppose that Baptists are kept apart solely by their views on Baptism or the Lord’s Supper is a regrettable misunderstanding. Baptists hold views which distinguish them from Catholics, Congregationalists, Episcopalians, Lutherans, Methodists, Pentecostals, and Presbyterians, and the differences are so great as not only to justify, but to demand, the separate denominational existence of Baptists. Some people think Baptists ought not teach and emphasize their differences but as E.J. Forrester stated in 1893, “Any denomination that has views which justify its separate existence, is bound to promulgate those views. If those views are of sufficient importance to justify a separate existence, they are important enough to create a duty for their promulgation ... the very same reasons which justify the separate existence of any denomination make it the duty of that denomination to teach the distinctive doctrines upon which its separate existence rests.” If Baptists have a right to a separate denominational life, it is their duty to propagate their distinctive principles, without which their separate life cannot be justified or maintained.

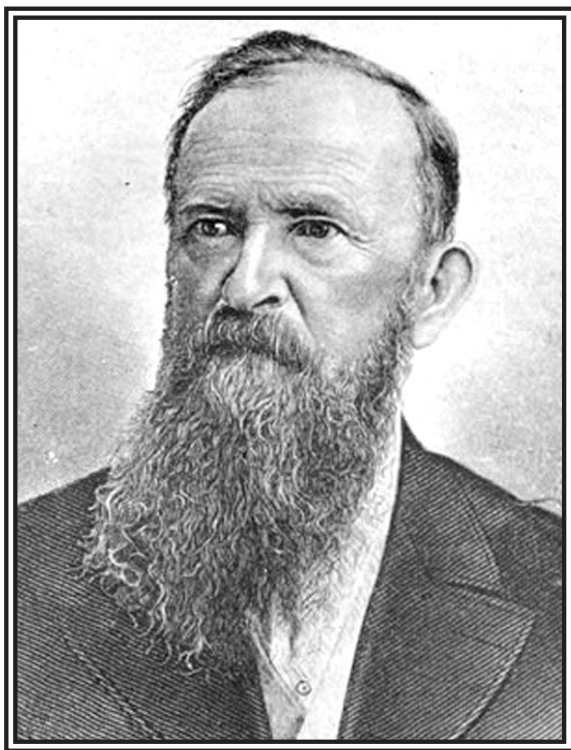
Many among today’s professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don’t understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, explain and defend the primary Baptist distinctives as they understood them. It is hoped that this Series will provide a more thorough historical perspective on what it means to be distinctively Baptist.

The Lord Jesus Christ asked, “*And why call ye me, Lord, Lord, and do not the things which I say?*” (Luke 6:46). The immediate context surrounding this question explains what it means to be a true disciple of Christ. Addressing the same issue, Christ’s question is meant to show that a confession of discipleship to the Lord Jesus Christ is inconsistent and untrue if it is not accompanied with a corresponding submission to His authoritative commands. Christ’s question teaches us that a true recognition of His authority as Lord inevitably includes a submission to the authority of His Word. Hence, with this question Christ has made it forever impossible to separate His authority as King from the authority of His Word. These two principles—the authority of Christ as King and the authority of His Word—are the two most fundamental Baptist distinctives. The first gives rise to the second and out of these two all the other Baptist distinctives emanate. As F.M. Jans wrote in 1894, “Loyalty to Christ as King, manifesting itself in a constant and unswerving obedience to His will as revealed in His written Word, is the real source of all the Baptist distinctives:’ In the search for the *primary* Baptist distinctive many have settled on the Lordship of Christ as the most basic distinctive. Strangely, in doing this, some have attempted to separate Christ’s Lordship from the authority of Scripture, as if you could embrace Christ’s authority without submitting to what He commanded. However, while Christ’s Lordship and Kingly authority can be isolated and considered essentially for discussion’s sake, we see from Christ’s own words in Luke 6:46 that His Lordship is really inseparable from His Word and, with regard to real Christian discipleship, there can be no practical submission to the one without a practical submission to the other.

In the symbol above the Kingly Crown and the Open Bible represent the inseparable truths of Christ’s Kingly and Biblical authority. The Crown and Bible graphics are supplemented by three Bible verses (Ecclesiastes 8:4, Matthew 28:18-20, and Luke 6:46) that reiterate and reinforce the inextricable connection between the authority of Christ as King and the authority of His Word. The truths symbolized by these components are further emphasized by the Latin quotation - *quod scriptura, non iubet vetat*— *i.e.*, “What is not commanded in scripture, is forbidden:’ This Latin quote has been considered historically as a summary statement of the regulative principle of Scripture. Together these various symbolic components converge to exhibit the two most foundational Baptist Distinctives out of which all the other Baptist Distinctives arise. Consequently, we have chosen this composite symbol as a logo to represent the primary truths set forth in the *Baptist Distinctives Series*.



**INTERCOMMUNION**  
INCONSISTENT, UNSCRIPTURAL  
AND  
PRODUCTIVE OF EVIL.



**J. R. GRAVES**  
1820-1893

**INTERCOMMUNION**  
INCONSISTENT, UNSCRIPTURAL,  
AND  
PRODUCTIVE OF EVIL.

BY  
**J. R. GRAVES, LL.D.,**

EDITOR OF "THE BAPTIST," AUTHOR OF "THE GREAT IRON  
WHEEL," "OLD LANDMARKISM; WHAT IS IT?" "BIBLE DOCTRINE  
OF THE MIDDLE LIFE," "TRILEMMA," ETC., ETC.

*With a Biographical Sketch of the Author by John Franklin Jones*

SECOND EDITION.

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"Because there is one loaf, we the many [members of the one Church at Corinth] are one body; for we all partake of the one loaf."—1 Cor. 10: 17.

"Now I praise you, brethren, that you keep the ordinances as I delivered them unto you."—1 Cor. 11: 2.

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MEMPHIS, TENN.  
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1882.



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Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.  
— *Psalm 60:4*

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**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

ISBN# 1579784127



This Little Work is Dedicated,

AND

ITS DISSEMINATION THROUGHOUT THE DENOMINATION COMMITTED  
TO  
THE BAPTIST MINISTRY AND BAPTIST CHURCHES,—

**“THE TWO WITNESSES,”**

TO WHOM CHRIST COMMITTED THE GOSPEL AND ITS ORDINANCES TO  
BE PRESERVED AND PERPETUATED, IN THEIR PRISTINE PURITY  
AND FORM, AMONG  
ALL NATIONS AND IN ALL AGES,  
“TILL HE COMES,”

BY

THE AUTHOR.

MEMPHIS, *April* 10, 1881.

**OPINIONS OF DISTINGUISHED AUTHORS AND SCHOLARS ON THE MERITS OF "INTERCOMMUNION OF CHURCHES UNSCRIPTURAL," ETC.**

*Rev. E. J. Fish, D. D., Mich., Author of "Ecclesiology."*

*Rev. J. R. Graves, LL. D.*

*Dear Brother:*—For years I have been accustomed to say that the question of communion roots itself in the greater question of the church, and will not be satisfactorily answered until that greater question is answered. It was with much gratification, therefore, I opened your treatise on "Intercommunion," to find that you had gone to the very root of the matter—a work for which your many years of ecclesiological study and discussion, your loyal heart and logical acumen had given you rare qualifications. I have now read, re-read and studied your interpretations and reasonings, and give my emphatic verdict in favor of your main conclusions, viz, that the church of Christ is exclusively a local body of prescribed doctrinal and structural form, and that the Lord's Supper is a memorial ordinance to be observed only within and by a local church. You thus make church ordinance observance, and church disciplinary protection exactly coextensive—as manifestly sensible, as it is a scriptural order. On fundamental ideas of the church, your two brief chapters (Part II., chapters ii, iii,) are worth more than a wagon-load of ordinary treatises. **On the Symbolism of the Supper you are without a peer, so far as I know, and deserve, as in time you will receive the thanks of all true Christians.** With great pleasure, therefore, I commend your work to all ministers and church members as **without an equal in its line.**

*Rev. S. H. Ford, LL. D., Editor "Ford's Ch. Repository," St. Louis:*

"One thing at least is done in this work, with a clearness and thoroughness surpassing any work on the Lord's Supper that we are acquainted with—the development of the symbolism of the ordinance. He has shown that the Supper is the covenanted members of a particular church symbolically preaching Christ—showing forth his death. We hold that the object of the Supper, the radical idea of the symbolism, confines it to a particular church."

*The "Central Baptist," leading paper of the West, St. Louis, Mo.:*

"This book is so compact that to summarize its contents is almost impossible. The conclusion sought in the argument by the author is, that the Lord's Supper is a (local) church ordinance, and that, therefore, neither by right nor courtesy, can the members of different churches be asked to celebrate it together. The old points of conflict have been along the line between our denomination and others, and 'close communion' has been the reproach cast upon us. Dr. Graves transfers the contest to the narrower lines which surround each local church, maintaining in a masterly way that the ordinance was put there by Christ and his apostles, and by its significance must remain there, within the limits of church discipline. To his argument we have seen neither scriptural nor logical reply. His reasoning, by itself, must be well nigh convincing to a candid reader; and if there is another side to the question, which will modify the conclusion, it has not been brought out. **That the ordinance is within the local church we think the author most conclusively proves.** We have seen no specific law authorizing courtesy or establishing rights beyond church membership, and those who advocate intercommunion among Baptist churches must assume the proof of their position. The general law is against them; if that law is modified by precept or example, the burden of showing such modification is theirs."

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**“REASONS WHY BAPTISTS OUGHT TO TEACH THEIR DISTINCTIVE VIEWS . . . First, *it is a duty we owe to ourselves.* We must teach these views in order to be consistent in holding them. Because of these we stand apart from other Christians, in separate organizations. . . We have no right thus to stand apart unless the matters of difference have real importance; and if they are really important, we certainly ought to teach them.”**

**JOHN A. BROADUS**

***The Duty of Baptists To Teach Their Distinctive Views.***  
(Philadelphia: American Baptist Publication Society, 1881).

**“No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. *To divide Christians, except for reasons of gravest import, is criminal schism.* Separate religious denominations are justifiable only for matters of conscience growing out of clear scriptural precept.”**

**J. L. M. CURRY**

***A Baptist Church Radically Different From Paedobaptist Churches.***  
(Philadelphia: American Baptist Publication Society, 1889).

**“There is something distinctive in the principles of Baptists. They differ from all other denominations; and the difference is so great as not only to justify, but to demand, their separate existence as a people . . . What distinctive mission have the Baptists, if this is not their mission? - to present the truth in love on the matters wherein they differ from Pedobaptists. What is there but this that justifies their separate denominational existence and saves them from the reproach of being schismatics? *If they have a right to denominational life, it is their duty to propagate their distinctive principles, without which that life cannot be justified or maintained.*”**

**J. M. PENDLETON**

***Distinctive Principles of Baptists.***  
(Philadelphia: American Baptist Publication Society, 1882).

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