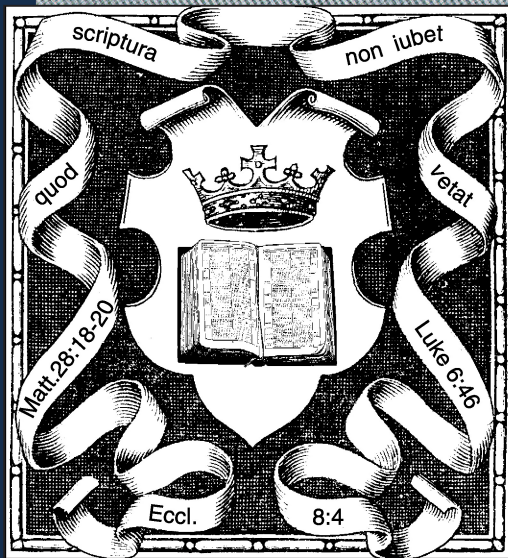


The Baptist Distinctives Series      Number 23



# My Church

J. B. Moody



## *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.

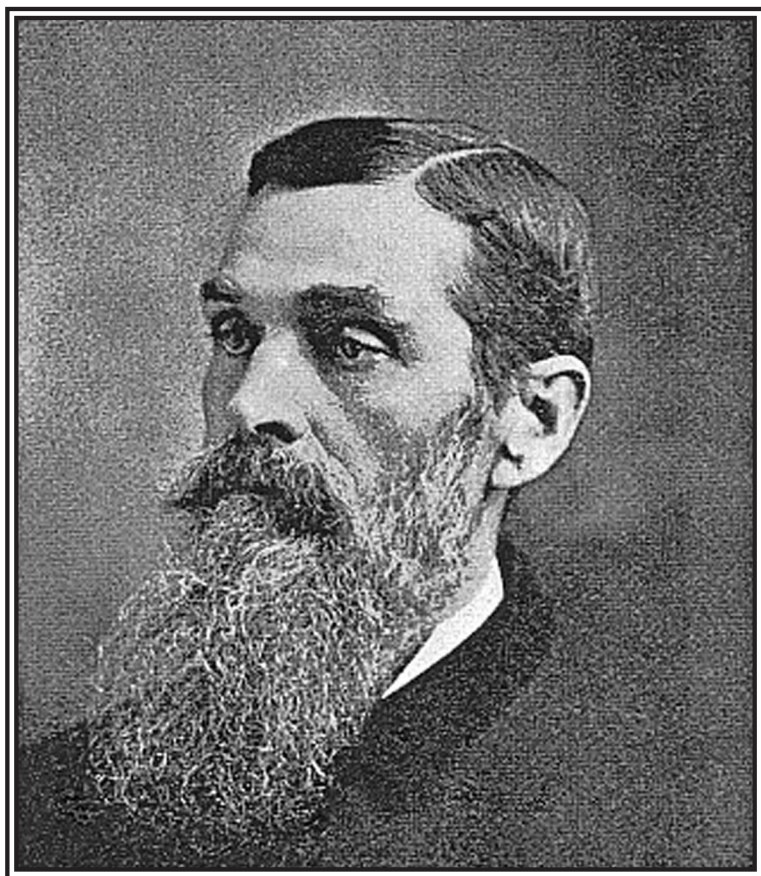
Many among today’s professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don’t understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, 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*.



**MY CHURCH**  
**ITS CHARACTERISTICS**  
**&**  
**PERPETUITY**



**J. B. MOODY**  
1838-1931

# “MY CHURCH”

## ITS CHARACTERISTICS & PERPETUITY

By

JOSEPH BURNLEY MOODY

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



- The Messengers of the N.T. Churches
- The N.T. Churches, the Stewards of the Faith
  - N.T. Church Characteristics
  - Loyalty to the N.T. Church
- N.T. Church Communion with Christ

Lectures delivered to the Theological Class  
at Hall-Moody Institute, Martin, Tennessee



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1908



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

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**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

ISBN# 1579785239



## PREFACE

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Why another book on this subject? Why another on any subject? No two authors present any subject alike, nor do preachers. If all preachers should discuss the same subjects, why may not a few writers? Especially, since all have quit this special and important subject. The subject of this book has been so neglected by both writers and preachers, that a general skepticism, and disbelief, and antagonism possess the public mind. The overwhelming majority of the Christian world, with all public writers and speakers, misuse and abuse the right use of the word, church, and I believe it will go better with those who abused Christ, than with those who persistently abuse His church, "that He gave himself for." I would no more speak falsely of His church than I would of Him. If He has fulfilled the promise of His presence, power, protection and perpetuity to that executive body to which He committed His doctrines and ordinances, then all questions are settled in that one. The son of a preacher heard church perpetuity proved, and he decided at once, that the faith once for all delivered, must be found with Christ's organized and perpetuated church; so "he left all and followed him." No body of men is authorized to mix much error with a little truth, and that, with perverted ordinances, and claim to be *the* or *a* church of Christ. He never authorized but one church, and it is the one you find in the sacred and profane history of the first centuries.

I have books both larger and smaller than this on Baptist History. I hope many more will be written during this century, as each writer has his limit of influence. I have tried to avoid the details of the larger, and to add something to the smaller. The general histories are too large and costly for the common reader, and there is too much he does not want to know. So I have aimed to cull out what pertains to the Baptists, and to let each historian trace our history. The usual excerpts have done good, and I hope these more connected ones will be better. I have complied with the divine rule to have "two or three witnesses" to establish the doctrine, and have combined the doctrinal, practical and historical. I commit it to God, and submit it to His people.

J. B. MOODY.

# “MY CHURCH”

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Upon this rock I will build my church, and the gates of Hades shall not prevail against it.—Matt. 16:18.

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This is a great mystery; but I speak concerning Christ and the church.—Eph. 5:32.

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The church of the living God, the pillar and ground of the truth.—1 Timothy 3:15.

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Might be known by the church the manifold wisdom of God.—Eph. 3:10.

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Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Eph. 3:21.

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Feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

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He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. 2:17.

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Despise ye the church of God.—1 Cor. 11:22.

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Lectures by J. B. MOODY,  
Dean Hall-Moody Institute, Martin, Tenn.

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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).

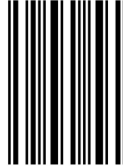
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