

## “Come Forth, My People” – No. 4

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Those who are determined to faithfully serve God sometimes find themselves allied with those who decidedly are not. This applies to many members of congregations that still wear the name "church of Christ," but that have ceased to be concerned with Scriptural authority for their teaching or practice. What are faithful saints who are in a congregation whose elders and preacher are not at all concerned with abiding in the "old paths" to do? The Lord's answer is clear: "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Rev. 18:4).

One stated purpose for exiting such an institution is to avoid fellowship with its sins. One has fellowship with such a church by means of **financial, support** (discussed in a previous installment). One who remains in such a church also has fellowship with its error and evils by means of **implicit endorsement**. In spite of energetic argument by the liberals, it is folly to deny the connection between **fellowship** and **endorsement**. If one participates with (for such is the definition of *fellowship*) those who are teaching and practicing error, he is tacitly endorsing (agreeing with and encouraging) their error. He is lending his name and whatever influence for good he might have to efforts which oppose the Gospel. To remain a part of such a congregation is thereby a manifestation of support for it. This is why John wrote that we were neither to open our homes nor extend cordial greeting to false teachers, for to do so is to partake in (i.e., have fellowship with) their evil works (2 John 10-11).

All of the objections one might register to the elders and preacher concerning unscriptural doctrines and practices in a digressive church, are rendered mute when one stays there in spite of them. In fact, somewhere along the line it becomes hypocritical to continue to object if: (1) it is seen that no repentance of the error and evil is forthcoming, and (2) the objector stays in spite of the apostasy. The message of such behavior to liberal preachers and elders (and all other observers) is that the objector is not really very concerned after all.

Brethren who object to and do not agree with much of what is going on in the congregation of which they are members need to understand that merely registering an objection and then staying there is not enough. Like it or not, as long as one is a member of an apostate church, he is **endorsing its apostasy**.

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