

“...Give Him no Greeting”

Dub McClish

John wrote, “If any one cometh unto you, and bringeth not this teaching, . . . give him no greeting: for he that giveth him greeting partaketh in his evil works” (2 John 10–11, ASV). The KJV reads, “neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” Guy N. Woods commented as follows on this context:

The passage teaches that we must do nothing that would in any way support or encourage the teaching of that which is not true. To do so is to share in the guilt of the teachers themselves.

“Give him no greeting” is therefore not so much an injunction against saying “Hello” to the heretic as it is against associating with one in such a way as to indicate endorsement, agreement, or encouragement for his evil work. Such associations cause the greeter to become as guilty as if he himself were teaching and practicing the errors himself.

Let us now apply this principle. When an alleged Gospel preacher sits on the same platform with “pastors” from the Methodist, Baptist, Lutheran, Roman Catholic, and Presbyterian Churches in a service sponsored by a local “ministerial association,” allows himself to be introduced as “reverend” and “pastor,” sings hymns with the organ and delivers a religious message in that setting, what is he doing, but bidding “God speed” to all the errors represented in his associates? Such conduct powerfully conveys an unmistakable endorsement and encouragement of those errors. How shall any sectarian observer (including the several denominational preachers) detect any distinction between him and them and between the church of which he is a member and their own? Such a preacher could not possibly preach on the errors of instrumental music in worship or the disaster of denominationalism without standing self-condemned.

What about those brethren who do not agree with such shameful participation of their preacher in such brazen fellowship with denominationalism? If the elders will not rebuke him and publicly apologize for his fellowship with error, what are those

members to do? They can stay and continue to contribute their money, their participation, and their support in other ways, and thus be just as guilty of the compromising endorsement of error as their leaders. There can be no other understanding of the teaching of 2 John 10-11. Or they can leave. Those who do not want to be faced at The Judgment with supporting error and false doctrine had better leave immediately and find some congregation where they can know they are furthering the Truth of God's Word. This suggestion is not an attempt to "steal sheep," but to save souls that will be lost if they continue to support error.

[Note: I wrote this article for and it was published in *The Edifier*, weekly bulletin of Pearl Street Church of Christ, Denton, TX, April 7, 1988, of which I was editor.] Attribution: From thescripturecache.com; Dub McClish, curator, owner, and administrator.