

## BASIC ARGUMENTS FOR BIBLE CLASSES

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#### I. INTRODUCTION

1. In a previous lesson we introduced the study of Bible classes utilized by and under the oversight of the local church as a means of doing its edification work with the topic: **Bible Authority And Bible Classes**.
2. In our introduction we noted:
  - a. The long-standing division among brethren over a plurality of Bible classes taught or conducted by the local church.
  - b. How God hates division (Prov.6:16-19), loves unity (Psa.133:1-3), and how the Lord prayed for unity among believers (Jno.17:20,21).
  - c. That it is error taught and practiced that produces and promotes division.
  - d. The proposition to be defended in the study: It is scriptural for a local church to teach the Bible in systematically arranged Bible classes.
3. In our defense of that proposition, we discussed the following points.
  - a. That for which we are not contending, nor do we believe such to be scriptural, but sinful. We oppose:
    - (1) The local church teaching or doing its edification work through any kind of separate organization; such as: a Missionary Society; an Edification Society, a Sunday School Society, etc.
    - (2) The local church teaching through a Sponsoring church arrangement
    - (3) The local church placing some such organization under its elders and making that organization a part of the local church and its organization, such as a Sunday School Society or a Ladies Aid Society.
    - (4) All these because there is **NO ORGANIZATION** either larger than, smaller than, or other than the local church designed and organized to do the work of the local church.
  - b. Everything God ordained and assigned the local church to do can be done by the local church without the addition of another organization through which to do it, either **without** or **within** the local church.
  - c. It is not a separate **ORGANIZATION** of any kind which we defend, but simply a **means, or method, or systematic arrangement** by which the local church teaches the word of God for which there is divine authority.
    - (1) Don't confuse the **WHO** with the **HOW**, the means or the method of doing what is commanded.
    - (2) If a separate organization is established through which the local church does its teaching, then another **WHO** has been created, not just a means, method or a **HOW** of doing the teaching; for it (the

separate organization) must then use the same means or methods that the local church would use!

- d. Bible authority is established in either one or more of the following ways.
  - (1) By precept, positive command or direct statement.
  - (2) By approved apostolic example.
  - (3) By necessary implication.
  - (4) Illustrate by the Lord's Supper.
- e. Bible authority established by precept, example, or necessary implication is of two kinds, or comes within one of two realms: **GENERIC** or **SPECIFIC**.
  - (1) Generic or general authority **includes** or authorizes things (all things) which come within the class or order of the precept, example or thing commanded, though they are not specified, i.e., specifically named.
    - (a) Classes fall in the realm of generic authority, since they are simply a method or a means of doing the teaching God requires of the local church.
    - (b) Specific authority is not required for Bible classes because they are means or methods of obeying God's command.
  - (2) Specific authority **excludes** everything, either means or method of execution in the same class or order, which is not particularly specified or named in the precept, example, or thing commanded.
    - (a) We do not claim specific authority for Bible classes because they do not fall within that realm of authority.
    - (b) Specific authority is not required for Bible classes because they are simply means or methods of obeying God's command to the local church to teach his word.
  - (3) Illustrate by Noah's Ark; by sing; by the command to baptize; by teach.
  - (4) If there is generic authority for a practice, we do not need specific authority. And if there is generic authority for a practice we do not need an example!
    - (a) The brethren who oppose a plurality of Bible classes demand both. Thus they err!
    - (b) They demand for Bible classes what they do not demand for other things they practice in teaching God's word. Illus.
  - (5) Emphasize the fact that means, methods and systematic arrangement are always involved and included in obeying the command, whether that is to build an ark, baptize a believer, sing in worship, eat the Lord's Supper, or to teach the Word of God!

4. In this second lesson in the series we shall consider some basic argument for Bible classes, while reminding you that:
  - a. The term **TEACH** of necessity includes the following:
    - (1) A teacher or preacher.
    - (2) A student or students.
    - (3) The subject matter (the gospel).
    - (4) A time.
    - (5) A place.
    - (6) Some arrangement, means or method of teaching.
  - b. God **HAS** bound:
    - (1) The teacher (a Christian, member of the church, i.e., faithful member
    - (2) The student (mankind).
    - (3) The subject matter (the gospel).
  - c. God has **NOT** bound:
    - (1) The time (can be done any time, any day or night).
    - (2) The place (anywhere, public or private)
    - (3) The arrangement, means or method for all teaching to be done by the local church, either in its evangelistic or its edification work.
  - d. God has by general authority authorized the local church to select the time, the place, and the arrangement for its teaching work.
5. The following are the basic arguments we offer for Bible classes utilized by the local church in its work of edification.

## II. DISCUSSION

### A. ARGUMENT #1:

- I. **MAJOR PREMISE:** Anything the church can support one to do, the church can do. (Axiomatic, self-evident).
  - a. Proof: This is how the church function, i.e., though its oversight, treasury and its authorized agents, Phil.4:15-17; 2Cor.11:8,9; 1Cor. 9:1-7-12-14; 2Th.3:7-9.
  - b. How else can it function?
- II. **Minor premise:** The church can support preachers to teach **in the assembly** (publicly) and out of the assembly (publicly and privately).
  - a. Proof: The church supported preachers to teach both in and out of the assembly, both publicly and privately, Phil.4:15-17; 1Cor.9:1-14; 2Th.3:7-9; Ac.20:17,20; 5:42; 17:1-3,17.
- III. **CONCLUSION:** Therefore, the church can teach in and out of the assembly.

### B. ARGUMENT # 2:

- I. **MAJOR REMISE:** The church must teach.

- a. It must teach the alien, 1Th.1:3-8; 1Cor.14:23; Phil.4:15-17; Ac.13:1-3.
- b. It must teach saints, Ac.20:17,28-32; 1Cor.14:23; Eph.4:11-16; 1Th.5:11-14; 1Pet.5:1,2; Heb.13:17. 1Tim.1:3; 2Tim.4:1-5; Tit.2:15.
- c. And some teaching can be done **in the assembly**, 1Cor.14:23.
- c. And some, **out of the assembly**, Ac.5:42; 20:17,20-32.

**II. Minor premise:** Bible classes are simply a means, method or an arrangement **out of the assembly** to teach the Bible.

**III. Conclusion: Therefore, the church may use classes to teach the word of God** (i.e., it may arrange, provide for, call, conduct, etc.)

#### C. BASIC ARGUMENT FOR SIMULTANEOUS CLASSES

**I. MAJOR PREMISE:** If the church may teach outside the assembly, there is **nothing** to restrict or regulate **WHEN** or **THE NUMBER** of teaching situations it conducts or teaches.

**II. Minor premise:** Our Bible classes, whether one is in progress or several, are teaching situations **outside the assembly** conducted or taught by the church through its agents (i.e., faithful members of the church ).

**III. Conclusion:** Therefore, the number or time of the classes or teaching situations the local church teaches is not restricted.

#### III. CONCLUSION

1. God commanded the local church to **TEACH** . If the church is **restricted** in its teaching to the one **ASSEMBLY ONLY**, then the church cannot teach on the **radio, TV, newspaper, home-classes, other classes, gospel meeting, debate, or any other arrangement!** Those who oppose our classes teach by radio, newspaper, TV, gospel meeting, debate, etc. Why? They have neither specific authority nor specific example for these. Yet they demand it for Bible classes!!
2. If God has not **restricted** the church as to where or when it can teach and it can **teach outside the assembly**, then the church can teach on the **radio, newspaper, TV, home-classes, gospel meeting, debate, classes in rooms built by the church, and in other ways OUTSIDE THE ASSEMBLY**.
3. The church functions through its **OVERSIGHT, TREASURE, and its AUTHORIZED AGENTS**. When the church supports a preacher to teach on the radio and pays for the radio time, that is church function in teaching outside the assembly. The same can be said for classes. When the church asks certain ones to meet **ANY PLACE**, provides the teachers, etc., that is a class conducted by the church.3