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# ARE CLASSES AND WOMEN TEACHERS SCRIPTURAL?

AFFIRMATIVE BY NORTON DYE

“The Scriptures Authorize By Statement, Example, Or Necessary Inference, That When The Church of Christ Assembles For Bible Teaching, the People May Be Arranged Into Classes For This Teaching, and Some of Those Classes May Be Taught By Women.”

E. H. MILLER'S QUESTIONS—NORTON  
DYE'S ANSWERS—MILLER'S  
COMMENTS

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Herschel Bass

Promised to

David Bass

**AFFIRMATIVE BY NORTON DYE**  
"THE SCRIPTURES AUTHORIZE BY STATEMENT, EXAMPLE, OR NECESSARY INFERENCE, THAT WHEN THE CHURCH OF CHRIST ASSEMBLES FOR BIBLE TEACHING, THE PEOPLE MAY BE ARRANGED INTO CLASSES FOR THIS TEACHING, AND SOME OF THOSE CLASSES MAY BE TAUGHT BY WOMEN."

**MILLER'S QUESTIONS—NORTON  
DYE'S ANSWERS—MILLER'S  
COMMENTS**

**MILLER'S QUESTION**—"Can 'THE CHURCH OF CHRIST' and all of its members do all 'THE SCRIPTURES' command or teach in any way, without ever arranging 'THE PEOPLE—INTO CLASSES' like you are affirming 'THE SCRIPTURES AUTHORIZE BY STATEMENT, EXAMPLE, OR NECESSARY INFERENCE,?'" **DYE'S ANSWER**—"Yes." **MILLER'S COMMENT**—Friends, notice he is affirming "THE SCRIPTURES AUTHORIZE BY STATEMENT, EXAMPLE, OR NECESSARY INFERENCE" what "THE SCRIPTURES" do not "command or teach in any way." Now, how could there

be a Scriptural "STATEMENT, EXAMPLE, OR NECESSARY INFERENCE" for something which "THE SCRIPTURES" do not "teach in any way" ? ? ? ? ? ? ?

MILLER'S QUESTION—"What is the meaning of the word 'AUTHORIZE' in your proposition?" DYE'S ANSWER—"The word 'AUTHORIZE' in my proposition simply, means to 'EMPOWER, PERMIT, JUSTIFY, OR GIVE THE AUTHORITY FOR' the practice I am affirming to be scriptural." MILLER'S COMMENT—In the first answer he agrees THE SCRIPTURES DO NOT COMMAND OR TEACH IN ANY WAY WHAT HE IS AFFIRMING, now how can the Scriptures "EMPOWER, PERMIT, JUSTIFY, OR GIVE THE AUTHORITY FOR" something the Scriptures do not "COMMAND OR TEACH IN ANY WAY?" He said, "I am affirming to be scriptural." How can a thing "BE SCRIPTURAL" that "THE SCRIPTURES" do not "TEACH IN ANY WAY?"

MILLER'S QUESTION—"How do 'THE SCRIPTURES AUTHORIZE (what you are affirming) BY STATEMENT,?'" DYE'S ANSWER — "The

scriptures authorize my proposition by STATEMENT (in the form of a stated command) in Matthew 28:19-20 ("Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen")" MILLER'S COMMENT—There is not one word there about "THE PEOPLE MAY BE ARRANGED INTO CLASSES FOR THIS TEACHING, AND SOME OF THOSE CLASSES MAY BE TAUGHT BY WOMEN." How could "The scriptures authorize my proposition—in the form of a stated command" AND NOT "command or teach in any way" what I am affirming (see first question and answer) ? ? ? ? ? ? ?

MILLER'S QUESTION — "How do 'THE SCRIPTURES AUTHORIZE (what you are affirming) BY — EXAMPLE,?'" DYE'S ANSWER — "The scriptures authorize my proposition by EXAMPLE in Mark 7:7-14; and Mark 9:2-14, ('Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the

commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, whosoever curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: — ‘And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Mas-

ter, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.’.)” MILLER’S COMMENT—There

is nothing there about people being arranged into classes for teaching, or about women teaching in classes. In Mk. 9 we find "After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves:" but he didn't ARRANGE THEM INTO CLASSES, AND LET WOMEN TEACH ONE OF THE CLASSES. There is nothing said about taking them out of an assembly and letting a woman or any one else teach others of a divided assembly while Jesus taught these three; or of dividing the multitude that they came to the next day. The verses Brother Dye gave in Mk. 7 are against him for "teaching for doctrines the commandments of men." If he reads all of Mk. 7 he will find Jesus teaching different groups different things at different times in different places; but he will not find an assembly arranged into classes with different teachers teaching at the same time.

MILLER'S QUESTION — "How do 'THE SCRIPTURES AUTHORIZE (what you are affirming) BY NECESSARY INFERENCE,?'" DYE'S ANSWER — "The scriptures authorize my

proposition by NECESSARY INFERENCE in Acts 2:6-11 ('Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.')." MILLER'S COMMENT — Those verses show "THE MULTITUDE CAME TOGETHER," but there is nothing said about arranging into classes. All the teaching done at that time was by men in an undivided assembly.

MILLER'S QUESTION — "What is the meaning of the words 'NECESSARY INFERENCE' in your proposition?" DYE'S ANSWER — "By the words 'NECESSARY INFERENCE' in my proposition, I mean AN INFERENCE

OR CONCLUSION THAT IS ABSOLUTELY NECESSARY TO HARMONIZE THE STATED FACTS." MILLER'S COMMENT — There is nothing like that in Acts 2:6-11 or anywhere in all the Bible for arranging an assembly into classes and letting women (or men) teach those classes. Remember, Brother Dye agrees " 'THE CHURCH OF CHRIST' and all of its members (can) do all 'THE SCRIPTURES' command or teach in any way, without ever arranging 'THE PEOPLE — INTO CLASSES' " like he is affirming (first question & answer).

MILLER'S QUESTION — "What are some of the best Bible verses that 'AUTHORIZE BY STATEMENT, EXAMPLE, OR NECESSARY INFERENCE, THAT WHEN THE CHURCH OF CHRIST ASSEMBLES FOR BIBLE TEACHING, THE PEOPLE MAY BE ARRANGED INTO CLASSES FOR THIS TEACHING, AND SOME OF THOSE CLASSES MAY BE TAUGHT BY WOMEN.?' " DYE'S ANSWER — "MT. 28:19-20; Mk. 7:7-14; Acts 2:6-11; Acts 2:17; Acts 21:9; 1 Cor. 11:5; Titus 2:3-5 ('Go ye therefore, and teach all nations, baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. A-men.'— 'Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things ye do. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:— 'And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up

into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked around about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the

Son of man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.' — 'Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language, And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians we do hear them speak in our tongues the wonderful works of God.' — 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old man shall dream dreams:' — 'And

the same man had four daughters, virgins, which did prophesy.' — 'But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.' — 'The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, nor given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.')

MILLER'S COMMENT — Out of all those "best Bible verses" he gave to prove his proposition, not one of them tells of an assembly being divided into classes for teaching. Not one of them tells of "PEOPLE — ARRANGED INTO CLASSES FOR THIS TEACHING, AND SOME OF THOSE CLASSES — TAUGHT BY WOMEN." If the church arranges into classes to let the sons and daughters prophesy (Acts 2:17); why not arrange into classes to let the old men dream dreams (same verse)? His next answer proves he doesn't believe those verses prove his proposition, or that they say "anything about 'THE CHURCH OF

CHRIST' (or any number of people assembled for teaching) being 'ARRANGED INTO CLASSES FOR THIS TEACHING,' letting men and women (or men, or women) teach 'THOSE CLASSES' simultaneously."

MILLER'S QUESTION — "If there is a Bible verse, chapter, or book that says anything about 'THE CHURCH OF CHRIST' (or any number of people assembled for teaching) being 'ARRANGED INTO CLASSES FOR THIS TEACHING,' letting men and women (or men, or women) teach 'THOSE CLASSES' simultaneously; which is it?"

DYE'S ANSWER—"My proposition says, 'THE SCRIPTURES AUTHORIZE . . .', so I am not limited to ONE verse, ONE chapter, or even ONE book of the Bible. I believe 'Every scripture inspired of God is also profitable . . .', and I will not hesitate to use all the scriptures which apply to the proposition whether or not they are all found in ONE chapter or ONE book of the Bible."

MILLER'S COMMENT — Why didn't he give some of those verses he used in his last answer? He knows those verses don't touch top, side, bottom, or either end of his proposition. He also knows the Bible no

where speaks of an assembly (or of people) being arranged into classes for teaching, having a different teacher for each class. Notice that first question & answer again. "Can 'THE CHURCH OF CHRIST' and all of its members do all 'THE SCRIPTURES' command or teach in any way, without ever arranging 'THE PEOPLE — INTO CLASSES' like you are affirming 'THE SCRIPTURES AUTHORIZE BY STATEMENT, EXAMPLE, OR NECESSARY INFERENCE,'?" DYE'S ANSWER — "Yes." MILLER'S COMMENT — He is here admitting the verses he gave in the foregoing answers do not "command or teach in any way" what he is affirming. He says "THE CHURCH OF CHRIST" and all of its members (can) do all 'THE SCRIPTURES' command or teach in any way, without ever arranging 'THE PEOPLE — INTO CLASSES'." Therefore, the churches that have "THE PEOPLE —ARRANGED INTO CLASSES" have gone beyond what "THE SCRIPTURES command or teach in any way": they abide "not in the doctrine of Christ (2 John 9), walk not "as ye have heard from the beginning" (2 John 6), and obey not 1 Cor. 1:10; but "cause divisions and offences contrary to the doctrine

which ye have learned; and (we should avoid them" (Rom. 16:17-18). Yes, the Church of Christ that arranges the people into classes for this teaching is causing division by doing something which Brother Dye agrees the Scriptures do not "teach in any way." They can do away with their classes and stop the division without disobeying what "THE SCRIPTURES command or teach in any way." They are doing more than the Bible teaches, or we are doing less (Eccl. 3:14; Eccl. 12:13 & Rev. 22:14-19); why can't we all do as the Scriptures teach, and be one as Jesus prayed for us to be?

MILLER'S QUESTION—"When 'THE CHURCH OF CHRIST ASSEMBLES FOR BIBLE TEACHING,' and 'to break bread,' does "THE SCRIPTURES AUTHORIZE BY STATEMENT, EXAMPLE, OR NECESSARY INFERENCE, THAT THE PEOPLE MAY BE ARRANGED INTO CLASSES FOR THIS TEACHING, AND' 'to break bread'?" DYE'S ANSWER—"No. The Church of Christ may assemble for Bible teaching any day of the week (or every day of the week) and not be assembled 'to break bread.' But, when the church

assembles 'to break bread,' it is not to be divided into classes." MILLER'S COMMENT — Brother Dye agrees, "THE CHURCH OF CHRIST' and all of its members (can) do all 'THE SCRIPTURES' command or teach in any way, without ever arranging 'THE PEOPLE — INTO CLASSES FOR THIS TEACHING'," Yet he says, We can go beyond the Bible and arrange "INTO CLASSES FOR THIS TEACHING," which "THE SCRIPTURES" do not "command or teach in any way," but he says, We cannot go beyond Bible and arrange "INTO CLASSES — to break bread." Why can we do one of these things which the Scriptures do not "teach in any way," but cannot do the other which is no more UNSCRIPTURAL? When we go beyond what the Scriptures "TEACH IN ANY WAY," and add classes for one thing, we just as well add classes for every thing; and while we are at it, add the organ too: for the ones that use the organ were the first to "BE ARRANGED INTO CLASSES FOR THIS TEACHING."