

Some believers are more qualified, and they are teachers. We all do some teaching, for instance, when we share the Gospel with others, we are teaching men and women that they are sinners and they need salvation through the Lord Jesus Christ. Some believers are more qualified to delve into the deeper meanings of the Word of God.

The word “*miracles*” in this passage is the Greek word *dunamas*, which means “the power of God to save.” God saves His people through the activity of the believers sending out the Gospel.

The gift of healing has to do with the healing of the sin-sick souls of men, women, and children. When we tell someone about the Lord Jesus Christ, as we are witnesses of the Word of God, and then there can be spiritual healing for those whom God will heal.

The “*helps*” and “*governments*” was anything we can do to help within the church before the end of the church age. The “*diversities of tongues*” has to do with speaking in tongues, as recorded particularly in I Corinthians 14, and that activity is no longer carried on because those people received divine messages from God when the Bible was not yet complete. The Bible is now complete, and we do not receive any more divine messages.

**Caller:** Can you interpret I Corinthians 12:10?

**Mr. C.:** In I Corinthians 12, God talks about the gifts of the Spirit. He says in verse 10:

*To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers [different] kinds of tongues; to another the interpretation of tongues.*

We have to read this very carefully. Many people read statements like this superficially and arrive at an entirely incorrect understanding.

The word “*miracles*” in this verse is the Greek word *dunamis*. Two other words are commonly translated “*miracle*” or “*signs and wonders*” in the Bible; one of these words is the Greek word, *semeion* and the other is *teras*. When the Bible speaks of Christ or Satan doing signs and wonders, it uses the words *semeion* and *teras*.

In I Corinthians 12 and I Corinthians 14, when the word “*miracle*” is found, it is always the word *dunamis*, which signifies the power of God to save. In Acts 1:8, we read:

*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both*

*in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

The word “power” in this verse is the word *dunamis*, the same word that is used in I Corinthians 12:10.

The Bible also speaks of the “power” of His resurrection, and again, it is the same word, *dunamis*.

When we share the Gospel with others, it is the power of God to save, and in that sense, we do “miracles,” that is, we do *dunamis*. The Bible is not speaking here of signs and wonders, like raising the dead, healing a leper, healing a withered hand, walking on water, or multiplying the loaves and the fish; none of that is in view here. This passage is talking about the power of God to save.

Then we read, “to another prophecy.” In Acts 2, God says in verse 17:

*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.*

This means that beginning with Pentecost in A.D. 33, all believers have the gift of prophesy, that is, all true believers are mandated, commissioned, and qualified by God to be witnesses of the Gospel. It does not mean that we receive divine messages in some way other than through the Bible; it means we declare the Word of God. Since the Bible was completed, there is no other source of divine truth, and so our only source is the Bible alone and in its entirety.

Then we read, “to another discerning of spirits.” There is the Spirit of God and there are evil spirits. How do we discern between the Spirit of God and evil spirits? First, we determine what kind of gospel is being taught. The Bible declares that God is the author of the Bible. We read in II Peter 1:21:

*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

The Bible speaks of the sword of the Spirit, which is the Word of God. We read in Ephesians 6:17:

*And take the helmet of salvation, and the sword of the Spirit, which is the word of God.*

The true Gospel, which is given by God the Holy Spirit, is the Bible. So, when someone comes along, and this is true in many churches today, and says, “The Bible is the revelation of God, but God also brings messages in dreams, visions, tongues, voices, or angel visitations,” this indicates that he is listening to some spirit other than the Holy Spirit. We can discern this because we know that the Bible says the Bible alone and in its entirety is the Word of God.

True believers can discern when a gospel is of another spirit, and we know that spirit ultimately is Satan. We can know this by determining what these dear folks consider to be divine truth.

In I Corinthians 12, verse 10, we read, “*To another divers [different] kinds of tongues; to another the interpretation of tongues.*” It was still possible to receive this gift at that time, because it was before the Bible was completed.

However, a little later, about A.D. 95, it was no longer possible for someone to receive a message from God in a tongue or an unknown language and for someone to interpret the message to edify the congregation. It was no longer possible for someone to receive a message from God in a dream or in a vision. Therefore, these things are not possible today.

## TONGUES

**Caller:** I Corinthians Chapter 12 and Chapter 14 seem to say that speaking in tongues is a gift from God. Why do you say that we should not speak in tongues? God does not change.

**Mr. C.:** The Bible was written by God in such a way that you can find some verses that seem to teach or back up almost anything you want to believe. You can say, “What I believe is true because the Bible says so; listen to these verses.” This is the reason why people believe they have found the truth in sects, cults, and false gospels, which are far from the truth. The Biblical rule is that we must test our conclusions against the whole Bible.

I Corinthians Chapter 12 and Chapter 14 tell us that in the church in Corinth, at that time, there was a phenomenon called “speaking in tongues.” Also, at that time, certain individuals received revelations from God in dreams and visions. For example, the Apostle John received a series of visions that became the Book of Revelation in the Bible. When those in the church at Corinth spoke in a tongue, in a language they did

not understand, which was frequently in the form of a prayer, God qualified others in the congregation to interpret so that the message would edify the congregation. That is the nature of a revelation from God.

A few decades later, God came to the last chapter of the Bible, and near the end of the chapter, He says, and this is Revelation 22, verses 18 and 19:

*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

In this statement, God indicates that there will be no more revelation from Him, no more visions, no more angel visitations, no more dreams, no more voices, and no more messages in tongues from God. That has all come to an end. So, if we want to know God's will, we read the Bible; we have the whole Bible.

Today, because of man's rebellion against God, and because man wants his own kind of gospel, some individuals read I Corinthians 12 and I Corinthians 14, and they say, "That is what I want!" They are convinced that God will accommodate them, but the fact is that God will not accommodate them. God will not violate His own rules.

If there is a supernatural accommodation, it is from Satan. Satan comes as an angel of light. It is a very dangerous business to want to speak in a tongue. It is a violation of the Word of God because you are trying to add to the words of this prophecy, and God says His plagues are still on you. You are still subject to judgment day.

You are listening to what your church teaches. You are reading I Corinthians 12 and 14, but you are not reading the whole Bible. When you read I Corinthians 12 and 14 alone and not the rest of the Bible, it looks like speaking in tongues could be for today. When you read these chapters in the light of the whole Bible, then you know it is not for today. It is not accidental that wherever you find an interest in speaking in tongues, normally, you find an intense interest in signs and wonders and miracles. In the Bible, every citation or reference to signs and wonders near the end of time, where we are, is to Satanic activity. We read in Matthew 24:24:

*For there shall arise false Christs, and false prophets,*

*and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

This emphasizes the fact that you have to watch out and not get involved with that kind of activity. You might be convinced that speaking in tongues is from God, but if you read the whole Bible, and read it carefully, you will know that it is not from God; it is not the Gospel of Christ.

**Caller:** In I Corinthians 13:10 and 13:12, is the Bible in view? Also, do these verses have anything to do with when speaking in tongues would cease?

**Mr. C.:** No. The context will not permit that. We read in I Corinthians 13:10:

*But when that which is perfect is come, then that which is in part shall be done away.*

What is “*in part*”? Prophesying, which is declaring the Word of God, and knowledge are both spoken as being “*in part*.” We read in verse 9:

*For we know in part, and we prophesy in part.*

When the Bible was completed, our prophesying did not become perfect. We do not know the whole will of God. We are to constantly study the Bible so that we might know His Word a little better.

In verse 12, God tells us when “*that which is in part*” will be done away. We read in verse 12:

*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

In other words, our “*in part*” knowledge will be full knowledge when we are face to face with Christ. When will that be? When we believers die, we leave our body, and go to be with Christ in heaven, and then we are in the personal presence of His royal majesty. So, the “*perfect*” is when we leave this earth. When we receive our resurrected bodies on the last day, our salvation will be perfect in every sense.

These verses have nothing to tell us about when speaking in tongues would cease. The phrase “when that which is perfect is come” has nothing to do with the completion of the Bible. It is true that there was

a time when the revelation was completed, but I Corinthians 13 does not refer to that.

God does refer to that in Revelation . God says in Revelation 22:18-19:

*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

By this statement, God says His revelation is complete, but that does not mean that we know perfectly or that we prophesy perfectly. We still know in part and we prophesy in part.

**Caller:** I believe I am a born-again Christian. Will you explain Mark 16:17, which seems to say that believers will speak in tongues.

**Mr. C.:** We have to read the Bible very carefully because every word in the Bible is God's Word. We cannot read carelessly.

God says in Mark 16:17-18:

*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

In other words, wherever there are true believers, and there is no time limitation on this, so it goes right to the end of time, these five signs ought to be in evidence.

Let us think about this. "*They shall take up serpents.*" Now, tell me, where are there bodies of believers who are picking up serpents as a regular practice? The Bible says, "*These signs shall follow them that believe.*"

As a matter of fact, now and then, you might read about a group of people who take the sign that "*They shall take up serpents*" very literally, and they handle rattlesnakes or poisonous vipers, and invariably, someone is severely injured or killed.

Another sign, "*if they drink any deadly thing, it shall not hurt*

*them,*” should be in evidence wherever there are believers. The fact is that if any believers, and I do not care where they are, drank a deadly thing such as strychnine or cyanide, they would die, just as any unsaved person would die.

So, if you look at the phrase, “*they shall speak with new tongues,*” and the phrase, “*they shall lay hands on the sick, and they shall recover,*” literally, then you have to look at all five of the signs literally.

When you read this passage carefully, it is obvious that it is impossible to interpret this literally. The problem with a lot of people today is that they do not read the Bible carefully. The Bible would be lying to us if this were to be taken literally. When we search the Bible to determine how to understand this passage, we read in Matthew 13:34:

*All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.*

A parable is like a metaphor or a simile. A parable is an earthly representation of something heavenly or spiritual. When we look at these five signs not as literal signs, but as spiritual metaphors or parables, then all five fit into place. For example, when we read in the Bible about picking up serpents, we know that Satan is the serpent.

According to the Bible, before we are saved, Satan rules over us. Satan is that ancient serpent, the dragon, the devil.

When we become saved, and this is true of all believers, then the serpent, Satan, no longer rules over us. We rule over him; we plunder his house. It is like the snake handler who now has control over the snake.

“*If they drink any deadly thing,*” can be understood if we remember that if someone has truly become saved, he has drunk of the pure water of the Gospel. Jesus told the Samaritan woman in John 4:14:

*But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

What water is this? It is the water of the Gospel. The Gospel is frequently typified by water. We read in John 7:37-38:

*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture*

*hath said, out of his belly shall flow rivers of living water.*

If we listen to false doctrine, that is, if we listen to an emissary of Satan who brings a gospel that is contrary to the Word of God, that is like poisoned water or poisoned wine. Yet, if we are truly a child of God, and this is true wherever there are born-again believers, we cannot be harmed by the poison of false doctrine. God speaks very plainly about those who have truly become saved in John 10:28-29, where we read:

*And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

God says in Romans 8:38-39:

*For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Nothing can separate us from the love of God.

When we read *"They shall speak with new tongues,"* we have to remember that every kingdom has a language. If you are Russian, you speak the Russian language. If you are Chinese, you speak the Chinese language. This is true of all the nations of the world. The Bible is not concerned about political nations. The Bible is concerned about two great nations, one is the kingdom of Satan and the other is the kingdom of the Lord Jesus Christ.

Saved people and unsaved people can speak Chinese or Russian, but when we talk about the Bible, and we have some understanding of the Bible, we have a totally different understanding of words like "heaven," "hell," "salvation," "sin," and "damnation." We speak a heavenly language. It sounds like the languages of the world, and it uses the same words, but the meaning of the sentences and the way we frame our sentences are entirely different.

To *"lay hands on the sick, and they shall recover,"* has nothing to do with physical healing. If the Gospel was to bring physical healing, it would be a disaster because every human being dies. Normally, we die of an illness. If the Gospel meant physical healing, it would be mocking us because we can be healthy for a while, but eventually we die.

On the other hand, there is a spiritual sickness that is infinitely worse than physical illness. It is the sickness of sin that will bring us into the most terrible death imaginable, the second death, eternal damnation, which is to be damned by God for evermore in hell.

When we share the Gospel with others, those who become saved are set free from their sins. They are no longer subject to the second death, and that is the healing of the Gospel. That is the wonder of the Gospel.

These dear people who want to read Mark 16:17-18 literally, and say, "this is what Christ commands," had better be consistent. To grab hold of a phrase here or there and not look at the context, is not coming to truth. The Bible is very clear that we are not to add to the words of the prophecy of this book. A person can be convinced that he is born again and filled with the Holy Spirit, but the Bible says, and this is God's Word, not my word, that if we add to the words of the prophecy of this book, God will add to us the plagues written herein.

In other words, those who have an authority that is larger than the Bible alone are still subject to the wrath of God. They can sincerely and honestly believe that they are a child of God, but the Bible says in Matthew 7:21-23:

*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day [judgment day], Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

What a terrible awakening that will be! We want to make sure that the Gospel we follow is the Gospel that is circumscribed by the Bible. The Bible alone and in its entirety is the divine Word of God.

**Caller:** Would you comment on Acts 1:8.

**Mr. C.:** In Acts 1:8 we read,

*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

The apostles were Jews, and it was one thing to bring the Gospel to Jerusalem, that was their own people, and maybe in Judaea where there were many Jews, but Samaria and the uttermost parts of the earth was inhabited by heathens. Surely the Jews were not to bring the Gospel to them. To underscore His plan that did include bringing the Gospel to these heathen, God did a special miracle in each of these places.

In Jerusalem in Acts 2, there were three signs, the sound of the rushing wind, what appeared to be tongues of fire on the apostles' heads, and they spoke in foreign languages so that people from different nations would hear in their own language.

In Acts 8, we read about the conversion of the Samaritans, the "cursed" Samaritans. There was some kind of an outward sign here, but the Bible does not tell us what it was, but it showed that the Gospel was to go to the Samaritans.

In Judaea in Acts 10, we read about the Gentile Cornelius, a Roman centurion, who lived in Caesarea which was in Judaea. When he and his friends became saved, they spoke in a foreign language, as did the apostles in Acts 2. This was to indicate that the Gospel is going out into Judea.

That leaves the uttermost parts of the earth. We read in Acts 19 about the twelve Ephesians who lived in Asia Minor, and that they became saved and then spoke in foreign languages, as did Cornelius and the apostles. Thus God is showing that the Gospel is to go to the uttermost parts of the earth.

So we find that one time in each of these four categories, there was a special sign at the time people became saved. It was never repeated after this.

In I Corinthians 14, God speaks of a different phenomenon of tongues; this has no relationship to the Book of Acts. A few people at the church of Corinth received messages from God in a heavenly language of some kind; it was not in a known language so God qualified others in that church to interpret in order that these messages which were given in some kind of heavenly language would edify the congregation.

We do not read about this phenomenon happening in any church except the church in Corinth, but God wrote about it extensively in I Corinthians 14. God put the account in the Bible, that is, speaking in tongues at the church in Corinth, as a testing program or a testing arena for the end-time church.

Would we be satisfied with the Gospel as it is in the Bible or do we want something more? Those who want something more read I Corinthians 14 and say, "That is what we want. We want a special message from God." They want a sign, an outward manifestation. Now

God will not accommodate them but Satan will. Satan is the father of lies, and he comes as an angel of light. Thus, the tongues phenomenon has spread like wildfire all over the world during the last 30 years. These dear people are not listening to Revelation 22, which says that we are not to add to the words of the prophecy of this book.

No one ever spoke in tongues in the Old Testament, but a similar testing program was given to them. In the Old Testament, Israel was destroyed by nations whose language they did not understand. The ten tribes were destroyed by the Assyrians, whose language they did not understand, and God said that He brought them as a judgment against Israel. The nation of Judah was destroyed by the Babylonians, whose language they did not understand, and God sent the Babylonians as a judgment against Judah. Both of these nations failed the test; they wanted the gods of Assyria and Babylon.

In the New Testament, we do not have the Assyrians and the Babylonians, but God has given us the same kind of test, a spiritual test, and it is in I Corinthians 14. Will you be satisfied with the God of the Bible or do you want something else? If you want something else, here is the temptation. If you decide that you want to speak in tongues today, then you have failed the test; you are in rebellion against God.

God says that we are not to add to the words of the prophecy of this book. All kinds of people are failing the test, just as all kinds of Israelites failed the test. These false gospels are destroying the church. They are taking over pulpit after pulpit, congregation after congregation, just as the Assyrians and the Babylonians destroyed Judah and Israel.

**Caller:** What does Romans 8:26 mean? Does it have anything to do with speaking in tongues?

**Mr. C.:** It has nothing to do with speaking in tongues. We read in Romans 8:26:

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

At times we might feel depressed or troubled, and we would like to pour out our need to God, and we know we can, and that we have the good pleasure to do that, and yet when we get around to it, all we can lisp is, "O, Lord, help me. Help me."

God searches our hearts; He knows exactly what our need is. He knows what is going on, and He, the Holy Spirit, brings that inarticulate

prayer perfectly to the throne of grace. What a blessing that is. It has nothing at all to do with speaking in tongues, which we read about in I Corinthians 14; it is altogether unrelated.

**Caller:** Joel 2:28 seems to contradict what you said about speaking in tongues and dreams.

**Mr. C.:** In Joel 2:28 we read,

*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.*

First, let us define prophecy. Prophecy means to declare the Word of God. Before the Bible was completed, a prophet who was commissioned by God to declare the Word had the written Word, which was incomplete, and in addition, he occasionally might receive a revelation from God in a dream or a vision. At Pentecost in A.D. 33, God declared that every man, woman, and child who is a true believer is a prophet and thus commissioned and mandated by God to declare the Word of God. What is the source of their prophecy? Once the Bible was completed, their one and only source is the Bible.

**Caller:** I do not understand how people can be under the power of Satan when they speak in tongues. I know some of these people, and I have seen their lives turn around. How do you explain that?

**Mr. C.:** We do not “test” salvation by what we see out there. We test salvation by the Bible. If you were to go to an Eastern country, for example, and see a devout Buddhist or Muslim, you would probably see people who are decent, moral, lovely, wonderful people. You can go into all kinds of false gospels and find wonderful people, but that is not salvation.

Salvation means that Christ has become my Savior, and the proof is that in my entire life, I want to be obedient to His Word; I want to keep the commandments of God, which is the whole Bible. So if a decent and moral person develops his own salvation plan, then he is not being obedient to God; he is in rebellion against God. He picks and chooses from the Bible. Thus, you cannot test salvation by people’s lives.

## WOMEN

### Prophecy, Teaching & Praying

**Caller:** Will you comment on Acts 2:17-18? Does this passage mean that women can prophesy today?

**Mr. C.:** The Bible says in Acts 2:17-18:

*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 men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.*

Every true believer, right up to this very moment, shall prophesy. To “*prophesy*” means to “declare the Word of God.” Old Testament prophets mainly declared messages from their Bible, the Old Testament, because, of course, the Word of God was incomplete at that time. Occasionally, they received messages directly from God, in a dream, vision, voice, or angel visitation, but they prophesied the Word of God. Since the Bible was completed, we are not to prophesy anything, that is, declare anything to be God’s Word, except the Bible; we teach the Bible. When you teach your children, when you speak to your next-door neighbor, you are prophesying.

However, God says very carefully that women are not to teach or have authority over men, so women are not to teach a Bible class in which men are present. Except for these limitations, a woman can prophesy anywhere, at any time. When a woman shares the Gospel with someone, she is prophesying.

**Caller:** What do you think of women and children speaking at an informal Bible study?

**Mr. C.:** God does not give us a rule that says women are to be silent during a Bible study. A woman should not teach if men are present.

A woman or a child can raise her hand and ask about a particular verse; that is not inappropriate. I find nothing in the Bible to prohibit that kind of conduct.

This passage is saying that when a group of people comes together, the women are to be silent. We read in I Timothy 2:11-12:

*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

If a woman is in a class that is being taught by a man, and she has a secret desire to straighten out that teacher and she wants to be the teacher of that class, she might try to commandeer the time; she might raise a question or offer a long answer to the teacher's or another student's question, and it becomes obvious to an alert teacher that this lady is trying to be teacher. In such cases, this lady must be admonished, that is, she must be told not to do that, and that she will not be called on if she continues in that kind of activity.

**Caller:** Does I Corinthians mean that women should wear a veil or shave her head?

**Mr. C.:** There is no command in the Bible that a woman is to wear a veil. God has put a sign on her that points to the fact that there is a chain of command; the head of the woman is the man and the head of the man is Christ Jesus and the head of Christ is God.

We read in I Corinthians 11:15 that the sign is her hair, that is her covering. She has a woman's hair and not a man's hair. A woman's hair is different from a man's hair in that she will not become bald as quickly as a man and she can wear her hair longer than a man; it is her glory. A man is not to wear his hair long because he obliterates that sign of the chain of command; he tries to make his hair some kind of covering, and he should not do that.

If a woman tries to be equal to her husband or tries to be like the men in a Bible study in that she wants equal authority, then she is in rebellion against God. She should have the sign taken off, namely, her hair; she ought to be shaven. We read in I Corinthians 11:3-6:

*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. 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. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*

The focal point is on the fact that her hair is a sign that she is under the authority of a man. If she does not want to be under that authority, then remove the sign, shave her head, which would be a terrible embarrassment to her.

**Caller:** Does God place limitations on a woman's role in spreading the Gospel?

**Mr. C.:** We have to recognize the fact that the Bible clearly teaches that every woman who is a true believer, and this is true of every child and every man also, has a prophetic office; that is, every believer is a prophet. A prophet prophesies. What does a prophet prophesy? He or she prophesies the Word of God. When we are witnesses of the Word of God, we are prophesying. Every man, woman, and child who is saved has been commissioned by God, and has the right, to prophesy, but there are a few limitations.

We read in I Timothy 2:11-12:

*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

A woman is not to teach or have authority over men. Thus, a woman is not to teach a Bible class where men are present. She can ask a question or make a comment, but she is not to speak on behalf of the class. The teacher has that role, and the teacher must be a man. If no men are present, if only women or children are in the class, then a woman can be the teacher.

