

# Week 6: Women Co-Laborers Part 2

## 1) Focus

The Bible repeatedly affirms women in positions of authority, leadership, and teaching. **Junia**—named in Romans 16—is explicitly called an apostle, recognized among the earliest leaders of the church. The **weight of Scripture**, when taken as a whole, supports inclusion rather than exclusion.

## 2) Key Scriptures

- **Romans 16:7** — “Salute Andronicus and Junia... who are of note among the apostles.”
- **Genesis 1:26–27** — Male and female created equal in God’s image.
- **Acts 2:17–18** — Sons and daughters will prophesy.
- **Galatians 3:28** — “There is neither male nor female: for ye are all one in Christ Jesus.”
- **Ephesians 4:11–12** — Apostles, prophets, evangelists, pastors, and teachers are given to build up the Church.

## 3) Key Teaching Points

### A. Junia: A Woman Apostle of Noteworthy Esteem (Romans 16:7)

1. Paul names **Andronicus and Junia**—his relatives and fellow prisoners—“**of note among the apostles.**”
2. **Junia** is a clearly **female name**, found throughout Greek and Latin literature.
3. The masculine form “**Junius**” appears nowhere in ancient Greek manuscripts; it was a later invention to avoid the idea of a **female apostle**.
4. **Andronicus and Junia** were probably husband and wife, respected by the apostles and believers before Paul himself came to faith.
5. Paul’s recognition of Junia challenges cultural and traditional assumptions—showing that **apostolic authority rested on calling, not gender**.

### B. Fellow Workers Worthy of Submission

1. Paul lists women—Phoebe, Priscilla, Euodia, Syntyche, and Junia—among those whom others are to **receive, assist, and honor**.
2. “Fellow workers” includes **men and women**, meaning that **men also submitted** to certain women leaders under Paul’s authority.
3. Apostles were appointed by the **larger Church**, likely affirmed in Jerusalem, showing that Junia’s position was both **recognized and respected**.

### C. The Weight of Scriptural Evidence

1. When we read *all* Scripture, the balance of evidence overwhelmingly supports **women’s participation** in ministry.
2. From **Genesis to Revelation**, God consistently calls and empowers both genders to lead, speak, and prophesy.
3. Historical examples:
  - **Miriam** – Prophetess who led Israel in worship (Exodus 15:20).
  - **Deborah** – Prophetess and Judge of Israel (Judges 4–5).
  - **Huldah** – Prophetess who spoke the Word of the Lord to King Josiah (2 Kings 22:14).
  - **Isaiah’s wife** – Referred to as a prophetess (Isaiah 8:3).
  - **Mary** – Sat at Jesus’ feet as a disciple (Luke 10:39).
  - **Women at the tomb** – First to preach the resurrection (John 20:17–18).
  - **Philip’s daughters** – Prophetesses (Acts 21:9).
  - **Priscilla, Phoebe, Junia** – Recognized as teachers, pastors, and apostles.
4. The **Spirit’s outpouring** at Pentecost was **for sons and daughters alike** (Acts 2:17–18).
5. The **manifestation of the Spirit** is given “**to every man**” (Greek: to each one) for the benefit of all (1 Corinthians 12:7).

### D. Confronting Doctrines of Limitation

1. Misinterpretations of isolated verses (1 Corinthians 14, 1 Timothy 2) have been used to silence women, but Paul’s full writings contradict that notion.
2. The devil would love to suppress **half of the Body of Christ** from leading and preaching.

3. The modern church is in crisis—fewer leaders, broken families, addiction, depression, and division—and God is calling **every laborer** to rise.
4. Jesus said, “**The harvest is plentiful, but the laborers are few**” (Matthew 9:37). He did not say **male** laborers—He simply said **laborers**.
5. The Church must repent for ignoring or discouraging the gifts of Spirit-filled women.

## 4) Biblical Truths

- **Equality is God’s design**, not a cultural trend—male and female share dominion and image-bearing authority.
- **Paul’s ministry model** includes women apostles, pastors, teachers, and evangelists.
- **The Holy Spirit empowers both sons and daughters** to preach, teach, and lead.
- **Doctrine must align with the full counsel of Scripture**, not a select few verses interpreted in isolation.
- **Silencing women** has hindered the Church’s effectiveness and delayed the fulfillment of the Great Commission.

## 5) Application

1. **Study the Full Bible:** When forming doctrine, include both Old and New Testament witnesses.
2. **Honor Every Calling:** Publicly affirm and empower Spirit-gifted women in leadership.
3. **Repent of Exclusion:** Where the Church has silenced voices, choose humility and restoration.
4. **Empowerment, Not Competition:** Recognize that the harvest requires **all hands**, not half.
5. **Pray for Laborers:** As Jesus said—ask the Lord of the harvest to send laborers, male and female alike.

## 6) Discussion Questions

1. Why is Junia's name and title as an apostle significant for understanding early Church leadership?
2. What dangers come from forming doctrine on **two verses** rather than the **weight of all Scripture**?
3. How has the modern Church been limited by doctrines of exclusion?

## 7) Personal Reflection & Prayer

- **Search Me:** Have I allowed tradition or fear to shape my view of who God can use?
- **Availability:** How can I personally support, mentor, or stand alongside Spirit-empowered women leaders in my church or community?
- **Intercession:** Father God thank you for your Spirit that has been poured out on all flesh, even mine to be used by you.

## 7) Sticky Statement

“God’s calling is not limited by gender but empowered by grace.”

## 9) Memory Verse:

“In Christ there is neither male nor female... for you are all one in Christ Jesus.” – Galatians 3:28

## 10)Notes: