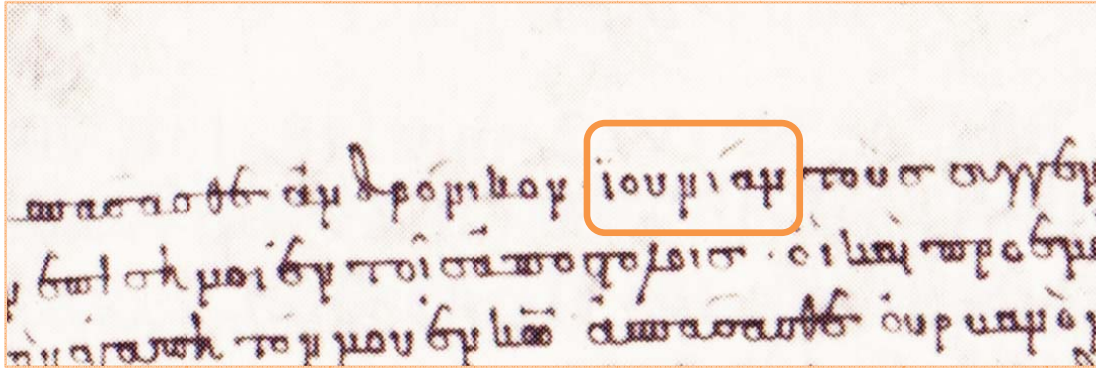


Παύλος Δ. Βασιλειάδης
Α.Π.Θ., Θεολογική Σχολή
31 Μαρτίου 2014

ο Ιουνίας ή η Ίουνία ;



Ρωμαίους 16:7

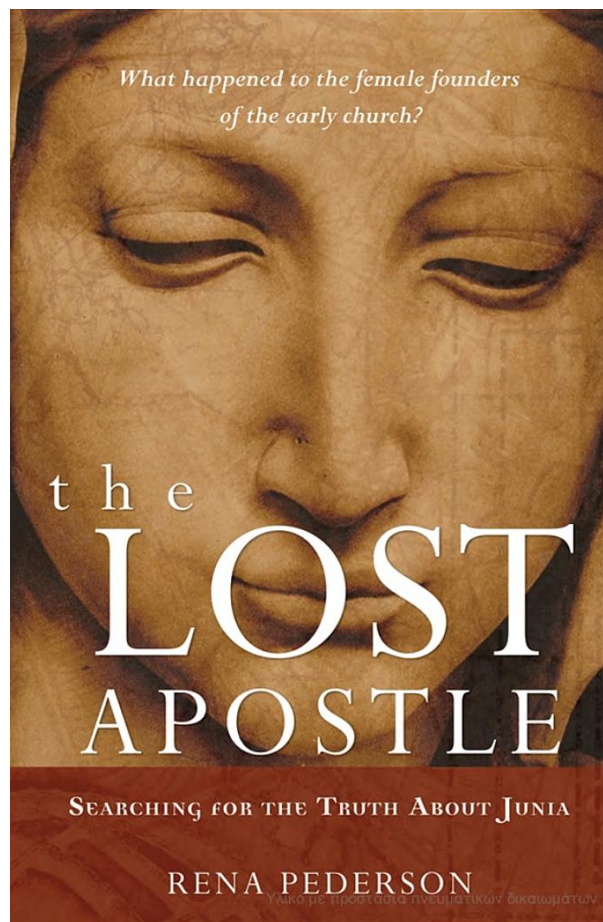


f. 100v



http://upload.wikimedia.org/wikipedia/commons/c/ef/Minuscule_33_f_100_v.jpg

Μικρογράμματος Κώδικας αρ. 33 (9^{ος} αι.)



Rena Pederson,

The Lost Apostle:
Searching for the Truth About Junia,
[Ο Απωλεσθείς Απόστολος:
Αναζήτηση της Αλήθειας Σχετικά με την Ιουνία]

John Wiley & Sons, 2007

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ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ
συναιχμαλώτους μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ

salutate Andronicum et **Iuniam** cognatos et concaptivos
meos qui sunt nobiles in apostolis qui et ante me fuerunt in
Christo

—Ρωμαίους 16:7, ²⁸NA & ⁵Biblia Sacra Vulgata

ο1. Ταυτότητα & δεδομένα:

- α) Ιουδαϊκής καταγωγής (*consensus*), β) συμπατριώτις από την Ταρσό, ή γ) συγγενής του Παύλου;
- Συσχετίζεται με τον Ανδρόνικο (σύζυγος;¹)
- Μεταστράφηκε στον χριστιανισμό πριν τον Παύλο, μεταξύ των πρωϊμότερων χριστιανών
- Υπήρξε συγκρατούμενη του Παύλου, πρωτοστάτις του κινήματος του Ιησού & οι αρχές γνώριζαν για τον ακτιβισμό της
- Από το γένος (Λατ. *gens*) των Junia (είτε α. μέλη ευγενούς οικογένειας είτε β. πολυμελής οικογένεια απελεύθερων);
- Πιθανώς ήταν απελεύθερη δούλη και μέλος της ομώνυμης οικογένειας (Lampe:1992)
- Πιθανώς είχε τη ρωμαϊκή υπηκοότητα
- Βοήθησαν στην ίδρυση της εκκλησίας στη Ρώμη, παρέμεινε στη Ρώμη και μετά τη φυλάκισή της
- Θεωρείτο εξέχουσα ή αξιοσημείωτη μεταξύ των αποστόλων
- Οι αρχαιότεροι μικρογράμματοι κώδικες (οι οποίοι περιλαμβάνουν σημεία τονισμού) αναφέρονται στην Ιουν>ί<α
- Γυναίκα απόστολος τής οποίας το όνομα άλλαξαν μεταγενέστεροι άρρενες που ένωσαν άβολα με την ιδέα;²

¹Eerdmans Dictionary of the Bible (2000).

²Women's Bible Commentary (1998), Intersarsity Press Women's Bible Commentary (2002).

02. Νεότερες & σύγχρονες μεταφράσεις

Αγγλικές μεταφράσεις που αναφέρονται στον Ιουνία:

- *Revised Standard Version* (1946)
- *Amplified Bible* (1958)
- *New English Bible* (1961)
- *New American Standard Bible* (1963)
- *Living Bible* (1971)
- *New International Version* (1973)
- *Harper Study Bible (RSV with notes, 1976)*
- *New Jerusalem Bible* (1985)

Αγγλικές μεταφράσεις που αναφέρονται στην Ιουνία:

- *King James Version* (1611)
- *Good News Bible* (1966)
- *New King James Version* (1979)
- *New Century Version* (1987)
- *New Revised Standard Version* (1989)
- *HarperCollins Study Bible (NRSV with notes, 1993)*
- *Oxford Study Bible (NRSV with notes, 1994)*
- *New Living Translation* (1996)
- *New Interpreter's Study Bible* (2002)
- *Holman Christian Bible* (2004)
- *Today's New International Version* (2004)

Ελληνικές μεταφράσεις:

- «τὸν Ἀνδρόνικον καὶ τὴν Ἰουνίαν» (*MKK*, Κυρ. Λούκαρις & Μάξ. Καλλιουπολίτης, 1638)
 - «τὸν Ἀνδρόνικον καὶ τὴν Ἰουνίαν» (*MKKΣ*, Σ. Μυτιληναῖος, 1703)
 - «τὸν Ἀνδρόνικον καὶ τὴν Ἰουνίαν» (*MKKM*, Α. Μιχαήλ, 1710)
 - «τὸν Ἀνδρόνικον καὶ τὴν Ἰουνίαν» (*BAM-1830*, Ν. Βάμβας)
 - «στον Ἀνδρόνικο καὶ τὴν Ἰουνία» (ΨΑΡ, Ν. Ψαρουδάκης, 1978)
 - «στον Ἀνδρόνικο καὶ στὴν Ἰουνία» (*EMZ*, Σπ. Ζωδιάτης, 1994)
 - «τον Ἀνδρόνικο καὶ τὴν Ἰουνία» (*ΔΕΛ*, Α. Δεληκωστόπουλος, 1995)
 - «τον Ἀνδρόνικο καὶ τὴν Ἰουνία» (*ΜΠΚ*, ΒΕτ, 1997)
 - «στον Ἀνδρόνικο καὶ στὴν Ἰουνία» (*ΣΩΤ*, Ν. Σωτηρόπουλος, 2003)
-
- «τὸν Ἀνδρόνικον καὶ Ἰουνίαν» (*BAM-1844*, Ν. Βάμβας)
 - «τους δύο, Ἀνδρόνικον καὶ Ἰουνίαν» (*ΚΑΚ*, Ι. Κολιτσάρας)
-
- «τους Ἀνδρόνικον καὶ Ἰουνιάν» (*ΛΧ*, Ν. Λούβαρις-Π. Δημητρόπουλος, 1960)
 - «τους Ἀνδρόνικο καὶ Ἰουνιά» (*ΚΔΒ*, Σπ. Κάραλης, 1991)
 - «τον Ἀνδρόνικο καὶ τον Ἰουνία» (*ΜΝΚ*, Β&ΦΕτΣκ, 1993)

Women, according to scholars like Rodney Stark, Peter Lampe, and Gillian Clark, formed a very crucial part of the early church in Rome. Although Roman society was highly patriarchal, like most of the world, and men ruled the scene, it is significant that Roman women could inherit and own property. Women were expected to stay within the private parameters of the home, as opposed to the wider world of politics and public debate, but that confinement played to their advantage in the new Christian sect, because the first services were held in homes where women ruled the domain. Women helped spread the word to neighbors and local tradespeople, sometimes bringing their children with them as they visited other houses, telling the story of Jesus of Nazareth. [σ. 14]

That is a lot of names to sort out, but we can learn from the list that Paul places Junia firmly in the company of women who were stalwarts of the early church. Ten women are named in the Romans list and nineteen men. Too often, believers skip over the list of names as if they were the titles at the end of the movie. But if you stay in your seat and read on, you will see that women had major roles in the movie. [σ. 17]

Every leading scholar during the first thousand years of the Christian church confirmed that Paul referred to a female apostle in Romans 16, including Origen of Alexandria, one of the most prolific scholars of the age; Jerome, the father of the Latin Vulgate Bible; Hatto, the Bishop of Vercelli; Theophylact, a deacon at Constantinople; Bishop John Chrysostom, who was later revered as a saint; and renowned scholar and educator Peter Abelard. [σ. 17, 18]

If we were in a court, we could throw several more exhibits on the judge's desk corroborating that Junia was a woman. One of the most persuasive is that Junias was not known as a man's name in those days. Several philological studies have shown that the name Junias was never in usage in antiquity, whereas the name Junia was a well-known woman's name. According to Daniel B. Wallace of the Biblical Studies Foundation, no instances of the male name Junias have surfaced in Greek literature. The name Junia is found on ancient grave inscriptions numerous times and always in the feminine form.

Hans Lietzman, who was considered a superb philologist in the early 1900s, made an investigation into all surviving names in antiquity and came to the conclusion that the name Junias did not exist. The name Junianus existed, yes, and it is possible that Junias was a short form for that name, Lietzman said, but he could find no trace that the short form was ever used. That research certainly increased the odds that the male name Junias was a fabricated name, contrived by simply adding an s to transform Junia into a man. [σ. 19]

There seems to be stronger support today for adding her to the list of “other apostles,” making her the only named woman apostle. For example, Eldon Jay Epp, the Harkness Professor of Biblical Literature, emeritus, at Case Western University, recently conducted an analysis of the Junia issue. “The conclusion to this investigation is simple and straightforward: there was an apostle Junia,” Epp wrote in 2005. He compiled his findings in a book called *Junia, the First Woman Apostle*, establishing a strong scholarly foundation for the premise that Junia was an apostle.

Further support comes from James G. Dunn, who says, unequivocally, in his *Word Biblical Commentary on Romans*, “We may firmly conclude, however, that one of the foundation apostles of Christianity was a woman and wife.” He believes Andronicus and Junia “belonged to the closed group of apostles appointed directly by the risen Christ in a limited period following his resurrection.”

Further, the United Bible Societies Handbook Series, an acknowledged authority with a board of respected translators, calls Andronicus and Junia “a male/female team” and says that although some have misunderstood the “Romans 16:7 reference to mean “the apostles know them well,” a far more acceptable interpretation would imply, “These were counted as apostles and were well known.” [...]

Wayne Meeks, a professor of biblical studies at Yale University, pointed out to me that Paul sometimes uses the term apostle broadly (1 Cor. 15:7) when referring to key leaders, but “presumably in Romans 16, he’s not distinguishing Junia and Andronicus’s apostleship from his own.” [σσ. 28-30]

I wondered whether there might be dissenting views—scholars who are still skeptical that Junia was a female apostle. And I found that there are, to be sure. Paige Patterson, the conservative president of Southwestern Baptist Seminary,

believes that an egalitarian agenda is driving the revival of Junia's name and that the scholarship can't be proved.

There are a number of people with an egalitarian mind-set who want to take a text that you can never be sure about and then build their case on a dubious text. I'm not arguing that Junia isn't a woman. It is very possible she was, but it can't be proved. Even if it is a girl's name, it doesn't mean it is a girl. I was placed in a girl's dorm because my name is Paige, just like a boy named Sue. I've had that all my life. I even had an uncle named Shirley. But the point is that there is no way to establish that Junia was in fact a female. The attempt to make her one of the apostles, based on a suspect text that can never be proved, is an agenda looking for a reason. You've got to remember that just because people are scholars doesn't mean they don't have an agenda. [σ. 31]

Change in definitions. As the church grew, the term apostle came to describe not just the twelve but other key followers of Jesus, such as Paul. Two main qualifications are associated with Paul's claim to being an apostle: (1) witnessing the risen Christ and (2) receiving a divine commission to go forth with the Jesus story.

A more restrictive definition is imposed several decades later by Luke in the book of Acts. According to Acts 1:21–22, those called apostles must have been with Jesus during his earthly ministry, baptized by John the Baptist, and eyewitnesses to the resurrected Christ.

It is also suggested in Acts 1:23 that a new apostle had to be male. But most scholars believe the criteria in those scriptures apply more to the twelve than to subsequent missionary apostles. Using the strictest standards, Paul himself would not qualify as an apostle because he had not been with Jesus before his encounter with the risen Christ on the road to Damascus or baptized by John the Baptist. Paul maintained that his very personal recruitment was sufficient to qualify him. As he said in 1 Corinthians 9:1–2, “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord” (NIV). Some believers may have argued with Paul's position then, but few do today.

Overall, the term apostle is very rarely applied in the New Testament to anyone other than the leading messengers of Jesus Christ. The very use of the article the in Romans 16:7 to say that Junia and Andronicus were noteworthy among the apostles

indicates there was a precise, well-known group of people who had earned that title. [σ. 34]

As Jouette Bassler, a respected Pauline scholar at the Perkins School of Theology at Southern Methodist University points out, ten of the twenty-nine individuals that Paul commends in his letter to the Rome churches are women (34 percent). Of the six functions Paul praises the Romans for performing (deacon, patroness, coworker, host, laborer, apostle), only three are performed by men. Yet Paul names seven women in those roles! At the least, this shows that admonitions on later Pauline writings for women to “keep silence” and “not teach or exercise authority over men” were not necessarily the rule in the early Roman church. [σ. 42]

The Orthodox Church recognizes Thecla, not only as a saint but as a “protomartyr” as well, and commemorates her on September 24. Because she converted so many people to Christianity, she was sometimes known as “equal to the apostles.” [σ. 69]

Men should not sit and listen to a woman. . . . Even if she says admirable things, or even saintly things, that is of little consequence, since they came from the mouth of a woman. Origen (185–254 C.E.) [σ. 77]

Some scholars consider Roman women “nameless” because even their names generally were derived from the names of the men over them. Male citizens had three names. Women, however, had only the clan name and the family name. A daughter was automatically called by the feminine form of her father’s name, and slave women carried the name of their owners, even after being freed. Junia presumably drew her name from the male head of the Junian clan. Octavia was related to Octavian. Agrippina to Agrippa. Today’s equivalent would be like naming a girl Phillipa or Johnette. [σ. 94]

Aquinas, the leading theologian of the Middle Ages, did more than any other to harmonize Christian beliefs with Greek philosophy, for better and worse. Aquinas was known in university circles by the sobriquet, “the Christian Aristotle.” Because he interpreted the words of the apostle Paul through the filter of Aristotle’s beliefs,

the Greek disdain for women seeped into Christian writings. Aristotle considered women as lesser mortals, writing, “The male is by nature superior and the female inferior, the male ruler and the female subject.” Aristotle even assumed that a leader among bees must be male, because leadership is a masculine quality. [σ. 132, 133]

The Greeks took civilization to new heights with their thinking on math, science, literature, ethics, and philosophy. But there was a steady drumbeat of condescension toward women in Greek letters:

- **Aristophanes** had men chant in the comic *Lysistrata*, “Women are a shameless set, the vilest creatures going.”
- **Aeschylus’s** character Eteoles harangues women as “intolerable creatures.” He swears, “I would not choose to live with the female sex in the bad times, nor during a welcome peace.”

The theme of women bringing misfortune was absorbed into much of Greek literature:

- **Semonides** believed that men had only one chance in ten of obtaining a good wife—a wife who was like the bee, busy and industrious.
 - **Socrates** advocated education for women as well as men, yet he often referred to women as “the weaker sex” and contended that being born a woman is a divine punishment, since a woman is halfway between a man and an animal.
 - **Plato** is also given credit for arguing that women should be educated. However, he said, “Females are inferior in goodness to males . . .”
 - The poet **Hesiod** loathed women as a “snare” for men, calling women a “baneful race” and “a great plague.”
 - **Menandre** agreed: “Women are an abominable caste, hated of all the gods.”
 - **Euripides’** character Hippolytus vowed, “My woman-hate shall ne’er be sated.” And even the choir in the *Orestes* sang, “Women were born to mar the lives of men.”
-

Because **Erasmus and Martin Luther** were contemporaries and correspondents in the early 1500s, **staunch Catholics condemned Erasmus as a “Lutheran at heart” and a dangerous subversive.** While he was not a Lutheran, he was in sympathy for a time. Yet **by choosing to follow his own independent path to reform, Erasmus ended up vilified on one side by Catholics as a traitor and on the other side by Lutherans as a coward.** Described as vain, cold, and often sarcastic, Erasmus generated mixed feelings, even among those who admired his intellect. [σ. 159]

The **German Lutheran Bible**. Because they were frequent correspondents about the problems in the church, Luther urged Erasmus to join his reform movement. But Erasmus preferred to keep his status as an independent provocateur. Luther went on to complete his German translation of the Bible, relying considerably on Erasmus's Greek translations. Luther's German Bible would become one of the highest achievements in German literature.

Unfortunately, **Luther ignored Erasmus's use of the feminine name Junia in Romans 16. He chose the male name, den Juniam.** He may have been influenced by a 1512 commentary that listed a male "Julias," according to Bernadette Brooten. **Later, Luther would embellish his own mistake by writing in his Lectures on Romans, "Andronicus and Junias were famous apostles," claiming that Romans 16:7 said, "Greet Andronicus, the manly one, and Junias, of the Junian family, who are men of note among the apostles."** Luther's words, though in error, carried much weight. From Luther's time forward, German versions of Junia's name were consistently masculine, along with many Dutch and French editions. [**σ. 162**]

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