

# Romans 16:7

Authorized King James Version (KJV)

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

## Analysis

**Salute Andronicus and Junia, my kinsmen, and my fellowprisoners—**

Aspasasthe Andronikon kai Iounian tous syngeneis mou kai synaichmalōtous mou (ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου). Syngeneis (συγγενής, kinsmen) likely means fellow Jews, not blood relatives. Synaichmalōtous (συναιχμάλωτος, fellow prisoners) indicates they were imprisoned for the gospel with Paul—likely husband-wife team like Priscilla-Aquila. Junia (Ἰουνία) is feminine name (Iounian, accusative)—though later copyists masculinized it to Junias due to discomfort with female apostle.

**Who are of note among the apostles, who also were in Christ before me—**

Hoitines eisin episēmoi en tois apostolois, hoi kai pro emou gegonan en Christō (οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ). Episēmoi en tois apostolois (ἐπίσημος ἐν τοῖς ἀποστόλοις, notable among the apostles) most naturally means they were apostles of note, not merely 'well-known to apostles' (strained alternative). Pro emou en Christō (before me in Christ) indicates earlier conversion than Paul's—they were believers before AD 33-35, possibly witnesses to Jesus' resurrection or Pentecost.

## Historical Context

Junia being an apostle scandalized later interpreters. Church fathers (Chrysostom, 4th century) affirmed Junia as woman apostle: 'How great the wisdom of this

woman that she was counted worthy of the apostle's title!' Medieval copyists changed Junia (feminine) to Junias (masculine, though no evidence this name existed). Modern scholarship overwhelmingly affirms Junia (feminine): a woman apostle, imprisoned for the gospel, commended by Paul. 'Apostles' had wider sense than the Twelve—missionaries like Barnabas (Acts 14:14), Epaphroditus (Philippians 2:25), Andronicus and Junia.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does Junia being '*episēmoi en tois apostolois*' (notable among the apostles) challenge or affirm your view of women in ministry?
2. What does it mean to be an 'apostle' in the broader NT sense—missionary, church planter, gospel witness—versus the Twelve?
3. How can the church honor pioneers like Andronicus and Junia who were 'in Christ before' Paul—earlier converts who paved the way?

## Interlinear Text

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ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουنيᾶν τοὺς συγγενεῖς μου  
**Salute** **Andronicus** **also** **Junia** <sup>G3588</sup> **kinsmen** **my**  
G782 G408 G2532 G2458 G4773 G3450

καὶ συναιχμαλώτους μου οἵτινές εἰσιν ἐπίσημοι ἐν  
**also** **fellowprisoners** **my** **who** **are** **of note** **among**  
G2532 G4869 G3450 G3748 G1526 G1978 G1722

τοῖς ἀποστόλοις οἱ καὶ πρὸ ἐμοῦ γέγονασιν ἐν  
<sup>G3588</sup> **the apostles** **who** **also** **before** **me** **were** **among**  
G652 G3739 G2532 G4253 G1700 G1096 G1722

Χριστῷ  
**Christ**  
G5547

## Additional Cross-References

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**Romans 16:21** (Parallel theme): Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

**Romans 16:11** (Parallel theme): Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

**Colossians 4:10** (Parallel theme): Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

**Philemon 1:23** (References Christ): There salute thee Epaphras, my fellowprisoner in Christ Jesus;

**2 Corinthians 5:17** (References Christ): Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

**Galatians 1:22** (References Christ): And was unknown by face unto the churches of Judaea which were in Christ:

