Junia(s) is a woman’s name

The whole debate from the spelling itself, comes down to whether this is the accusative singular of the feminine name Iounia, -as, - Junia or the accusative singular of the masculine name Ionias, - a - Junias. If one wants it to be a masculine name, Junias, then it is either a stand alone name or a contraction, and if the latter then it is a shortened version of the longer Latin name Junianus. As a stand alone name, it has the same problem as a shortened name: there is not one single example to be found in any ancient writings (Schulz, 1986-87: 108-110). As Cervin has said, in relation to the contracted theory:

There is so far no empirical evidence whatsoever for the abbreviated form Iunias….If Iunias is indeed a shortened form of the common name Iunianus why then does the name Iunias never occur?...Not every name has a nickname….Just because some names are shortened it does not follow that certain other names are shortened. It is therefore the actual existence of a nickname, not its supposed existence, which is crucial (1994: 466-467).

What do the ancient manuscripts and church fathers say about this name? It is beyond question that virtually every commentators up to the 12th century, believed this to be a woman’s name. Most also believed she was married to Andronicus (Fitzmyer 1993: 737-739). The list of writers through the first millennium of church history who said this include: Ambrosiaster, John Chrysostom, Jerome, Theodoret of Cyrrhus, John Damascene, Haymo, Rabanus Maurus, Hatto, Oecumenius, Lanfranc of Bec, Bruno the Carthusian, Theophylact, Peter Abelard, Peter Lombard, and the Emperor Basil Porphyrogenitus (who called her Andronicus’ ‘consort and helper in godly preaching the admirable woman Junia’). Fitzmyer goes on to add: ‘The mas. name Iounias is attested nowhere else’ (1993: 738). The huge wealth of evidence among church writers clearly writing about the name in Rom. 16:7, for over a thousand years is so large that it is one of the reasons that Piper and Grudem set up their ‘frame of reference’ to only look at examples when the name was Junia(s) in the Greek. If they looked at what the church fathers and writers were saying (in whatever language) about the name that is in Rom. 16:7, they would have been hard pressed to convince anyone of their preferred position.