

Romans 16:8

Authorized King James Version (KJV)

Greet Amplias my beloved in the Lord.

Analysis

Greet Amplias my beloved in the Lord—Aspasasthe Ampliaton ton agapēton mou en kyriō (ἀσπάσασθε Ἀμπλιάτον τὸν ἀγαπητόν μου ἐν κυρίῳ). Agapēton (ἀγαπητός, beloved) indicates deep affection—Paul reserves this for close co-workers (Epaphras, Colossians 1:7; Onesimus, Philemon 16; Timothy, 1 Corinthians 4:17). En kyriō (in the Lord) qualifies the love—not mere human affection but love rooted in shared union with Christ. Christian love is distinctive: rooted in redemption, transcending natural kinship, ethnicity, class.

Historical Context

Ampliatus was common slave name (shortened from Ampliatus). Archaeological evidence: a tomb in Rome's catacomb of Domitilla (late 1st/early 2nd century) bears the inscription 'Ampliatus' in prominent lettering, suggesting this might be Paul's friend, honored by the church. Many early Christians were slaves or freedmen (1 Corinthians 7:21-23, Philemon). Paul's commendation transcends social hierarchy—in Christ, slave and free are brothers (Galatians 3:28). The church's countercultural dignity for slaves and women attracted converts across Roman society.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. What does it mean to love someone '*en kyriō*' (in the Lord) versus natural affection—how is Christian love distinct?
2. How does Paul's affection for Ampliatus (likely a slave) demonstrate the gospel's power to transcend social hierarchies?
3. Who are the 'Ampliatus' figures in your church—faithful believers from marginalized backgrounds—and how can you honor them?

Interlinear Text

ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ
Greet **Amplias** G3588 **beloved** **my** **in** **the Lord**
G782 G291 G27 G3450 G1722 G2962

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