

Romans 16:27

Authorized King James Version (KJV)

To God only wise, be glory through Jesus Christ for ever.
Amen.

Analysis

To God only wise, be glory through Jesus Christ for ever. Amen—Μονὸς σοφὸς θεός, διὰ Ἰησοῦ Χριστοῦ, ἡ δόξα εἰς τοὺς αἰώνας. Αμῆν (μόνως σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὡς ἡ δόξα εἰς τοὺς αἰώνας. ἀμήν). Μονὸς σοφὸς θεός, to the only wise God) celebrates divine wisdom—God's plan orchestrating sin, law, Israel, Gentiles, Christ, church to display His glory. Dia Iēsou Christou (διὰ Ἰησοῦ Χριστοῦ, through Jesus Christ) identifies the mediator: all glory ascends to God through Christ (Hebrews 13:15, 'sacrifice of praise...through him').

Ἡ δόξα εἰς τοὺς αἰώνας (ὡς ἡ δόξα εἰς τοὺς αἰώνας, to whom be glory forever) ascribes eternal praise. Doxa (δόξα, glory) is God's radiant majesty, the weight of His presence. Eis tous aiōnas (εἰς τοὺς αἰώνας, into the ages) means eternally—God's glory has no end. Amēn (ἀμήν) from Hebrew ('truly, certainly') seals the doxology—'so be it.' Paul ends Romans not with systematic argument but worship: the only fitting response to God's wisdom, grace, and gospel is eternal praise through Jesus Christ.

Historical Context

Jewish doxologies concluded prayers and letters with praise to 'the only God' (monotheism versus pagan polytheism). Paul Christianizes the form: God is praised through Jesus Christ, reflecting Christ's mediatorship (1 Timothy 2:5, 'one mediator between God and men'). The early church used doxologies liturgically: benedictions, prayers, hymns. Romans 11:33-36 contains another doxology ('O the

depth of the riches...to him be glory for ever'). Paul's letters frequently conclude with doxologies (Galatians 1:5; Ephesians 3:20-21; Philippians 4:20; 1 Timothy 1:17), anchoring theology in worship—doctrine fuels doxology, truth births praise.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does recognizing God as 'only wise' (monos sophos) shape your response to unexplained suffering, unanswered prayers, or confusing providences?
2. What does it mean that glory ascends to God 'through Jesus Christ' (dia Iēsou Christou)—why can't we praise God without Christ?
3. How should theology (Romans 1-16's argument) lead to doxology (worship, praise, eternal glory to God)—and does your study of doctrine produce deeper worship?

Interlinear Text

μόνω	σοφῶ	Θεῷ	διὰ	Ἰησοῦ	Χριστοῦ	ῷ	ἢ
only	wise	God	through	Jesus	Christ	to whom	be the
G3441	G4680	G2316	G1223	G2424	G5547	G3739	G3588

δόξα	εἰς	τοὺς	αἰώνας	τῶν	αἰώνων	ἀμήν
glory	to	the	ages	of the	ages	Amen
G1391	G1519	G3588	G165	G3588	G165	G281

Additional Cross-References

Romans 11:36 (Glory): For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

1 Timothy 1:17 (Glory): Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

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