

Romans 2:10

Authorized King James Version (KJV)

But glory, honour, and peace, to every man that worketh good,
to the Jew first, and also to the Gentile:

Analysis

But glory, honour, and peace, to every man that worketh good—the identical phrase δόξα δὲ καὶ τιμὴ καὶ εἰρήνη (doxa de kai timē kai eirēnē) from verse 7, now adding εἰρήνη (eirēnē, "peace/shalom"). This term encompasses wholeness, reconciliation with God, restoration of creation's shalom. The present participle ἐργαζομένω τὸ ἀγαθόν (ergazomenō to agathon, "working the good") parallels verse 7's perseverance—not isolated acts but lifestyle characterized by righteousness.

Again, **to the Jew first, and also to the Gentile**. The symmetry is exact: as judgment falls first on Jews (v. 9), so does blessing—chronologically (Acts 3:26, 13:46) and covenantally. Paul will develop this in chapters 9-11, explaining Israel's temporary hardening and future restoration. The impartiality principle (v. 11) operates both ways: no favoritism in condemnation or salvation. Works demonstrate which group one belongs to, though works never earn salvation.

The trilogy glory, honor, peace describes eschatological wholeness—sharing Christ's glory (Romans 8:17-18), receiving honor from God versus seeking it from people (John 5:44), and experiencing shalom that surpasses understanding (Philippians 4:7). This isn't meritorious reward but gracious gift to those whose faith produces authentic transformation.

Historical Context

Jewish eschatology expected Israel's vindication and glorification in the messianic age. Passages like Isaiah 60-62 described Jerusalem's exaltation and Gentiles streaming to Zion's light. Paul here maintains the "to the Jew first" pattern while universalizing access: Gentiles receive identical glory, honor, and peace through faith in Israel's Messiah. This created controversy in early churches (Acts 15, Galatians), with Jewish Christians reluctant to grant Gentiles equal standing without circumcision.

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. Am I working good from a heart transformed by grace, or attempting to earn God's favor through religious performance?
2. How does understanding that 'peace' is eschatological wholeness—not mere absence of conflict—deepen my longing for Christ's return?
3. What does 'glory and honor' from God look like compared to the approval and accolades I naturally seek from people?

Interlinear Text

δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ
glory But also honour also peace to every man G3588
G1391 G1161 G2532 G5092 G2532 G1515 G3956

ἐργαζομένῳ τῷ ἀγαθῷ Ἰουδαίῳ τε πρῶτον καὶ
that worketh G3588 good G18 to the Jew G2453 and first G4412 also G2532
G2038

Ἐλληνι·
to the Gentile
G1672

Additional Cross-References

Isaiah 32:17 (Peace): And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Isaiah 26:12 (Peace): LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Numbers 6:26 (Peace): The LORD lift up his countenance upon thee, and give thee peace.

Job 22:21 (Peace): Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

Romans 8:6 (Peace): For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 2:7 (Glory): To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Luke 1:79 (Peace): To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

James 3:13 (Good): Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

1 Peter 1:7 (Glory): That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Romans 2:9 (Parallel theme): Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

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