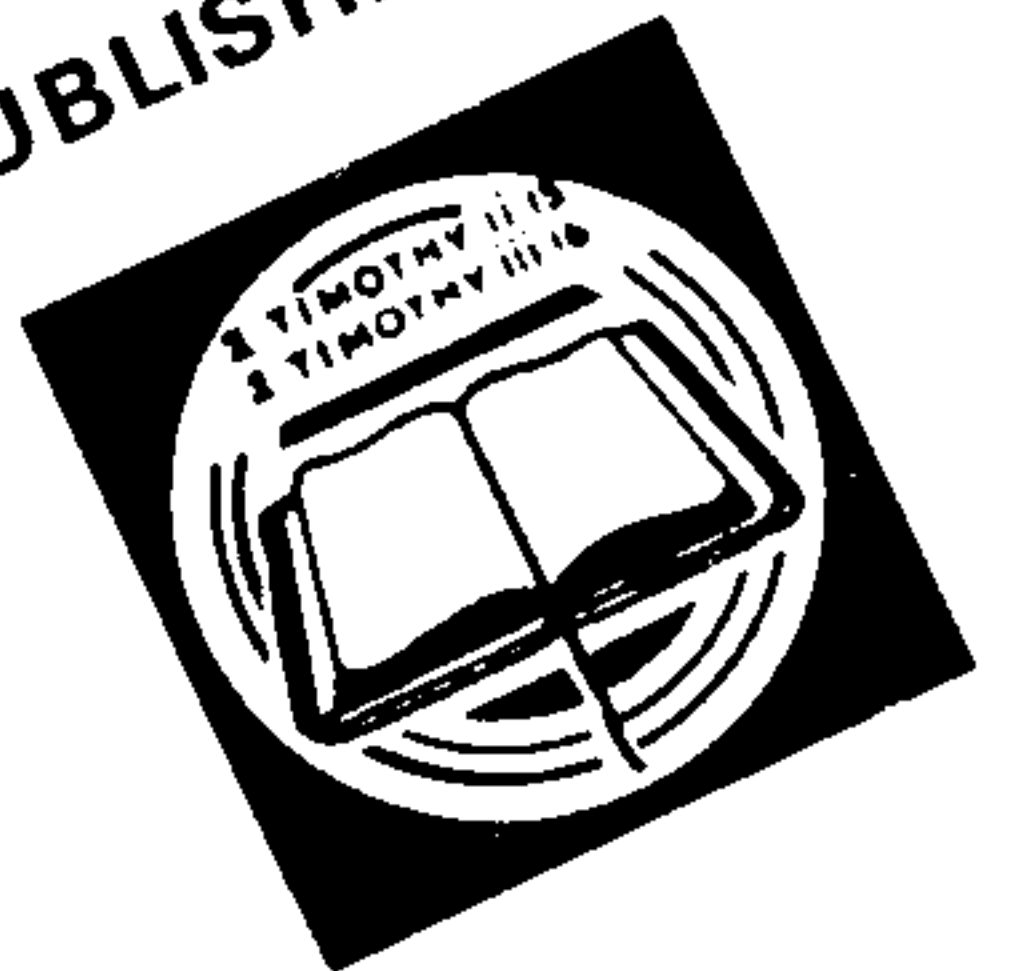


# GRACE GLORY

C.H. Welch

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## GRACE AND GLORY

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# GRACE AND GLORY

## Grace for Grace (John 1:16)

In Psalm 84:11, we read:

“For the Lord God is a sun and shield: The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.”

The words “grace and glory” represent the covering title to “all good things”. Grace alone can be our assurance of glory, for of all men it is written “there is no difference, for all have sinned and come short of the *glory* of God” (Rom. 3:22,23). To have a “standing in grace” is to be able to rejoice “in hope of glory” (Rom. 5:1-3).

Grace is particularly associated with the coming of Christ as Redeemer; while glory is more directly connected with the blessed fruits of His redeeming work. This distinction is true in the main but we also find grace and glory associated together in connexion with the Lord Jesus Christ in all the many phases of His life and witness.

Our opening study is found in the first chapter of the Gospel according to John, and we shall discover that at the very threshold, the right division of truth has been recognized. The phrase “grace for grace” has received a variety of interpretations at the hand of commentators. Into these interpretations it is not our purpose to enter but rather to seek with the aid of the context, by comparison (1 Cor. 2:13) and with the illumination which grace supplies, to let the passage speak for itself.

The first eighteen verses of John’s Gospel form a prologue to the rest of the book, and our first concern must be to discover what relation the words “grace for grace” have to the rest of this passage. This may in some measure be made evident by examining the immediate context, but is more satisfactorily demonstrated, and with a greater degree of assurance, if we consider the structure of the entire passage:

## JOHN 1:1-18.

- A 1 a In the beginning was the Word. Compare with the  
 b The Word was with God. corresponding items  
 c The Word was God. in verse 18 below.
- B 2 The Same was in the beginning with God.
- C 3 All things. *Egeneto*. Creation.
- D 4,5 Life and Light.
- E 6-8 John the Baptist. Not that light.
- F 9 True Light.
- G 10 In the world.
- H 12, 13 Children begotten.
- G 14 Dwelt among us.
- H 14 Son only begotten.
- F 14 True Grace.
- E 15 John the Baptist. Preferred before me.
- D 16 Grace for grace.
- C 17 True grace. *Egeneto*.
- B 18 No man hath seen God.
- A 18 c God only begotten. Compare with  
 b The bosom of the Father. verse 1  
 a He hath declared Him. above.

To enter into the meaning of the word *logos* (the Word) used of Christ in this Chapter, would take us too far afield and we cannot do more than observe the grandeur and glory which surrounded this title of the Lord. The prologue centres round the Word before and after He became flesh. Two men are introduced into the narrative:—John the Baptist and Moses. Before His birth at Bethlehem the Word made all things, and in Him was life, and the life was the light of men. John was not that light. And then, after Bethlehem, a contrast is instituted between Moses and Christ; and it is here that we find light upon the meaning of the words “grace for grace”.

In verse fourteen we read, concerning the Word made flesh, that He dwelt among us “full of grace and truth”—Verses 16,17 continue:

“And of His fulness have all we received and grace for grace, for the law was given through Moses, but grace and truth came through Jesus Christ.”

It is evident that “His fulness” is in some way contrasted with the law given through Moses, and that the two expressions “grace for grace” and “grace and truth” have some bearing upon one another.

First let us observe that the word “came” is *egeneto* and, as the structure shows, is in exact correspondence with the third verse. Verse 17 contrasts Moses and Christ: “The law WAS GIVEN through Moses, grace and truth BECAME (i.e. came into being) through Jesus Christ.” Just as the Lord was the Creator of “all things” in the beginning (John 1:3) so in the fulness of time He became the Creator of all things in the new creation.

We must next examine the phrase “grace and truth”. The writer of this gospel entertained no doubts as to the inspiration of the Scriptures written by Moses, for we read:

“For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” (5:46,47).

If however we put “grace and truth” over against “the law” it seems to suggest that the law was not true, or did not contain truth. So that before we go further we must seek to understand how John uses the words “truth” and “true”.

He speaks of “true worshippers” (4:23), “the true Bread” (6:32), “the true Vine” (15:1). If we observe the context of these references we note that the “true” worshippers are they who worship neither in Samaria’s mountain nor at Jerusalem, but “in spirit and in truth”—that is in true, real, antitypical spirit. The “true” Bread is in contrast with the manna which the fathers ate and who yet died. And so we begin to see that the word “true” indicates something that is real in contrast with that which is shadowy or typical as in Hebrews 9:24, “the figures of the true . . . heaven itself”. Consequently, when we find “grace and truth” set in contrast with “the law”, we understand the scripture to teach that, whereas in the law grace was revealed in type, shadow, ceremony and symbol, in the gospel “true grace”, real antitypical grace, came to light. And so the grace which was found in the law had no glory by reason of the true grace that excelleth, the grace that is found only in the gospel.

We are now able to consider verse 16: “grace for grace”. The word “for” is *anti* (see “in the room of” (Matt. 2:22), “an

eye *for* an eye" (Matt. 5:38), "a ransom *for* many" (Matt. 20:28)). Out of the fulness of Christ, the Word made flesh, full of true grace (John 1:14), we have received the grace of the gospel in the room of the types and shadows of the law.

We feel sure that no one can weigh over the teaching of the context with its reference to Moses and the law, without realizing that unless we give to the preposition *anti* its full value, we deprive the phrase "grace for grace" of its legitimate force. This is one of the simplest results of "right division" and one that the opponent of "Dispensational Truth" will hardly gainsay. It is part of the very foundation of all gospel preaching as well as of all subsequent doctrine, to recognize the full and free grace that has come in through Jesus Christ, and the way in which the types and shadows of the law, true though they were under the dispensation ushered in by Moses, are rendered un-dispensational for us who have believed in Christ.

### **From Glory to Glory (2 Cor. 3:18)**

We have seen that the advent of Jesus Christ in the flesh is the dividing line that marks off the dispensation of type and shadow under the law of Moses, from the dispensation of real true antitypical grace under Christ. John however does not intend us to understand that the birth of Christ independently of His death and resurrection, effected this mighty change, for, in the language of Hebrews 10:1-22, the coming of Christ in the flesh had His sacrificial death in view all the time:

"Then, said He, Lo, I come to do Thy Will, O God. He taketh away the first covenant (8:7) that He may establish the second" (Heb. 10:9).

For the Hebrew believer, as indeed for all, there is no veil barring access into heaven's holiest of all, that veil was rent from top to bottom the moment Christ died, but the Hebrew, as well as the Gentile, may still be the victim of a veil, drawn not across heaven's holy place but across the eyes of the heart. It is in such a context that we discover our text, "from glory to glory" (2 Cor. 3:18).

It is easy to pick up this expressive phrase "from glory to glory" and enlarge upon it. It might stand good for an exposition of the ever increasing light that the Lord sheds upon His truth, it might be made to teach the progressive sanctification of

the believer, and as a matter of fact the phrase does teach that, but it teaches more, it gives the solid basis and justification for all such progress, and it is what we seek before all else. The key to the meaning of the words "from glory to glory" is found in the context, and the context is most truly and satisfactorily exposed to view by the structure. Accordingly to this we first of all devote our attention.

It would take too long to analyse the whole epistle—yet unless this be done we have no certainty as to where any one subdivision begins and ends. We must, for the time being, ask the reader to take the following subdivision on trust, and either to search out the complete structure of the epistle for himself, or to wait until the whole epistle can be dealt with in the pages of *The Berean Expositor*. Some help on the subject can be obtained from the book entitled "The Apostle of the Reconciliation", one of our publications.

We therefore proceed to the structure of the passage containing our text.

## 2 CORINTHIANS 2:17-4:6.

- A 2:17 a Not corrupt the word of God.  
           b Speak in sight of God.
- B 3:1-16           THE FACE OF MOSES.  
                           The passing glory.
- C 3:17,18 "We all with unveiled face"  
                   Transfigured. Image.  
                   From glory to glory.
- A 4:1,2 a Not handle Word of God deceitfully.  
           b Commend in sight of God.
- C 4:3,4 "If our gospel be veiled".  
           Image.  
           Glory.
- B 4:5,6           THE FACE OF JESUS CHRIST.  
                           The glory that abides.

It is impossible to avoid the first impression that a contemplation of this structure gives, and that is that the whole theme revolves around two faces, the face of Moses, and the

face of Christ. The second and related thought is, that closely connected with Moses and the law is the veiled face of 2 Corinthians 4:3,4, and closely connected with Christ and the gospel is the unveiled face with its transfiguration of 2 Corinthians 3:18.

The A.V. translation of 2 Corinthians 3:18 "open face" is altered in the R.V. to "unveiled face" thereby impressing the reader with the continuation of the argument introduced by the references to the veil over the face of Moses and of Israel. Again the truth is "veiled" by the A.V. rendering of 2 Corinthians 4:3 "If our gospel be hid", which the R.V. corrects to "If our gospel be veiled".

If these corrections are remembered the Apostle's argument concerning the "veil" will be perceived and its seriousness recognized. See the chart on page 8 and the suggested translation given at the foot.

The reader will realize that we are traversing the same ground as that in John 1:1-18, where "grace for grace" was understood as we saw the contrast between the law of Moses and the true grace of the gospel. The expression "from glory to glory" is at the end of a series of statements wherein one type of glory is compared and contrasted with another. If this comparison be noted we need no man to tell us the meaning of the apostle's words "from glory to glory". If this comparison be omitted we have no certain key to unlock their teaching. The Apostle alludes to the practice of bringing and receiving letters of commendation, either from the apostles at Jerusalem, or from one church to another. The Apostle's position was such that he neither could nor would carry such a letter—but said he, I am not without my credentials, and bids his readers to consider themselves as his letter of commendation. The contrast that he makes between a letter written with ink and one written by the spirit of the living God, by a natural transition, leads him on to the great theme before him, the superiority of the New Covenant over the Old. This he does by continuing:

"Not in tables of stone, but in the fleshy tables of the heart" (2 Cor. 3:3).

No one with any acquaintance with the Old Testament could miss the Apostle's intention. The tables of stone refer to the giving of the law at Sinai. The fleshy tables of the heart, refer to the results of the New Covenant (Jer. 31:31-34, and Ezek. 11:19 and 36:26). This the apostle now takes up, declaring that it



was all sufficient grace that enabled him to be a minister of the New Covenant.

“Not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life” (2 Cor. 3:6).

It hardly seems worth while to refute the foolish argument sometimes based upon these words, that the apostle intends that the believer is free from the “letter” of the Word, all he needs is the “Spirit” thereby meaning that to adhere to the “words which the Holy Ghost teacheth” is bondage, and that we are all free to make out of Scripture whatever “we feel in our spirits” the meaning may be. We trust our readers realize that it is impossible to arrive at the “spirit” of Scripture while we ignore or alter the “letter” of inspiration. No, the apostle is contrasting the two covenants, “the letter” being the Old Covenant, “the spirit” being the New.

He then proceeds to give a series of contrasts, which can be ranged under the two heads:

## 2 CORINTHIANS 3:6-11.

### THE LETTER.

The letter killeth.  
The ministration of death.  
The ministration of con-  
demnation.  
Glory that was done away.  
No glory in this respect.  
Done away glory.

From Glory

### THE SPIRIT.

The Spirit giveth life.  
The ministration of the  
Spirit.  
The ministration of  
righteousness.  
Rather glorious.  
The glory that excelleth.  
The remaining glory.

To Glory

Is there any need to “prove” that the Apostle intends us to understand that the change “from glory to glory” is the change from the glory that was to be done away, that transfigured no man, that was connected with condemnation, death and the letter, to the glory that abides, that gives life, that is associated with the Spirit where there is liberty? The one glory is associated with the face of Moses, the other with the face of Jesus Christ (2 Cor. 3:7 and 4:6). The following chart will enable the reader to visualize the passage.

BEREAN 2 CORINTHIANS. CHARTS

NO 7.

"FROM GLORY TO GLORY"



"When Moses is read the veil is upon their heart... We all with UNVEILED FACE... are transfigured" 2Cor.iii.15.18

A JEW WEARING TALITH AND PHYLACTERIES.

The Old & New Covenants

2 Cor.iii. IV.

Letter killeth  
Ministry of death  
Min: of condemn<sup>ation</sup>  
Done away  
Israel veiled  
Veil removed  
Face of Moses

Spirit quickeneth  
Ministry of spirit  
Min: of righteousness  
Remaineth  
Veil done away  
Unveiled face  
Face of Jesus Christ

From Glory ————— To-Glory →

A new translation of 2 Cor. iv. 3-6.

"But if our gospel be veiled (see iii. 14. 15), it is veiled by those things which are destroyed (see iii. 7. 11. 13. 14), by which the god of this age hath blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ, who is the Image of God (see iii. 18) should shine upon them... the glory of God in the face (see iii. 13) of Jesus Christ".

We trust sufficient has been brought forward to place the words of our text in no uncertain light. May the Lord Who has so clearly divided law and grace so that New Covenant blessings can be described with such an emphasis on glory, open the eyes of us all to see the even richer and fuller blessings that flow to us now and that transcend even the glories of the New Covenant. It is not our purpose here to show the distinctive calling of the Church of the Mystery—that would but detract from the grand division so necessary for all to see whatever their calling, and consequently we leave the passage with the blessed fact before us, that the only glory we shall ever know, experience or enjoy, is the glory of God seen in THE FACE OF JESUS CHRIST.

### **The Grace wherein we stand (Rom. 5:2)**

We have dealt with the words “grace for grace” and “from glory to glory”, and we now turn to a passage where grace and glory are combined.

“This grace wherein we stand . . . the hope of the glory of God”  
(Rom. 5:2).

For a fuller comment upon Romans 5:1-11 together with structure the reader is referred to the book entitled “Just and the Justifier”. Taking a more simple line in this series, we draw attention to one or two features that we trust will be of help.

The whole of the first four chapters of the epistle have been a preparation for the opening words of the next chapter:

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (5:1).

This peace, the result of redemption, gives us peace *with* God. The word “with” here is *pros*, and means primarily “toward”, and by its usage and meaning conveys the same glorious doctrine as is taught by the symbol of the rent veil—access.

The idea conveyed by the word “with” *pros* is continued in the second verse where the word “access” is *prosagoge*. This access is said to be “unto (or into) this grace wherein we stand”. Romans 1-4 is one great exposition of grace; grace is at the bottom of redeeming love (3:24); grace looks for no merit in the one that receives the blessing (4:4); grace makes the promise of God sure (4:16). A threefold cord is not easily broken, and a threefold basis of grace is as a rock beneath our feet, where all

else is shifting sand. "We stand" upon the grace of God that "justifies FREELY"; "we stand" upon the grace of God that "justifies THE UNGODLY"; "we stand" upon the grace of God that makes the promise of God "SURE". This is not all, however. Indeed marvellous as it is, we are as yet only speaking of the foundation, the glorious erection that is built thereon has hardly been considered. Those who have this access and standing "boast in the hope of the glory of God". Grace is by faith, and turns our thoughts back to what we were, and from what we have been delivered; glory is connected with hope and looks forward to what we shall be. Across Romans 1-4 might be written the words "ye are saved by faith", and across Romans 5-8 the words of 8:24 "we are saved by hope".

It will be good for us to view together the two passages that speak of the glory of God in this section. The first tells us of our utterly helpless condition, the second causes us to boast:

"For all have sinned (with boasting excluded 3:27) and come short of the glory of God (Rom. 3:23).

"We rejoice (boast) in hope of the glory of God" (Rom. 5:2).

What a change grace has wrought, a change that can be seen by examining the occurrence of this word "glory" or "boast" in chapters three and four. In 3:27 we read:

"Where is boasting? it is excluded."

This is part of the Apostle's conclusion. All the world, both Jew and Gentile were guilty, all had sinned and come short of the glory of God, no ground could be found for boasting in self or its works. "It is excluded" (*locked out* literally).

To emphasize this unpalatable truth, the Apostle refers to Abraham, his justification and its ground.

"If Abraham were justified by works, he hath whereof to boast (4:2).

It is clear from the Scripture that Abraham had no ground of boasting except that whereon every saved sinner stands. Abraham if justified by faith had peace with God, and he too could "boast in hope of the glory of God". This direct association of grace with glory is the complement of the two earlier studies, where we saw, both in the first chapter of John and in the second epistle to the Corinthians, that the law, so far as salvation is concerned, was set aside and that fulness, life and liberty are found only in that place of acceptance "wherein we stand".

### All Grace as set forth in 1 Peter

We now turn from Paul to Peter, and find our next passage in 1 Peter 5:10,11.

“But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.”

We have before us “all grace” and “eternal glory”. While we do not pretend that the term “all grace” merely refers to the references to grace made by Peter in this epistle, it is nevertheless obvious that it must include all such references, and it will at least give us some idea of the “manifold” character of “all” grace to set out the eight occurrences of *charis* “grace”, in this epistle.

The disposition of these eight references is suggestive and may provide the reader with material for further study.

#### *Charis*—GRACE IN 1 PETER.

- A 1:9,10 Grace come unto you. End of faith. Salvation.  
 1:13 Grace to be brought unto you. End of hope.  
 Revelation.
- B 2:19 This is grace. If endure.  
 2:20 This is grace. If endure.
- B 3:7 As weaker vessel. Heirs.  
 4:10 As stewards. Gift.
- A 5:10 Grace. Calling.  
 5:12 Grace. Standing.

It will be seen that these references group themselves into four pairs. The first two link together the end of faith, the gospel of salvation, of which the prophets of old spake when they prophesied of the grace that should come; and the end of hope, the grace which is to be brought at the revelation of Jesus Christ, which formed part of the testimony not only of Old Testament prophets, but of the apostles who preached with the Holy Ghost sent down from heaven. The careful comparison of 1 Peter 1:9,10 with 1:13 will not only confirm this analysis but give fuller and further details.

The second pair of references deal neither with Salvation nor Second Coming, they deal with the present time and the matter of practice. The word “grace” in 1 Peter 2:19 and 20 is veiled behind the translations “thankworthy” and “acceptable”. While the words “thanks” and “grace” appear to be removed

from one another in common speech to-day, it was not always so. We still "say grace" when we "give thanks". The same root word that gives us GRACE gives us GRATITUDE, and these words answer one another as doctrine does practice. Endurance under wrongful punishment is the point emphasized. In verse 19 the word "endure" is *hupophero* "to bear up under" and in verse 20 "take it patiently" is the translation of *hupomeno* "to abide under". The atmosphere of 1 Peter is that of "suffering because of salvation and in view of coming glory" with an exhortation to endurance and patience. The second pair of references to "all grace" therefore but begin to fill out the interval between the two advents—the interval of experience and testing.

The third pair of references still keeps to the practical side. They are largely domestic and ministerial in their connexions. First the relationship of husband and wife, then the relationship of the steward to those who depend upon his faithfulness. The relationship of husband and wife is to be regulated by the fact that whether weaker or stronger, they are both "heirs together of the grace of life". The use of hospitality without grudging and the faithful exercise of one's stewardship call for mention of "the manifold grace of God", a grace that ramifies through all grades of experience and ministry.

This brings us to the fourth and concluding pair. Here we have grace of the calling and eternal glory, the interval between them being filled with suffering, but suffering that is but for a while, and which by grace "perfects, stablishes, strengthens and settles". So, in bringing the epistle to a close, the Apostle reviews the seven fold grace already set forth, and concludes by saying:

"I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand" (1 Pet. 5:12).

The reader should now turn back to Romans 5:1,2, and then, while making all necessary adjustments as between the distinctive ministries of Peter and Paul, and putting "the gospel of your salvation" (Eph. 1:13) where Peter puts "the salvation of your souls", and exchanging the "revelation of Jesus Christ" for the blessed hope of Colossians 3:4, he will see how full "the grace wherein we stand" (Rom. 5:2) really is. There is not a great deal of difference when we get down to rock bottom, between the suffering that "stablishes and strengthens" of Peter, and the tribulation that "worketh patience", of Paul.

## Why does Ephesians 1:6 say “The Glory of His Grace?”

To the members of the Body of Christ, no passage that associates grace and glory is so likely to come into the mind as:

“To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved”\* (Eph. 1:6).

Most of our readers are aware that Ephesians 1:3-14 is divided into three sections by the recurrence of the words “to the praise of the glory of His grace”, or “to the praise of His glory”. It is important enough to justify a restatement for the sake of any new reader who is not acquainted with the fact.

### THE THREEFOLD CHARTER OF THE CHURCH (Eph. 1:3-14)

A 1:3-6 The Will of the FATHER.

B 1:6 *To the praise of the glory of His grace.*

A 1:7-12 The Work of the SON.

B 1:12 *To the praise of His glory.*

A 1:13-14 The Witness of the SPIRIT.

B 1:14 *To the praise of His glory.*

It will be observed that in the first instance, we read “the praise of the *glory* of His grace”, whereas in the two following occurrences it is “the praise of His glory”.

One might dismiss the matter as of no consequence, saying that the two expressions mean much the same thing. These words of God however are inspired, we have yet to discover a passage where words have been introduced that are unnecessary, and seeing where the words occur and in what vital connexions with our own blessing we may surely be justified in our enquiry.

We notice that grace stands out prominently in the first refrain, but appears to be absent from verses 12 and 14. That it is not actually absent, a reference to verse 7 will show, for redemption and forgiveness are said to be “according to the riches of His grace”. No mention of grace is found in verses 13 and 14 where we read of “the gospel of your salvation”, but we

\* See the first booklet of this series, “Accepted in the Beloved”, 2s.

have only to glance at Ephesians 2:8-10 to learn that "by grace are we saved". Grace extends beyond the present, and is found enthroned in the ages to come for even then the Lord will show "the exceeding riches of His grace" (Eph. 2:7). Grace therefore is at the base of our calling before the ages began, and will be still supreme in the ages to come.

Why does the refrain that follows the Will of the Father say "the glory of His grace" whereas the refrains that follow the Work of the Son and the witness of the Spirit say only "His glory"? It is our conviction that the word "glory" always contains some reference, however slight to "the passing of a test". In our next study we hope to set out the meaning of "glory", but anticipating our findings here, we think the reader will realize that the intention of Ephesians 1:6 is to justify the Will of God, however strange it may appear. It will not do however to continue without our proofs, and when these proofs have been placed before the reader we believe he will perceive in Ephesians 1:6 that the choice and the redemption of the outcast Gentile to this highest of callings will be fully justified. None can lay anything to the charge of God's elect, none can say to Him "What doest Thou?"

### **The meaning of Glory established**

For many years, the necessity of becoming more fully acquainted with the true meaning of the expression "the glory of God" and all that it involves, has been before us. In 1924, we wrote:

"Certain features of Scripture cause questions to shape themselves. For example: it can be shown that the ultimate object of the purpose of the ages is the glory of God. We are conscious that should a mortal take as his object his own glory he would but cover himself with shame. The question comes then, How is it that the glory of God is so emphasized? Can it be that the great Adversary has, at least in intention, sullied that glory, and that one of the objects of the age purpose is to reinstate it in all its undimmed splendour?" *The Berean Expositor* (Vol. xiv, p. 18).

We now take up the study of this most important phase of truth, and our first duty must be to put the reader in possession of certain facts that belong to the word *doxa*, which is the Greek word translated "glory" in the New Testament. To understand the meaning of *doxa* it is necessary to become acquainted with a number of related words and to examine synonyms and opposites.



*Doxa* is derived from the verb *dokeo* to think, to approve, to see, to deem, and is related very intimately with

*Dokime*. Proof or trial, passing a test.

*Dokimion*. A proof, criterion or test.

*Dokimos*. Proved by trial.

*Dokimazo*. To try, prove. Assay as a refiner of metal.

*Adokimos*. Disapproved, rejected after trial.

*Apodokimazo*. To reject after test.

*Doxazo*. Glorify.

This list is by no means exhaustive, but it is sufficiently comprehensive and representative for our purpose, and a survey of the usage of these eight examples should be all sufficient to satisfy the most exacting as to the root meaning of the word *doxa* and what underlies all the references to "glory" in the Word of God. There is no one order that is better than another for this study, so we will therefore consider each word in the order given above.

- (1) *Dokime*. Proof or trial, passing a test. Translated in the A.V. Experience, experiment, proof, trial.

"And patience *experience*, and *experience* hope" (Rom. 5:4).

"By the *experiment* of this ministration they glorify God for your professed subjection" (2 Cor. 9:13).

"That I may know the *proof* of you" (2 Cor. 2:9).

"Since ye seek a *proof* of Christ speaking in me" (2 Cor. 13:3).

"But ye know the *proof* of him" (Phil. 2:22).

"A great *trial* of affliction" (2 Cor. 8:2).

In each of these passages the words "proof by trial" fulfil all the requirements of translation.

- (2) *Dokimion*. A proof, criterion or test. Translated in the A.V. Trial and trying.

"That the *trial* of your faith, being much more precious than of gold (1 Pet. 1:7).

"The *trying* of your faith worketh patience" (Jas. 1:3).

Once again "Proof by trial" is the evident meaning.

- (3) *Dokimos*. Proved by trial. Translated in the A.V. Approved, tried.

"He that in these things serveth Christ is acceptable to God, and *approved* of men" (Rom. 14:18).

"Salute Apelles *approved* in Christ" (Rom. 16:10).

"There must also be heresies among you, that they which are *approved* may be made manifest among you" (1 Cor. 11:19).

"For not he that commendeth himself is *approved*, but whom the Lord commendeth" (2 Cor. 10:18).

"Not that we should appear *approved* . . . though we be as *reprobates* (*adokimos*)" (2 Cor. 13:7).

"Study to show thyself *approved* unto God" (2 Tim. 2:15).

"Blessed is the man that endureth temptation: for when he is *tried*, he shall receive the crown of life" (Jas. 1:12).

- (4) *Dokimazo*. To try, prove, assay as a refiner of metal. Translated in the A.V. Allow, approve, discern, examine, like, prove, try.

"Happy is he that condemneth not himself in that thing which he *alloweth*" (Rom. 14:22).

"That ye may *approve* things that are excellent" (Phil. 1:10).

"Ye can *discern* the face of the sky, and of the earth; but how is it that ye do not discern this time" (Luke 12:56).

"Let a man *examine* himself, and so let him eat" (1 Cor. 11:28).

"And even as they did not *like* to retain God in their knowledge, God gave them over to a reprobate (*adokimos*) mind" (Rom. 1:28).

"*Prove* all things, hold fast that which is good" (1 Thess. 5:21).

"Much more precious than of gold that perisheth, though it *be tried* with fire" (1 Pet. 1:7).

- (5) *Apodokimazo*. To reject after test. Translated in the A.V. Disallow, reject.

"*Disallowed* indeed of men . . . the stone which the builders *disallowed*" (1 Pet. 2:4,7).

"He was *rejected*, for he found no place of repentance" (Heb. 12:17).

- (6) *Doxazo*. To glorify. Translated in the A.V. Glorify, honour, magnify, be made glorious, have glory, full of glory.

As this word is so intimately associated with *doxa* "glory" and is therefore really awaiting proof of its true meaning, we do not give any examples here. *Doxazo* occurs in the N.T. 62 times, of which number 54 are translated "glorify".

- (7) *Adokimos*. Disapproved, rejected after trial. Translated in the A.V. Castaway, rejected, reprobate (Margin, of no judgment, void of judgment).

"Lest . . . I myself should be a *castaway*" (1 Cor. 9:27).

"That which beareth thorns is *rejected*" (Heb. 6:8).

"Men of corrupt minds, *reprobate* concerning the faith" (2 Tim. 3:8).

With such an array of evidence, the underlying meaning of the word "glory" *doxa* is clear. It indicates that the Lord Himself as well as man is in some way put to the test. God is both "Just" and the "Justifier" of the believer. Man alas "comes short of the glory of God" and fails in the test, but even though the ages have been overshadowed by sin and death, and even though there has been a Satanic attack upon Divine integrity, first as indicated in Ezekiel 28; again in Genesis 3, and throughout the course of time, yet the Holiness, Righteousness and Wisdom of God shall at the last be seen in all their unsullied glory. He will

"Be justified in His sayings, and overcome when He is judged" (Rom. 3:4). Thus we end on the same note with which we began

"The Lord will give grace and glory."

He Who has provided for the eternal future, has provided for all the steps that lead from darkness to light. He leads from the grace of type and shadow to the grace of the fulness of Christ. He leads from the passing glory of the law that condemns to the abiding glory that finds its expression in the face of Jesus Christ. Always and ever the fulness of grace and of glory is associated with the perfect work and glorious person of the Son of God. We, the recipients of such "grace and glory" can at least with unfeigned gratitude exclaim "Thanks be unto God for His unspeakable Gift".

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