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Δόξα and Cognate Words

I

THESE notes are part of the material compiled for the proposed *Lexicon of Patristic Greek*, the editor of which (Dr Stone, Pusey House, Oxford) is always glad to receive suggestions. A second portion dealing with the words cognate to δόξα (e.g. δοξολογία) will follow in a later number of the JOURNAL.

E. C. E. OWEN.

δόξα, ἡ ἰ *opinion* (cl.) (a) gen. Just. *apol.* 2. 9 λόγος παρελθὼν (the Word) οὐ πάσας δόξας οὐδὲ πάντα δόγματα καλὰ ἀποδείκνυσιν, ἀλλὰ τὰ μὲν φαῦλα, τὰ δὲ ἀγαθὰ. Tat. *adv. gr.* 27 τί μοι δόξας αἰρουμένῳ διδαγμάτων ὦν θέλω διαμάχη; 32 πᾶν τὸ δόξῃ κείμενον ἀνθρωπίνῃ, *al.* Athenag. *leg.* 24 ἑτέρας δόξας, *al.* Clem. *ecl. proph.* 32. 2 δεῖ ἀπὸ τῶν ὀνομάτων θηρᾶσθαι τὰς δόξας, ἃς τὸ ἅγιον πνεῦμα . . . διδάσκει. Or. *in Luc. hom.* 2 Berl. ed. p. 17^b παρ' οἷς πρὸ τῆς ἀπλανοῦς ἢ πεπλανημένη δόξα . . . εἰημερεῖ. Cyr. *Thes. ass.* 30 Aubert 5 (1) p. 259 τὸ τῆς δόξης ὄνομα νοοῦσι διχῶς *et seq.* Theod. *in I Cor.* 14. 23 οἱ μὴ συνιέντες . . . μεμνημένων περὶ αὐτῶν σχήσουσι δόξαν. Max. Conf. *opusc. th. et polem.* vol. 2 p. 7 ἡ . . . δόξα διττῆ' λογικὴ τε καὶ ἄλογος *et seq.* *Al. saep.*

(b) of the tenets of philosophers, theologians, &c. Hipp. *ref.* 1 *con-*
tents 6 Ἐπίκουρος . . . ἐναντίαν δόξαν πᾶσιν ἐπεχείρησε: 1. 5, *al.* Or.
c. Cels. 6. 13. Eus. *c. Marc.* 1. 3 *fin.*: 1. 4. 51. *h. e.* 3. 10. 7 κατὰ τὰς
πατρῴους δόξας τῶν Ἰουδαίων, *al.* Greg. Nyss. *adv. Ar. et. Sab.* 1 M. 45.
1281 A αἱ δὲ ἐκάτεραι δόξαι αὐται ὡσπερ παγίδες δύο τίθενται ὑπὸ τῶν
προηγορευμένων. *c. a.* 6. 4. 2 οἱ δόξης ἀθεμίτου ἄρξαντες (of Korah, &c.).
Socr. *h. e.* 1. 36 ἐκέλευον αὐτὸν μεταθέσθαι τῆς δόξης. Gelas. *h. e.* 2. 22. 18
ταῖς ἀσεβέσι παρὰ τοῦ Ἀρείου δόξαις *et inf.* 20. Evagr. *h. e.* 4. 36. 3
Ἑβραίου τὴν δόξαν.

(c) Christian teaching or tradition Eus. *h. e.* 4. 7. 5 τῆς ἀποστολικῆς καὶ
ἐκκλησιαστικῆς δόξης. Marc. *frag.* 83 (73) ὡς μὴ ὀρθὴν ἐχόντων περὶ θεῶν
δόξαν, cf. *ep. Sard. conc.* ap. Ath. *apol. c. Ar.* 48. Bas. *de iud. Dei fin.*
τὴν ὑγιαίνουσαν πίστιν καὶ εὐσεβῆ δόξαν . . . παραθέσθαι. Chrys. *in I Cor.*
hom. 7 Ben. 10. 59 D ξενίζω . . . ὅταν περὶ λατρείας καὶ περὶ τῆς τοῦ θεοῦ
δόξης (*way of thinking about God*) τοῦτο γίνεται. Similarly *in Tit.* Ben.
11. 754 C ὁ Ἰωσήφ . . . δόξης ἑτέρας ἦν, οὐ τῆς Αἰγυπτιακῆς, *et paul. inf.*
τὸ τῆς δόξης διεστηκός. Cyr. *in Io.* 14. 18 Aubert 4. 811 E τὸ . . . ἐπ'
αὐτῷ τῷ . . . πνεύματι τὴν ὀρθῶς . . . ἔχουσαν δέχεσθαι δόξαν: cf. 832 A.
Philostorg. *h. e.* 3. 12 τὴν Ἀθανασίου δόξαν. 14 διεφέροντο κατὰ τὰς δόξαις

as described by their enemies Licin. ap. Eus. *vit. Const.* 2. 5 τὴν ἄθειον . . . δόξαν.

(d) of the *intention* of a man making a will Eus. *vit. Const.* 4. 26 fin. τὴν αὐτοῦ δόξαν ἐκτίθεσθαι.

(e) *mere opinion* (cl.) Athenag. *leg.* 7 ἔστιν ἄλογον παραλιπόντας πιστεύειν τῷ παρὰ τοῦ θεοῦ πνεύματι . . . προσέχειν δόξαις ἀνθρωπίναις. Meth. c. *Porph.* 3. Bas. *in Is.* 10. 12 τὴν δόξαν . . . κατὰ ἐν τῶν σηματομένων ὠρίσαντό τινας ἀσθεινῆ ὑπόληψιν.

(f) *fancy, false opinion* (cl.) Tat. *adv. Gr.* 18 δι' ὀνείρων τὴν εἰς αὐτοὺς πραγματευόμενοι δόξαν. Clem. *str.* 7. 16. 95 δόξας αἰρέσεων ἀνθρωπίνων. Meth. *Symp.* 8. 17 τὰς τῶν μετεωρολόγων δόξας, αἰ.

ii (a) *seeming*, as opp. to truth Clem. *str.* 7. 11. 65 θανάτου καὶ νόσου καὶ πείνιαι, ἅπερ δόξης μᾶλλον ἢ ἀληθείας ἔχεται. Meth. *res.* 1. 27 πρὸς δόξαν μᾶλλον ἢ πρὸς ἀλήθειαν ἀμιλλώμενον. Eus. *eccl. th.* 1. 7 δόξη δέ τι φαντασίας ὄφθαι αὐτὸν ἐπὶ τῆς γῆς (in ref. to the Docetics, δόξα here = δόκησις q. v.). Greg. Nyss. c. *Eun.* 7. M. 45. 761 c if δόξα read, but Jaeger has better reading δόξει. Theod. *in Rom.* 9. 33 ἵνα μὴ δυσμενείας δόξαν (*the appearance of hostility*) οἱ ἔλεγχοι λάβωσι.

(b) *vision, phantom chron.* Pasch. p. 276 εἶδον . . . δόξαν φοβερὰν εἰς τὸ Βούττων (so Steph., the Lat. has 'gloriam tremendam').

iii (a) *repute* (cl.) Herm. *past. vis.* 1. 1. 8 ἐν τῷ . . . δίκαια βουλευέσθαι αὐτὸν κατορθοῦσθαι ἢ δόξα αὐτοῦ ἐν τοῖς οὐρανοῖς. Meth. *symb.* 5. 4 ἵνα μὴ χωλὴν τῆς ἀρετῆς ἀπενέγκηται τὴν δόξαν. Procop. *Gaz. in Num.* p. 384 ἀγγέλοις . . . τὸ θεάσασθαι τὸν Θεὸν ἀνάκειται πρὸς δόξαν (*to their honour or glory*).

with ἔχειν *to be reputed* Athenag. *leg.* 30 δόξαν ἔσχον εἶναι θεοί.

(b) *estimation, popular judgement, favour* (cl.) Clem. *str.* 7. 3. 18 οὐτε δόξαις οὐτε κολακείαις ὑποβέβληται. Or. *in. Luc. hom.* 2 Berl. ed. p. 19^o τὴν τῶν ἀνθρώπων θηρώμενος δόξαν. Meth. *symb.* 7. 1 ὅτι μὴ πρὸς χάριν . . . μηδὲ κατὰ δόξαν ἢ εὐφημία γίνεται. Bas. *in Is.* 10. 16-17 φασὶ τὴν μὲν δόξαν εἶναι τὸν ἀπὸ τῶν πολλῶν ἔπαινον· τὸ δὲ κλέος, τὸν ἀπὸ τῶν ἀγαθῶν ἔπαινον. Bas. ap. Sym. *Met. serm.* 1 (*de virt. et vit.*). 7 τὸ πρὸς δόξαν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκοῦντα περισκοπεῖν. Chrys. *in Io. hom.* 3 (2), 5 Ben. 8. 24 δόξης . . . τῆς παρὰ τῶν πολλῶν. Synes. *ep.* 109 οἱ πρὸς δόξαν τὴν ἕξω ζῆν ἀναγκάζοντες.

iv. *glory*, a name of God in Jewish or semi-Christian books *Enoch* 14. 20 ἢ δόξα ἢ μεγάλη ἐκάθητο ἐπ' αὐτῷ (θρόνῳ), cf. 102. 3 (not in Gk.). *Test. xii patr. Levi* 3. 4 ἐν τῷ ἀνωτέρῳ πάντων καταλείει ἢ μεγάλη δόξα. *asc. Is.* 2. 41 (Charles p. 146) ταῦτα ἤκουον τῆς δόξης τῆς μεγάλης λεγούσης τῷ κυρίῳ μου καὶ Χριστῷ, cf. 9. 37 (not in Gk.).

similarly in Christian writers Chrys. *in Rom.* 1. 25 Ben. 9. 453 A ὁ θεός, ἡ ἀνώλεθρος καὶ ἀτρεπτος φύσις, ἡ ἀναλλοίωτος καὶ ἀκίνητος δόξα.

v. a name for the Father in ref. to Heb. 1. 3 Greg. Nyss. *c. Eun.* 8 M. 45. 785 D ὅταν τοῦτο εἴπῃς οὐ δὲ τὴν δόξαν . . . εἶναι δώσεις . . . οὐ γὰρ ἔστιν . . . τυφλὴν . . . νομισθῆναι τὴν δόξαν εἶναι . . . ὥστε εἰ τὸ ἀπαύγασμα οὐκ ἦν, οὐδὲ ἡ δόξα ἦν: cf. 789 A δόξα δὲ ὁ πατήρ, ὅθεν τὸ μονογενὲς φῶς ἀπηρυγίσθη, cf. 788 D, 773 B.

vi. a name for the Son as Divine, or for His Divinity (*ep. Jac.* 2. 1) Herm. *past. vis.* 2. 2. 5 ὡμοσεν . . . ὁ δεσπότης κατὰ τῆς δόξης αὐτοῦ compared with 8 ὡμοσεν . . . κύριος κατὰ τοῦ υἱοῦ αὐτοῦ (so Gebh., but Light. trans. 'by His own glory', but 'concerning His Son'). *mart. Petr. et Paul.* 22 ἐν X. . . νίκη διὰ τοῦ θεοῦ καὶ τοῦ ἀνθρώπου, οὐ ἀνέλαβεν ἡ δόξα ἐκείνη ἀκατάληπτος, ἥτις δι' ἀνθρώπου τοῖς ἀνθρώποις συνελθεῖν κατηξίωσεν.

In ref. to Eph. 1. 17 dub. Ath. *de comm. ess. P. et F. et Sp.* 31 ἐνταῦθα τὴν οἰκονομίαν διώρισε' καὶ δόξαν μὲν τὸν Μονογενῆ καλεῖ Ἰησοῦν δὲ Χριστὸν τὸ κήρυγμα τῆς οἰκονομίας. τῆς μὲν γὰρ οἰκονομίας Θεός, τῆς δὲ δόξης πατήρ. so Greg. Naz. ap. Theophyl. *in loc.* ὁ δὲ Θεολόγος Γρηγόριος δόξαν τὴν θεότητα τοῦ Μονογενοῦς ἐνόησεν, ὥστε εἶναι τοῦ αὐτοῦ . . . Χριστοῦ καὶ Θεὸν καὶ Πατέρα' Χριστοῦ μὲν, ἥγουν τοῦ ἀνθρωπίνου, Θεὸν τῆς δὲ δόξης, ἥγουν τῆς θεότητος, Πατέρα (Justinian ap. *chron. pasch.* 355 quotes this from τῷ περὶ Υἱοῦ δευτέρῳ λόγῳ of Greg. Naz.). Theod. Mops. *in loc.* 'Deum' dicens 'Christi', 'Patrem' vero 'gloriae', eo quod et consuetudo est ei gloriae nomen erga divinam ponere naturam'. Severian. ap. Cram. *cat. in Eph.* p. 127⁸ δόξαν . . . πολλάκις ἡ γραφὴ λέγει αὐτὴν τοῦ θεοῦ τὴν οὐσίαν . . . λέγει δὲ Παῦλος "ὅς ὢν ἀπαύγασμα τῆς δόξης" ποίας δόξης; . . . κἀνταῦθα . . . τὸ μὲν Θεὸς τοῦ K. 'I. X., κατὰ τὴν σάρκα λέγει' τὸ δὲ πατήρ τῆς δόξης, κατὰ τὴν φύσιν. Cyr. *ador.* 11 Aubert 1². 402 A ὤφθη . . . ἡ δόξα κυρίου . . . ἦτοι γέγονεν ἐμφανὴς ὁ υἱός, ἡ δόξα τοῦ Θεοῦ καὶ πατρός. ὠνόμαζε γὰρ αὐτὸν οὕτω λέγων πρὸς Μωσέα. Theod. *in loc.* τὸν αὐτὸν τοῦ αὐτοῦ καὶ Θεὸν ἐκάλεσε καὶ πατέρα' Θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς Θεοῦ, δόξαν γὰρ τὴν θείαν φύσιν ὠνόμασεν. But Chrys. *in loc.* Ben. 11. 17 B takes δόξα here to mean *glorious gifts* "Ὁ πατήρ τῆς δόξης" . . . τουτέστιν, ὁ μεγάλα ἡμῖν δεδωκὼς ἀγαθὰ (and so Theophyl.): et inf. c. ἀτὰ . . . πανταχοῦ δόξαν καλεῖ, ὅπερ πάσης ἐστὶ λαμπρότητος παρ' ἡμῖν ὄνομα.

Eph. Syr. *testamentum* vol. 2 (Rom. 1743) p. 232 C τὴν δόξαν τὴν ὑπὸ ἀνόμων ἐμπνυσθῆναι ἀνασχομένην' καὶ τὴν . . . δύναμιν τὴν . . . βασιθεύσαν. *act. Thom.* (B) 62 (in address to Christ) αὐτὸν . . . τὸν κατὰ τῆς (σῆς James) δόξης βλάσφημα λαλήσαντα (in Aeth. *Acts of Thomas* James T. and S. ii p. 61 *Thy Holy Name*).

'sun of glory' is used of Christ in Jo. Monach. *hymn. in Chrys.* M. 96 1384 B ἵνα . . . δόξης τὸν ἥλιον μάθωσιν μόνον Θεὸν οἱ τῷ αἰσθητῷ λατρεύοντες ἡλίῳ, cf. *hymn. in Nicol.* 1388 B, *hymn. in Bas.* 1372 C ἡ τοῦ φωτὸς νεφέλη ἀνέτειλεν ἐκ λαγόνων σου, κόρη, τὸν ἥλιον τῆς δόξης.

vii. a name for the Holy Spirit in ref. to Jo. 17. 21-22 Greg. Nyss. *in c. c. hom.* 15 M 44. 1117 A δόξαν . . . λέγεσθαι τὸ πνεῦμα τὸ ἅγιον οὐκ ἂν τις . . . ἀντίποι. *or. in illud, tunc ipse Filius* M. 44. 1320 C δόξαν . . . ἐνταῦθα λέγειν αὐτὸν οἶμαι τὸ Πνεῦμα τὸ ἅγιον, ὃ ἔδωκε τοῖς μαθηταῖς διὰ τοῦ προσφυσήματος.

viii *glory*, (a) as belonging to God

in Jewish or semi-Christian books *Enoch* 9. 4 ὁ θρόνος τῆς δόξης σου. 22. 14 τὸν κύριον τῆς δόξης, cf. 25. 3. *test. xii patr. Levi* 18. 5 οἱ ἄγγελοι τῆς δόξης τοῦ προσώπου κυρίου, *al. test. Abraham rec. B.* 4 Μιχαὴλ . . . εἶπεν Κύριε, κέλευσόν με ἐρωτηθῆναι ἐνώπιον τῆς ἁγίας δόξης σου, cf. *rec. A.* 8. *test. Job.* 40 ἴδετε τὰ τέκνα μου ἐστεφανωμένα παρὰ τῇ δόξῃ τοῦ ἐπουρανίου. 50 ὁ βουλόμενος ἵχνος καταλαβεῖν τῆς πατρικῆς δόξης.

in Christian writers Clem. Rom. 9 τοὺς . . . λειτουργήσαντας τῇ δόξῃ αὐτοῦ. Polyc. *Philipp.* 5. 1 ἀξίως τῆς ἐντολῆς αὐτοῦ καὶ δόξης. Herm. *past. mand.* 12. 4. 2. *vis.* 1. 3. 3 ἄκουε τὰς δόξας τοῦ θεοῦ. *act. Carp.* 7 οἱ ἀληθινοὶ προσκυνηταὶ . . . ἀφομοιοῦνται τῇ δόξῃ τοῦ θεοῦ (cf. Jo. 4. 23) καὶ εἰσὶν μετ' αὐτοῦ ἀθάνατοι. Meth. *res.* 2. 24 τοὺς αὐτοῦ ἀγγέλους . . . "εἰς τιμὴν" (2 Tim. 2. 20) καὶ δόξαν αὐτοῦ ποιηθέντας. *c. a.* 2. 22. 12 ἄστεκτος ἢ μεγαλοπρέπεια τῆς δόξης σου. *apoc. Paul.* 41 οὗτος ὁ τόπος τοῦ φρέατος . . . ἀπόβλητος ἐστὶν τῆς δόξης τοῦ θεοῦ. 44 ἴδου τὸ θυσιαστήριον καὶ τὸν θρόνον . . . καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ (in these two passages δόξα almost = *Presence*). *vit. Bar. et Ioas.* p. 210 τὴν φύσιν ἡμῶν ἀνήγαγε καὶ ἐπὶ θρόνου δόξης κεκάθικε. p. 149 εὐλογημένον εἶη τὸ ὄνομα τῆς δόξης αὐτοῦ (cf. Dan. 2. 20).

(b) as belonging to the Father Clem. Rom. 59 Ἰ. X. δ' οὐ ἐκάλεσεν ἡμᾶς ἀπὸ ἀγνωσίας εἰς ἐπίγνωσιν δόξης ὀνόματος αὐτοῦ (cf. *a. c.* 8. 11). *Candlelight Hymn* ap. Routh, *rel. sac.* vol. 3 p. 515 φῶς ἰλαρὸν ἁγίας δόξης ἀθανάτου Πατρὸς . . . Ἰησοῦ Χριστέ. *Or. de vot.* 23. 5 οἷς γὰρ οὐ κοινωνεῖ, αὐτοῖς δόξα τις θεοῦ καὶ δύναμις αὐτοῦ . . . ἐργίγεται. *in Ier. hom.* 1. 9 ὁ σωτήρ, ὦν . . . "ἐν τῷ πατρὶ" (Jo. 14. 10-11) καὶ ἐν τῇ μεγαλειότητι τῆς δόξης τοῦ θεοῦ τυγχάνων. *in Io. lib.* 13. 25, *al. Eus. eccl. th.* 1. 13 πατρικῆς δόξης. Marc. *frag.* 96 (85) (of the Son) οὐσίας τε καὶ βουλής καὶ δόξης καὶ δυνάμεως . . . εἰκόνα. *dem. ev.* 4. 3 p. 148 D ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής. 6. 1 ὑποστολὴν τῆς ἐνθέου δόξης (cf. Philipp. 2. 6-7). Greg. Nyss. *c. Eun.* 8 M. 45. 772 D. 4. 672 A. 9. 825 A δι' οὗ (sc. τὸ μονογενὲς φῶς) . . . ἡ τῆς ὑποστάσεως αὐτοῦ δόξα χαρακτηρίζεται.

(c) as belonging to the Son *ep. Barn.* 21. 9 ὁ κύριος τῆς δόξης καὶ

πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν (cf. Gal. 6. 18 κτλ.). Or. *c. Cels.* 2. 64 τὴν τότε δόξαν (of the Transfiguration). *hom. in Sam.* 7 δι' ὑπερβολὴν δόξης (Berl. vol. 3. 291^o). *in Io. lib.* 19. 18 (4) τῆς παρὰ τῷ θανάτῳ δόξης αὐτοῦ. 1. 7 (9) τοῖς τεθεαμένοις Χριστοῦ τὴν δόξαν προφήτῃται. 10. 39 (23) εἰκόνα καὶ δόξαν θεοῦ ὑπάρχοντα τὸν πρωτότοκον (Col. 1. 15), al. Meth. *symp.* 3. 8 ἐκ τῶν ὀστέων καὶ ἐκ τῆς σαρκός, τουτέστιν ἐκ τῆς ἀγιωσύνης καὶ ἐκ τῆς δόξης. *dial. Tim. et Ag.* 887^o. Ps. 23 (24). 7 ὁ βασιλεὺς τῆς δόξης κτλ. is explained of the Ascension of Christ. *Eus. eccl. th.* 1. 20. 4 οὐ γὰρ ἀγένητον οὐδὲ ἀναρχον . . . εἶχε τὴν δόξαν, ἀλλὰ παρὰ τοῦ πατρὸς λαβὼν (here and often δόξα almost means *divinity*, cf. vi, but not quite for 2. 7 *fin.* *Eus.* has τῆς θεότητος τὴν δόξαν. *Marc. frag.* 103 (92). 104 (93) τὴν δοθεῖσαν αὐτῷ ἐξουσίαν Ἀστέριος δόξαν ὀνομάζει. *Serap. sacr.* 13. 4 αἰνοῦμεν σὲ τὸν . . . "ἀποκαλύπτοντα" τοῖς ἁγίοις τὰς περὶ αὐτοῦ δόξας. *Bas. adv. Eun.* 5 p. 302 B εἴπερ αὐτὸ (τὸ Πνεῦμα) τῆς τοῦ Υἱοῦ δόξης ἀλλότριον. 270 C. *Greg. Nyss. c. Eun.* 4 M. 45. 672 A ἐν τῷ πατρὶ ὡν ἐσφράγισται τῇ πατρῷᾳ δόξῃ (Jo. 6. 27). 4 M. 676 D ὅσον εἰς μαρτυρίαν τῆς τοῦ μονογενοῦς δόξης ἐστὶ ἀσ ὀπρ. τὸ τὸ σαρκώδες. 5 M. 701 D. 7. 744 A in ref. 2 Cor. 3. 13-18 τὴν ἐγκειμένην δόξαν τῷ γράμματι (which glory is the glory of the Spirit, i.e. Christ). 9. 801 B ὁ Υἱὸς ἄρα τὸ ἐξοχώτατον ἀγαθὸν παρὰ τοῦ ἐχθροῦ τῆς δόξης αὐτοῦ μεμαρτύρηται (in this and in the following passage, and less clearly in the first three passages from *Greg. Nyss.* δόξα almost = *divinity*), *inf. πρὸς ἀπόδειξιν τῆς τοῦ μονογενοῦς δόξης.* 12. 897 B. *act. Phil.* 16 (11) νικήσει ἐν τῇ δόξῃ τοῦ Ἰησοῦ, cf. 97 (4) τὴν ἐπαγγελίαν τῆς δόξης τοῦ . . . υἱοῦ τοῦ θεοῦ. *Chr. in Io. hom.* 80 (79) 2 Ben. 8. 475 A ἐν τε τῇ φύσει τὴν δόξαν ἔχων. *Cyr. ap. Theod. repr. xii cap. Cyr. Sch.* 5. 41 τὴν προκόσμῳ αὐτοῦ δόξαν.

(d) as belonging to the Holy Spirit Or. *in Io. lib.* 2. 11 (6) τοῖς μὴ δυναθεῖσιν ἀδιαλείπτως φέρειν αὐτοῦ (the Holy Spirit) τὴν δόξαν. *Bas. spir.* 55 τοσοῦτον ἂν δέοι τὸ Πνεῦμα τῆς ὀφειλομένης δόξης ἀποστερεῖν. *act. Io.* 94 (11) Δόξα σοι τὸ πνεῦμα· δόξα σοι ἅγιε· δόξα σου τῇ δόξῃ.

(e) as belonging to the Angels (cf. 2 Pet. 2. 10: Jud. 8) *Ign. Smyrn.* 6 τὰ ἐπουράνια καὶ ἡ δόξα τῶν ἀγγέλων. *Meth. de res.* 1. 2 οἱ . . . ἄγγελοι ἐκτός ὄντες σαρκός ἐν μακαριότητος ἀκρότητι διὰ τοῦτο καὶ δόξης εἰσὶν. *Bas. in Is.* 10. 12 τῶν ἀγγέλων καὶ τῶν δυνάμεων καὶ πάσης τῆς περὶ τὰ ὑπερκόσμου δόξης. *narr. Zosimi* 19 παρήγγειλεν αὐτὸν ὁ θεὸς μὴ φαγεῖν ἀπ' αὐτοῦ ἵνα ἔμεινεν ἴσος τῆς δόξης τοῦ θεοῦ καὶ τῶν ἁγίων ἀγγέλων.

ix (a). Ἄγγελοι τῆς δόξης, the name of one of the two chief orders of Angels in the *Book of Jubilees* (written between 135 and 105 B.C.) *Epiph. de metr.* 22 τῇ . . . πρώτη ἡμέρᾳ ἐποίησε τοὺς ἀνωτέρους οὐρανοὺς, τὴν γῆν, τὰ ὕδατα. ἐξ ὧν . . . τὰ πνεύματα τὰ λειτουργοῦντα ἐνώπιον αὐτοῦ, ἅπινά ἐστι

τάδε ἄγγελοι πρὸ προσώπου, καὶ ἄγγελοι τῆς δόξης . . . This is a translation of *Jubilees* ii 2 On the first day He created . . . all the spirits which serve before Him—the angels of the presence, and the angels of sanctification: cf. ii 18, xv 27, xxxi 12 and Aeth. *Enoch* lxi 12. Charles says (note on *Jub.* ii 2) that they are those who sing praises to God (possibly the Trisagion).

(b) the name of an order of Angels *Vit. Polyc.* 32 ἀρχάγγελοι, δόξαι καὶ δυνάμεις ἐπουράνιοι, θρόνοι, κυριότητες, σεραφίμ, χερουβίμ (comparing the lists in Eph. i. 21 and Col. i. 16 δόξαι appear to = ἀρχαὶ + ἐξουσία, or one or other of them, *angels* being omitted as a generic term). *act. Io.* 11 ὁ θεὸς . . . ὁ κύριος . . . ἀγγέλων (*v. l.* ἀρχῶν), δοξῶν, κυριοτήτων.

x. *glory*, i.e. the *grace* of God 4 Baruch (*Apoc.*) 4 ὡσπερ ὁ Ἀδὰμ δι' αὐτοῦ τοῦ ξύλου τὴν καταδίκην ἔλαβεν καὶ τῆς δόξης θεοῦ ἐγυμνώθη, οὕτως καὶ οἱ νῦν ἄνθρωποι τῆς τοῦ θεοῦ δόξης μακρὰν γίνονται. *Test. Adam.* (*apoc. Mos.*) 20 (after the Fall) ἀπηλλοτριώθη ἐκ τῆς δόξης μου, ἧς ἤμην ἐνδεδυμένη (δόξης apparently = δικαιοσύνης *paul. sup.*) 21 εἶπον αὐτῷ (God) λόγους παρανομίας, οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. *apoc. Esdr.* 1 δὸς τὴν δόξαν, ἵνα ἴδω τὰ μυστήριά σου (or δόξα might here mean 'the glory of God'). All these three books are Jewish books Christianized more or less. *Meth. res.* 3. 14 τοῦτό ποτε ἡμῶν τὸ σῶμα σώμα δόξης ἦν πρὸ τῆς παραβάσεως. *act. Phil.* 89 (3) δόξα . . . θεοῦ ἐστὶν ἀληθῶς ἐπ' αὐτούς. *Theod. in Is.* 9. 5 οἱ τὸν ἄνθρωπον δι' ἀπάτης γυμνώσαντες τῆς προτέρας δόξης (before the Fall), cf. *in Is.* 58. 8 ἔπειτα τοῦ Θεοῦ . . . ἡ δόξα, περιβλέπτου ἡμᾶς ἀποφαίνουσα. *Const. ap. Gelas. h. e.* 2. 7. 5 ἡ ἔξωθεν οὐράνιος δόξα τοῦ αἰῶνος . . . βραβεῖα ὑπογράφει opp. το ἐνδοθεν πίστις *paul. sup.* *Ammon. ap. Corderius cat. in Io.* 17. 22 p. 415 δόξαν λέγει τὴν τῶν σημείων καὶ δογμάτων καὶ ὁμοψυχίας . . . λέγει δὲ τὴν τοῦ Πνεύματος χάριν.

xi. the *external glory* (Ex. 16. 10 : Lk. 2. 9 : Jo. 12. 41 : Act. Ap. 7. 55, 22. 11), as opp. to the essence of God (contrast vi) ps.-Ath. *qu. ad Ant.* 28 οὐ τὴν οὐσίαν τοῦ Θεοῦ ἔβλεπον (οἱ προφῆται), ἀλλὰ τὴν δόξαν.

in gen. Or. *in Luc.* 24. 15 *fr.* 85 Berl. ed. p. 274 τίς . . . ἡ δόξα τοῦ σώματος τοῦ κυρίου, ἧς καὶ ὁ Παῦλος μέμνηται (*Philipp.* 3. 21), παρεδέχθη, τοῖς μαθηταῖς ἐν τῇ μεταμορφώσει ἐπὶ τοῦ ὄρους. *act. Phil.* 20 (15) ὁ Ἰησοῦς κατελθὼν ἐν τιμιωτάτῃ δόξῃ καὶ ἀστραπῇ. *c. a.* 6. 3. 2 ὀφθείσα ἡ δόξα τοῦ θεοῦ τοὺς μὲν εἰς γῆν κατήνεγκεν. *dorm. Mar.* 39 (*Tisch.* p. 107) εὔρες . . . χάριν (Christ is addressing the B.V.M.) θεωρῆσαι τὴν δόξαν τὴν δοθεῖσάν μοι παρὰ τοῦ πατρός μου. καὶ . . . ἡ . . . τοῦ θεοῦ μήτηρ ἶδεν δόξαν ἐν αὐτῷ. *Theod. in Ex. int.* 69 θείας ἐνεπλήσθη δόξης τοῦ νομοθέτου τὸ πρόσωπον. *in Ezech.* 10. 18 ἐπωχείτο . . . ἡ τοῦ Θεοῦ δόξα, οὐκ αὐτὸς ὁ

Θεός . . . ἡ τούτου δόξα πρὸς τὰς οἰκονομίας ἐπιφαινομένη. *act. Io.* 88 ὅπως ἴδῃτε τὴν περὶ αὐτὸν δόξαν ἣτις ἦν καὶ ἔστιν καὶ νῦν καὶ εἰς ἀεί. 93 (7) ἐτέραν δὲ ὑμῶν δόξαν ὁρῶ, ἀδελφοί (an outward sign of His Divinity, v. examples which follow and cf. vi) *chron. Pasch.* p. 157 *fin.* καὶ ἐν νυκτὶ νεφέλῃ ὡς πῦρ γίνεται περὶ τὸν τόπον κατὰ τὸν τύπον τὸν ἀρχαίων, ὅτι οὐ μὴ παύσῃται ἡ δόξα τοῦ Θεοῦ ἐκ τοῦ νόμου αὐτοῦ.

xii. in plur. *the Old and New Covenant*, both being inaugurated with signs of the Divine Glory Severus ap. Cram. *cat. in Iud.* 8 (*in Cath. ep.* p. 160^{12, 13}) δόξας δὲ ἡ τὰ δόγματα τῆς εὐσεβείας φησὶν [v. i (c)] ἡ τὴν παλαιὰν διαθήκην καὶ νέαν, μετὰ θεοπροποῦς δόξης ἐκφωνηθείσας . . . δόξας τὰς διακονηθείσας δύο διαθήκας καλεῖ: cf. p. 158³⁰.

xiii (a) *glory, as given or ascribed to God, praise* Ign. *Eph.* 13 συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ εἰς δόξαν. *Magn.* 15 παρόντες εἰς δόξαν Θεοῦ: cf. *Rom.* 10, *Polyc.* 4 and 7. ps.-Clem. *Rom. ad Cor.* 17. 7 δόξαν δίδόντες τῷ Θεῷ αὐτῶν. Or. *in Jer.* 13. 16 *hom.* 12. 11 ἐν πράξεσιν ὁ δίδους δόξαν . . . τῷ θεῷ. *in Io.* 1. 37 (42) πάντα εἰς δόξαν θεοῦ πράττοντας, *al.* Did. *Al. de Trin.* 1. 25 τὴν Ἐκκλησίαν, ἣτις νοεῖται σὺν τῇ ἀναπεμπομένη ἐν αὐτῇ δόξῃ, καὶ τῇ προσαγομένη ἀναιμάκτῃ λατρείᾳ. Gelas. *h. e.* 2. 22. 18 δόξα σοι, ὁ θεός.

(b) to the Father Eus. *eccl. th.* 3. 15 τὴν δόξαν καὶ τὴν τιμὴν . . . ἣν καὶ αὐτὸς ἀποδώσει “τῷ θεῷ καὶ πατρί”.

(c) to the Son *ep. Barn.* 12. 7 ἔχεις . . . ἐν τούτοις τὴν δόξαν τοῦ Ἰησοῦ, ὅτι (*how that*) ἐν αὐτῷ πάντα καὶ εἰς αὐτόν. Eus. *eccl. th.* 3. 15 (ref. to 1 Cor. 15. 28) τὴν δόξαν καὶ τὴν τιμὴν ἣν ἀποδώσει αὐτῷ τὰ πάντα. *act. Phil.* 99 (6) ἐσθίουσι ἅπερ ἡμεῖς ἐν τῇ δόξῃ σου (? *to Thy glory*). *act. Io.* 43 Δόξα σοι, Ἰησοῦ μου ὁ τῆς ἀληθείας μόνος θεός. 77 ὡ ἀπερινόητε δόξα ἡμῶν. anon. ap. Cram. *cat. in 2 Cor.* 2. 10 p. 361⁷ “ἐν προσώπῳ Χριστοῦ”, τουτέστιν, εἰς δόξαν Χριστοῦ, ἵνα αὐτοῦ τὸ ὄνομα καὶ οἶον τὸ πρόσωπον ἐπὶ φιλανθρωπία δοξασθῇ. *in 2 Cor.* 4. 4 p. 374³¹ δόξα . . . Χριστοῦ τὸ εὐαγγέλιον.

(d) to the Trinity *act. Phil.* 24 (19) πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς, καὶ ὅτι μία δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ σὺν ἀγίῳ πνεύματι εἰς τοὺς αἰῶνας.

(e) *honour, glory* given to God by deeds done, faith shewn &c. in His Name *act. Io.* 18 Ἰωάννη, μέλλεις ἐν Ἐφέσῳ δόξαν τῷ κυρίῳ σου δίδουαι.

(f) *worship* Greg. Nyss. *ep.* 24 M. 46. 1092 B πιστεύομεν . . . ὡς βαπτίζόμεθα . . . δοξάζομεν δὲ ὡς πιστεύομεν—οὐδὲ γὰρ ἔχει φύσιν μάχεσθαι τῇ πίστει τὴν δόξαν . . . αὐτῇ δὲ ἡ δόξα ἦν ἀναπέμπομεν τῇ ἰδίᾳ φύσει οὐδὲν

ἄλλο ἐστὶν ἄλλ' ἢ τῶν προσόντων τῇ μεγαλειότητι τῆς θείας φύσεως ἀγαθῶν ὁμολογία.

xiv. The Doxology (cf. δοξάζω, δοξολογία). The following are some of the *loc. class.* for its history.

(a) Bas. *scr̄pt.* 3 προσευχομένῳ μοι πρῶην . . . καὶ ἀμφοτέρως τὴν δοξολογίαν ἀποπληροῦντι τῷ Θεῷ καὶ Πατρὶ, νῦν μὲν “Μετὰ τοῦ Υἱοῦ σὺν τῷ Πνεύματι τῷ ἁγίῳ”, νῦν δὲ “Διὰ τοῦ Υἱοῦ ἐν τῷ ἁγίῳ Πνεύματι”, ἐπέσκηψάν τινες τῶν παρόντων, ξενίζουσας ἡμᾶς φωναῖς κεχρησθαι λέγοντες καὶ ἅμα πρὸς ἀλλήλας ὑπεναντίως ἐχούσας.

(b) 16 ὅταν μὲν . . . τὸ μεγαλεῖον τῆς φύσεως τοῦ Μονογενοῦς . . . θεωρῶμεν, “μετὰ Πατρός” εἶναι αὐτῷ τὴν δόξαν μαρτυροῦμεν, ὅταν δὲ τὴν εἰς ἡμᾶς χορηγίαν τῶν ἀγαθῶν ἰννοήσωμεν ἢ τὴν ἡμῶν αὐτῶν προσαγωγὴν . . . πρὸς τὸν Θεόν, “δι’ αὐτοῦ” καὶ “ἐν αὐτῷ” ἐνεργεῖσθαι ἡμῖν τὴν χάριν ταύτην ὁμολογοῦμεν. ὥστε ἢ μὲν ἰδία τῶν δοξολογούντων ἐστὶν ἢ “μεθ’ οὗ”, ἢ δὲ “δι’ οὗ” τῶν εὐχαριστούντων ἐξαίρετος. Ψεῦδος δὲ κάκεινο ὅτι ἢ “μεθ’ οὗ” φωνὴ τῆς τῶν εὐλαβῶν χρήσεως ἀπεξένωται . . . ἃ ἔλεγον . . . οἱ πατέρες ἡμῶν, καὶ ἡμεῖς λέγομεν, ὅτι ἢ δόξα κοινὴ Πατρὶ καὶ Υἱῷ· διὸ “μετὰ τοῦ υἱοῦ” τὴν δοξολογίαν προσάγομεν τῷ Πατρὶ.

(c) 72 Εἰρηναῖος . . . καὶ Κλήμης ὁ Ῥωμαῖος καὶ Διονύσιος ὁ Ῥωμαῖος καὶ ὁ Ἀλεξανδρεὺς Διονύσιος, ὃ καὶ παράδοξον ἀκοῦσαι, ἐν τῇ δευτέρᾳ πρὸς τὸν ὁμώνυμον . . . ἐπιστολῇ . . . οὕτω τὸν λόγον ἀνέπαυσε . . . “καὶ ἡμεῖς . . . παρὰ τῶν πρὸ ἡμῶν πρεσβυτέρων τύπον καὶ κανόνα προεληφότες ὁμοφώνως αὐτοῖς προσευχαριστοῦντες . . . καταπαύομεν. τῷ δὲ Θεῷ Πατρὶ καὶ Υἱῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ σὺν τῷ ἁγίῳ Πνεύματι δόξα καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν”. In 73 he refers to Origen’s practice, εὖρομεν “σὺν τῷ ἁγίῳ Πνεύματι” τὴν δόξαν ἀποδιδόντα.

(d) Philostorg. *h. e.* 3. 13 φησὶ τὸν Ἀντιοχείας Φλαβιανὸν (Br. 381–404 A.D.) . . . πρῶτον ἀναβοῆσαι “δόξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι”. τῶν γὰρ πρὸ αὐτοῦ τοὺς μὲν “δόξα πατρὶ δι’ υἱοῦ ἐν ἁγίῳ πνεύματι” λέγειν, καὶ ταύτην μᾶλλον τὴν ἐκφώνησιν ἐπιπολάζειν· τοὺς δὲ “δόξα πατρὶ καὶ υἱῷ ἐν ἁγίῳ πνεύματι” (Philostorgius was an Arian).

(e) Socr. *h. e.* 2. 21 ἐρεῖ τις ὡς ἐν τοῖς λόγοις αὐτοῦ (Eusebius Caes.) ἀρειανίζειν δοκεῖ τῷ συνεχῶς λέγειν διὰ Χριστοῦ. πρὸς ὃν ἀποκρινοῦμεθα, ὅτι τῇ λέξει ταύτῃ πολλάκις καὶ οἱ τῆς ἐκκλησίας ἐχρήσαντο, καὶ ταῖς ἄλλαις ταῖς μνηνούσαις τὴν οἰκονομίαν τῆς ἀνθρωπότητος τοῦ Σωτῆρος ἡμῶν. καὶ . . . ὁ ἀπόστολος (St Paul) ταῖς λέξεσι ταύταις ἐχρήσατο.

(f) Soz. *h. e.* 3. 20 κατὰ χόρους, ὡς ἔθος ἐν τῷ ὑμνεῖν τὸν Θεόν, συνιστάμενοι, πρὸς τῷ τέλει τῶν ψδῶν τὴν οἰκείαν προαίρεσιν ἐπεδείκνυν. καὶ οἱ μὲν Πατέρα καὶ Υἱὸν ὡς ὁμότιμον ἐδόξαζον· οἱ δὲ Πατέρα ἐν Υἱῷ, ἢ παρενθέσει τῆς προθέσεως δευτερεῖν τὸν Υἱὸν ἀποφαίνοντες: cf. 4. 28.

(g) Theodt. *h. e.* 2. 24 τῆς . . . Ἀρείου βλασφημίας μετέχων (sc. Leontius) κρύπτειν ἐπειράτω τὴν νόσον, καὶ διχῆ διηρημένους τοὺς ἱερωμένους καὶ τὸν λοιπὸν ὄμιλον θεωρῶν, καὶ τοὺς μὲν τὸν καὶ σύνδεσμον ἐπὶ τῆς τοῦ υἱοῦ δοξολογίας τιθέντας, τοὺς δὲ τὴν μὲν δι' οὐ πρόθεσιν ἐπὶ τοῦ υἱοῦ τὴν δὲ ἐνφ' ἐπὶ τοῦ πνεύματος προσαρμόζοντας, σιγῇ τὴν δοξολογίαν προσέφερε, μόνον δὲ τὸ "εἰς τοὺς αἰῶνας τῶν αἰώνων" ἤκουον οἱ πελάζοντες (Leontius was Bp of Antioch 348-357).

(h) Soz. *h. e.* 8. 8 οἱ ἀπὸ τῆς Ἀρείου αἵρέσεως . . . εἰς συστήματα μεριζόμενοι κατὰ τὸν τῶν ἀντιφώνων τρόπον ἔψαλλον, ἀκροτελεύτια (doxologies) συντιθέντες πρὸς τὴν αὐτῶν δόξαν πεποιημένα.

(i) Theodt. *in I Cor.* 1. 1 "Διὰ θελήματος Θεοῦ" . . . διδάσκει δὲ ἡμᾶς κατὰ ταῦτόν, ὡς ἀδιαφόρως ταῖς προθέσει κέχρηται. ἐνταῦθα γὰρ τὴν δι' οὐ, ἦν οἱ τὰ Ἀρείου καὶ Εὐνομίου φρονοῦντες προσνέμουσι τῷ Υἱῷ, ἐπὶ τοῦ Πατρὸς τέθεικεν. οὐκ ἂν δὲ τοῦτο ἔδρασεν, εἴπερ ἄρα ἔλαττόν τι τῆς ἐξ οὐ τὴν δι' οὐ σημαίνειν ὑπέλαβε.

(j) id. *in Ps.* 57. 6 (58. 5) ref. to Arians, Eunomians, Macedonians οἱ μὲν λέγοντες, "Δόξα Πατρὶ δι' Υἱοῦ ἐν ἀγίῳ Πνεύματι" οἱ δὲ, "Δόξα Πατρὶ καὶ Υἱῷ ἐν ἀγίῳ Πνεύματι" καὶ οὕτως τὴν ἀδιαίρετον αἰὶ ὡσαύτως ἔχουσαν ἐν Πατρὶ καὶ Υἱῷ καὶ ἀγίῳ Πνεύματι προσκυνουμένην θεότητα εἰς τριθεϊαν παραλαμβάνουσιν, μᾶλλον δὲ παραδίδασσι μέγαν καὶ σμικρὸν καὶ σμικρότερον, et seq. Cf. id. *haer. fab. comp.* 4. 1 Sch. 4 p. 350-351, and Did. Al. *de Trin.* 1 ch. 32 p. 98 (inf. G (2)).

Its different forms (ref. to the *end* of homily, &c.).

A. to the Father (Rom. 16. 27: Heb. 13. 21: Gal. 1. 5: Rom. 11. 36: 1 Tim. 1. 17: 2 Tim. 4. 18) Clem. Rom. 38 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. *ep. ad Dioz.* 12. 9 Λόγος . . . δι' οὐ πατὴρ δοξάζεται ᾧ ἡ δόξα κτλ. Hipp. *de Antichr.* δοξάζων πατέρα, ᾧ ἡ δόξα κτλ. *in Dan.* 1, 2, 3, 4 (with slight differences). *did. Apost.* 8. 2 σου ἐστὶν ἡ δύναμις καὶ ἡ δόξα κτλ. (immediately after the Pater Noster), 9. 2 and 3, *al.* ps. Clem. Rom. *ad Cor.* 20. 5 τῷ μόνῳ Θεῷ . . . τῷ ἑξαποστείλαντι ἡμῖν τὸν σωτήρα . . . δι' οὐ . . . ἐφάνερωσεν ἡμῖν τὴν ἀλήθειαν . . . αὐτῷ ἡ δόξα κτλ. Or. *in Ps.* 37. *hom.* 1 Deum Patrem . . . cui est gloria et potestas etc. Or. *in Num.* *hom.* 19 Quid . . . interest, dummodo . . . omnia ad gloriam Dei fiant? Qui est benedictus in saecula etc. *de vot.* 33. 6 (v. inf. G²). Bas. *in princ. prov.* et al. (8 times). Greg. Nyss. *de hom. orif.* ᾧ ἡ δόξα καὶ τὸ κράτος κτλ., et al. (5 times, of which 2 occur when he is speaking of Creation). Chrys. *in Matt.* $\frac{1}{50}$ (*hom.* 59). *c. a.* in the doxology of the Pater Noster 2. 18. 2 ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν, et al. (2). Theod. *de provid. or.* 1 Σοὶ δόξα καὶ τιμὴ καὶ προσκύνησις, et al. (5 times in these 10 orations). Bas. *Sel or.*

6, 16. [It is often difficult to determine whether a doxology belongs to A or B.]

B. to the Son (2 Pet. 3. 18) Clem. Rom. 20 *fin.* διὰ τοῦ κυρίου ἡμῶν Ἰ. X., ᾧ ἡ δόξα καὶ ἡ μεγαλωσύνη κτλ. 50 *fin.* ᾧ ἡ δόξα κτλ. *mart. Polyc.* 21 Ἰ. X. ᾧ ἡ δόξα, τιμὴ, μεγαλωσύνη, θρόνος αἰώνιος ἀπὸ γενεᾶς εἰς γενεάν. ἀμήν. *mart. Just.* 6 ᾧ ἡ δόξα κτλ. *pass. Perp.* 21 Ἰ. C. Dominum nostrum, cui est claritas et immensa potestas etc. *act. Thom.* 59 (56) Δόξα σοι Ἰησοῦ τῷ τὴν θεραπείαν . . . παρασχόντι, and 60 (57). Or. *in Ier. hom.* 1 (ἐν X. Ἰ) ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος κτλ., and so with slight variants after every complete *hom. in Ier.* and the *hom. on 1. Sam.* 28. This seems to be the regular doxology used by Origen except in *Levit. hom.* 1, 3, 4, 5, 7 *v. inf.*, and *in Ps.* 37. *hom.* 1 and 2: *de vol.* 33. 6: *in Num. hom.* 19 *v. sup.* Ath. *vit. Ant. serm. in ram. palm.* (c. Arian, or. 4 but without δόξα). This is by far the commonest form of doxology in the first four centuries: it occurs in Basil thirty-two times out of forty-five): in Greg. Naz. $\frac{2}{3}$; in Greg. Nyss. $\frac{5}{8}$; in *c. a.* but not often: in Chrys. very frequently, in the *hom. in Matt.* $\frac{6}{7}$, in the *hom. in Io.* $\frac{2}{3}$: in Cyril (*ador.* 8) but rarely (only this one out of the sixteen doxologies in *ador.* and *glaph.* is of this form, the other fifteen are all Trinitarian): in Theod. not infrequently, and in some unusual forms, e.g. *de prov. or.* 8 τοῦ Ποιητοῦ τὴν πρόνοιαν ἀδέτω, Χριστοῦ τοῦ Θεοῦ ἡμῶν αὐτῷ ἡ δόξα κτλ. *or.* 10 ὑμνωδῖαν . . . προσενέγκατε τῷ Ποιητῇ, καὶ ἀγαθοδότη, καὶ Σωτῆρι Χριστῷ, τῷ ἀληθινῷ Θεῷ ἡμῶν. αὐτῷ ἡ δόξα, καὶ ἡ προσκύνησις, καὶ μεγαλοπρέπεια κτλ.: in Bas. Sel. frequently, but from Cyril onwards the Trinitarian forms become the more usual.

C'. to the Father through the Son (Jud. 25: cf. Rom. 16. 27: Heb. 13. 21): Clem. Rom. 58 Ἰ. X. δι' οὗ ἐστὶν αὐτῷ ἡ δόξα κτλ. 64 Ἰ. X. δι' οὗ αὐτῷ δόξα καὶ μεγαλωσύνη, κράτος, τιμὴ καὶ νῦν καὶ εἰς πάντας κτλ. 65 δι' οὗ αὐτῷ δόξα, τιμὴ, κράτος καὶ μεγαλωσύνη, θρόνος αἰώνιος ἀπὸ τῶν αἰώνων κτλ. *did. Apost.* 9. 4 σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. Hipp. *apost. trad.* prayer over firstfruits (*J.T.S.* xix p. 135) διὰ τοῦ παιδὸς σου Ἰ. X. τοῦ κυρίου ἡμῶν δι' οὗ σοὶ ἡ δόξα κτλ. *mart. Polyc.* 20. 2 τῷ δυναμένῳ . . . ἡμᾶς εἰσαγαγεῖν . . . εἰς τὴν αἰώνιον . . . βασιλείαν, διὰ παιδὸς αὐτοῦ, τοῦ μονογενοῦς Ἰ. X., δόξα, τιμὴ, κράτος, μεγαλωσύνη κτλ. (if however with Rob. διὰ παιδὸς κτλ. be taken with εἰσαγαγεῖν, this will be an example of A). Or. *in ps.* 37 (38) *hom.* 2 Ἰ. C. . . per quem tibi gloria et potestas etc. *Eus. or. ap. Eus. h.e.* 10. 4 *fin.* X. Ἰ. . . δι' οὗ αὐτῷ ἡ δόξα κτλ. Ath. *de syn.* 54. *ep. ad Afr. episc. exp. fid. ep. Iul.* ap. Ath. *apol. c. Ar.* 53. Greg. Nyss. *de Melet. episc. χάριτι τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ, δι' οὗ ἡ δόξα τῷ Θεῷ καὶ Πατρὶ κτλ. c. a.* 1. 8. 2: 7. 47. 3: 7. 49: 7. 25. 4: 7. 38. 8: 4. 5. 4 Ἰ. X. δι' οὗ ἡ δόξα τῷ θεῷ ἐν πνεύματι καὶ ἀληθείᾳ (cf. Io. 4. 23, 24) κτλ. 6. 30. 10

(The Son of Man) δι' οὗ τὸ σέβας καὶ ἡ μεγαλωσύνη καὶ ἡ δόξα τῷ παντοκράτορι θεῷ κτλ.

C². to the Father through and in the Son (cf. Eph. 3. 21) Ath. *ep. ad Serap.* 2. 6 ὡσπερ . . . δι' αὐτοῦ ἀποκαλύπτεται ὁ θεὸς . . . οὕτως δι' αὐτοῦ ἡ εὐλογία καὶ ὁ ἔνμος καὶ ἡ δόξα καὶ τὸ κράτος ὁμολογείται τῷ πατρὶ δι' αὐτοῦ καὶ ἐν αὐτῷ. *ep. conc. Hier. ap. Ath. apol. c. Ar.* 57 ὑπὲρ τοῦ . . . ἡμᾶς . . . δοξάζειν ἡμῶν τὸν Κύριον ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι' οὗ τῷ Πατρὶ ἡ δόξα κτλ. (Neither of these forms seems to occur after *c. a.*)

D. to the Holy Spirit Greg. Nyss. *in C.C. hom. 14* διὰ τῆς τοῦ ἁγίου Πνεύματος χειραγωγίας· ᾧ ἡ δόξα κτλ. (the object of the ascription might be the Son mentioned two lines before, in which case this would belong to the B form).

E. to the Father with the Holy Spirit Bas. *hom. in Mat.* (23) παράσχοι ἡμῖν . . . διδάσκεισθαι τὰ . . . λόγια, καὶ διδάσκειν τὴν . . . χάριν τοῦ Πνεύματος· ὅτι αὐτῷ ἡ δόξα . . . σὺν τῷ ἁγίῳ Πνεύματι κτλ. (but he has just spoken of the ταυτότης of Father and Son, so this doxology may be in sense Trinitarian).

F. to the Son with the Holy Spirit Greg. Nyss. *or. in chr. Res. 2* Ἰ. X. ᾧ ἡ δόξα . . . σὺν τῷ ἁγίῳ Πνεύματι κτλ.

G¹. to the Father through the Son and through the Holy Spirit—the earliest Trinitarian form, replaced later by the much more common variant G², which was usual among the orthodox, as well as among heretics, till toward the end of the fourth century (v. R. H. Connolly *T. and S.* 8. 4. p. 153) [cf. Act. Ap. 1. 2 : Rom. 5. 5 : 2 Tim. 1. 14] Just. *apol.* 1. 65 (describing the Eucharist) αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὄλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει. 67 ἐπὶ πᾶσι τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ υἱοῦ αὐτοῦ Ἰ. X. καὶ διὰ πνεύματος τοῦ ἁγίου. Clem. Q.D.S. 42. 20 ᾧ διὰ τοῦ παιδὸς Ἰ. X. τοῦ κυρίου ζώντων καὶ νεκρῶν καὶ διὰ τοῦ ἁγ. Πν. εἶη δόξα, τιμὴ, κράτος, αἰώνιος μεγαλειότης καὶ νῦν καὶ εἰς γενεὰς γενεῶν καὶ κτλ.

G². to the Father through the Son in the Holy Spirit [Eph. 3. 22 : Jud. 20 : Rom. 8. 15 : Eph. 6. 18, 2. 18, cf. *sup. loc. class.* (a) (b) (d) (g) (h) (i) (j)] Or. *de vot.* 33. 6 εὐλογον . . . ἀρξάμενον ἀπὸ δοξολογίας εἰς δοξολογίαν καταλήγοντα καταπαύειν τὴν εὐχὴν, . . . δοξάζοντα τὸν τῶν ὄλων πατέρα “διὰ Ἰ. Χριστοῦ” (Rom. 16. 27 : Heb. 13. 21) ἐν ἁγίῳ πνεύματι, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας (v. also A). Eus. *de fid. adv. Sab. lib.* 1 gloria uni non nato Deo per unum unigenitum Deum filium Dei in uno Spiritu Sancto etc. *lib. 2 de Res. laus* . . . Deo, qui misit . . . Filium, per quem est ei gloria . . . in Spiritu Sancto etc. *de incorp. et invis. deo* sit isti . . . Deo per eum qui talem nobis annuntiat et interpretatur Deum

gloria . . . in Sp. S. etc. [cf. *loc. class.* (e) *sup.*] Ath. *ad episc. Aeg. et Lib.* 'I. X. δι' οὐ τῷ πατρὶ ἢ δόξα καὶ τὸ κράτος ἐν Πνεύματι Ἁγίῳ καὶ νῦν καὶ κτλ. *apol. de fug.* Serap. *sacr.* I (19). 4 ἵνα ὠφεληθῶσιν οἱ . . . λαοὶ . . . διὰ τοῦ μονογενοῦς σου 'I. X. ἐν ἀγίῳ πνεύματι, δι' οὐ σοὶ ἢ δόξα καὶ τὸ κράτος καὶ νῦν κτλ. (5 times). 5 (27). II διὰ τοῦ μονογενοῦς σου 'I. X., δι' οὐ σοὶ ἢ δόξα καὶ τὸ κράτος ἐν ἀγίῳ πνεύματι καὶ νῦν καὶ κτλ. (21 times). In 23 (10) ἐν. ἀγ. πν. is omitted *συνέστω τὸ ἀγ. σου πν.* immediately preceding. Did. Al. *de Trin.* I ch. 32 p. 98 *τίνας . . . οἱ ἀλλάξαντες τὴν δόξαν αὐτοῦ; οἱ λέγοντες* "Δόξα Πατρὶ δι' Υἱοῦ ἐν ἀγίῳ Πνεύματι" οἱ καὶ κτίσμα αὐτὸν εἶναι καὶ οὐδὲ βασιλέα αἰώνιον δοξάζοντες. *c. a.* 7. 45. 3 διὰ τοῦ χριστοῦ σου, δι' οὐ σοὶ δόξα ἐν ἀγ. πν. κτλ., et al. *saep.* 8. 5 "διὰ τοῦ ἁγίου παιδὸς σου Ἰησοῦ" X. τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, δι' οὐ σοὶ δόξα, τιμὴ καὶ σέβας ἐν ἀγ. πν. κτλ. (the Bishop's prayer. *σέβας* is frequent in *c. a.* doxologies). This formula 'fell into disrepute', as above noticed under G¹, 'by the end of the fourth century', but isolated examples occur later in orthodox writers—Leo Magn. *serm. in Nativ. Dom.* I (serm. 21 [20]). 3 Agamus . . . *gratias Deo Patri per Filium eius in Spiritu sancto.*

H. to the Father with the Son } with the Holy Spirit. *And* is some-
 to the Son with the Father }

times substituted for *one* of the *with's* (but very rarely for that before the Holy Spirit). This, coupled with the fact that the Second Person can stand first, and in one late instance (Jo. Dam. *ep. inf.*) even the Third, shows that form H differs little in meaning from form J, cf. Bas. *spir.* ch. 27 § 68 quoted under J. *mart. Apollonii* 47 'I. X. μεθ' οὐ τῷ θεῷ καὶ πατρὶ σὺν ἀγ. Πν. ἢ δόξα καὶ τὸ κράτος κτλ. Clem. *pd. lib.* 3 *πάρασχε* . . . εὐχαριστεῖν τῷ μόνῳ Πατρὶ καὶ Υἱῷ, Υἱῷ καὶ πατρὶ, παιδαγωγῷ καὶ διδασκάλῳ Υἱῷ, σὺν καὶ τῷ ἀγ. Πν. . . ᾧ ἢ δόξα κτλ. Jul. *Afric. chronica lib.* 5 ap. Bas. *spir.* ch. 29 § 73 εὐχαριστοῦμεν τῷ Πατρὶ τῷ παρασχομένῳ . . . ἡμῶν τὸν . . . Κύριον ἡμῶν 'I. X. ᾧ ἢ δόξα, μεγαλωσύνη σὺν ἀγ. Πν. κτλ. Hipp. *c. Noet.* 18 αὐτῷ ἢ δόξα καὶ τὸ κράτος ἅμα πατρὶ καὶ ἀγ. πν. ἐν τῇ ἀγίᾳ ἐκκλησίᾳ καὶ νῦν καὶ κτλ. *mart. Perp.* 21 δόξαν ἀναπέμπομεν τῷ πατρὶ τῶν αἰώνων, ἅμα τῷ μονογενεῖ αὐτοῦ νῦν τῷ κυρίῳ ἡμῶν 'I. X. σὺν ἀγ. Πν. ᾧ ἢ δόξα καὶ τὸ κράτος κτλ. (the Lat. version is of form B q.v.). Dion. Al. ap. Bas. *spir.* 72 [v. *sup. loc. class.* (c)] τῷ δὲ Θεῷ Πατρὶ καὶ Υἱῷ τῷ Κυρίῳ ἡμῶν 'I. X. σὺν τῷ ἀγ. Πν. δόξα καὶ κράτος κτλ. Ath. *decr. Nic. symb.* 32 τῷ Θεῷ καὶ Πατρὶ πρέπει δόξα . . . σὺν τῷ συνανάρχῳ αὐτοῦ Υἱῷ . . . ἅμα τῷ παναγίῳ Πν. κτλ. Greg. Naz. *or.* 28 φ ἢ δόξα καὶ τῷ Πατρὶ σὺν ἀγ. Πν. κτλ. *or.* 17 ᾧ ἢ δόξα σὺν τῷ Πατρὶ καὶ τῷ ἀγ. Πν., and *or.* 33. *or.* 41 μεθ' οὐ ἢ δόξα . . . τῷ Πατρὶ σὺν τῷ ἀγ. Πν. Bas. *hom. de invidia* (11). *hom. I in ps. 14* (15) μεθ' οὐ τῷ Π. καὶ ἀγ. Πν. ἢ δόξα καὶ τὸ κράτος κτλ. Greg. Nyss. *in Chr. res.* I ᾧ ἢ δόξα καὶ τὸ κράτος

σὺν τῷ Π. καὶ τῷ ἁγ. Πν. κτλ. *de Theod. mart.* μεθ' οὗ τῷ Π. ἄμα τῷ ἁγ. Πν. δόξα, κράτος, τιμὴ κτλ. (and one other ex.). Chrys. *in Io. hom.* 3 (2) μεθ' οὗ τῷ Π. ἡ δόξα ἄμα τῷ ἁγ. Πν. κτλ. (in this form $\frac{1}{3}\frac{2}{0}$, in the form $\frac{1}{2}\frac{1}{0}$ ἄμα τῷ Π. καὶ τῷ ἁγ. Πν. $\frac{1}{9}\frac{1}{0}$ in the *hom. in Matt.*, in these and similar forms $\frac{2}{8}\frac{2}{8}$ times in the *hom. in Io.*). *non esse desper.* Ben. 3. 361 C X. τῷ παμβασιλεῖ Θεῷ ἡμῶν πρέπει πάντα δόξα, τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ Π., καὶ τῷ παναγίῳ καὶ ζωοποιῷ Πν. κτλ. *Epit. c. a. viii* 4 (5) 4 (Bishop's prayer v. *T. and S.* 8. 4. 153) "διὰ τοῦ παιδός σου Ἰησοῦ" Χριστοῦ . . . μεθ' οὗ σοὶ δόξα, κράτος, τιμὴ σὺν ἁγ. Πν. (contrast *c. a.* under G²). *Theod. rel. hist. in ep. ad Philem.* μεθ' οὗ τῷ Π. σὺν τῷ παναγίῳ Πν. δόξα πρέπει καὶ μεγαλοπρέπεια κτλ., et al. saep. Bas. *Sel. or.* 40 αὐτῷ ἡ δόξα, καὶ ἡ τιμὴ, καὶ ἡ προσκύνησις σὺν τῷ ἀνάρχῳ Π., καὶ τῷ παναγαθῷ, καὶ ζωοποιῷ, καὶ ὁμοουσίῳ Πν. κτλ. *Max. Conf.* vol. 2 pp. 69, 98, 123. Jo. Dam. *de imag. or.* 1 in *Dorm. Mar. hom.* 1 μεθ' οὗ τῷ Π. δόξα, τιμὴ, κράτος, μεγαλοσύνη τε καὶ μεγαλοπρέπεια, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ Πν. κτλ. *ep. de conf.* vol. 1. 610 ἁγ. Πν. $\frac{1}{2}$ πρέπει . . . δόξα . . . σὺν τῷ Π. καὶ τῷ μονογενεῖ Υἱῷ κτλ. et al.

G and H. some of these forms ((1) (2) (3)) are transitional and earlier than H, as the regular and established form, others ((4) and (5)) later. (1) *mart. Polyc. (ep. Smyrn.)* 14. 3 σὲ δοξάζω διὰ τοῦ αἰωνίου καὶ ἐπουρανίου ἀρχιερέως Ἰ. Χ., ἀγαπητοῦ σου παιδός, δι' οὗ σοὶ σὺν αὐτῷ καὶ πν. ἁγ. δόξα κτλ. Dr Armitage Robinson doubts the possibility of this form of doxology so early as A.D. 156 (art. *Expositor* Jan. 1899, *J.T.S.* vol. xxiv 141, cf. xxi 97), and regards the *ep. Smyrn.* as later than it is supposed to be. The form here is almost identical with that in the *Apost. trad.* of Hippolytus (v. Dom R. H. Connolly *J.T.S.* xxiv 144), occurring thrice in the Latin, and twice in the Aethiopic version. The Lat. form in Hipp. is Per puerum tuum Iesum Christum, per quem tibi gloria et honor, patri et filio cum sancto spiritu, in sancta ecclesia tua, etc. The Greek form probably ran διὰ τοῦ παιδός σου Ἰ. Χ., δι' οὗ σοὶ ἡ δόξα καὶ ἡ τιμὴ (or τὸ κράτος) Πατρὶ καὶ υἱῷ σὺν ἁγ. πν., ἐν τῇ ἀγίᾳ ἐκκλησίᾳ κτλ. (cf. Hipp. c. Noet 18 under H). This form survives in *lit. Marc.* Brightman p. 126⁴ Ἰ. Χ. δι' οὗ σοὶ σὺν αὐτῷ καὶ ἀγίῳ Πνεύματι εὐχαριστοῦντες προσφέρομεν τὴν . . . λατρείαν ταύτην.

(2) Or. *in Levit. hom.* 1 I. C., per quem Deo Patri . . . cum Spiritu sancto est gloria et imperium etc., and so *hom.* 3, 4, 5, 7. Eus. *de Res. lib.* 1 gloriam referamus I. C. per quem est Deo Patri cum Spiritu sancto gloria et honor, imperium, maiestas etc., and so *de incorp. lib.* 2, 3, 4, 6, 7, 8 and *lib.* 1 ei . . . qui creavit . . . per unum, per quem et omnia constituit, sit gloria, honor, imperium, maiestas, cum Sp. s. etc. id. ap. Bas. *Spir.* ch. 29 § 72 τὸν τῶν προφητῶν . . . Θεὸν Φωταγωγὸν διὰ

τοῦ Σωτῆρος ἡμῶν Ἱ. Χ. σὺν ἁγ. Πν. καλέσαντες. (Cf. *loc. class.* [E] and [C].)

(3) Ath. *de Incarn. Verbi* 57 Ἱ. Χ. δι' οὗ καὶ μεθ' οὗ αὐτῷ τῷ Π. σὺν αὐτῷ τῷ Υἱῷ ἐν ἁγ. Πν. τιμὴ καὶ κράτος καὶ δόξα κτλ.

(4) Ath. *ad Serap. ep.* 4. 23 X. Ἱ. Χ. δι' οὗ καὶ μεθ' οὗ τῷ Π. ἅμα τῷ ἁγ. Πν. ἡ δόξα κτλ. *Greg. Naz. or.* 9 Ἱ. Χ. δι' οὗ καὶ μεθ' οὗ ἡ δόξα Π. . . σὺν τῷ ἁγίῳ . . . Πν. *Bas. in ps.* 132 (133) vol. 1. 377 δι' οὗ καὶ μεθ' οὗ τῷ Π. καὶ τῷ ἁγ. Πν. δόξα καὶ μεγαλοπρέπεια κτλ. *Serm. de contub.* vol. 1. 686 δι' οὗ καὶ μεθ' οὗ δόξα . . . τῷ . . . Π. σὺν ἁγ. καὶ παρακλήτῳ Πν. κτλ. *Chrys. in Io. hom.* 1 δι' οὗ καὶ μεθ' οὗ τῷ Π. ἡ δόξα ἅμα τῷ παναγίῳ Πν. κτλ., and so $\frac{37}{8}$ times in the homilies *in Io.*, but usually with ἁγίῳ instead of παναγίῳ (in *hom.* 45 (44) σὺν τῷ προσκυνητῷ καὶ παναγίῳ καὶ ζωοποιῷ αὐτοῦ Πν.), in the *hom. in Matt.* $\frac{3}{10}$. *Cyr. glaph. in Gen.* 1 δι' οὗ καὶ μεθ' οὗ τῷ Π. ἡ δόξα σὺν ἁγ. Πνεύμ. κτλ., and so, sometimes + τὸ κράτος, in 14 out of the 16 doxologies in *ador.* and *glaph.*, and so *passim*, and indeed regularly. I have not found it in *Theod.*, or *Bas. Sel.*, or *Max. Conf.*, or *Jo. Dam.* (This is a variant of H in its different variations in the addition of δι' οὗ.)

(5) *Greg. Naz. or.* 44 Ἱ. Χ. ᾧ πᾶσα δόξα . . . σὺν ἁγ. Πν. εἰς δόξαν Θεοῦ Πατρὸς. Ἀμὴν (so far as I know this is unique).

I. to the Trinity without mention of the Persons *Greg. Naz. or.* 26 (in ref. to *Τριάς ἁγία . . . εἰς Θεός*) . . . ᾧ πᾶσα δόξα κτλ. so *or.* 34 αὐτῷ ἡ δόξα κτλ. *Greg. Nyss. c. Eun. lib.* 1 τὴν ἁγίαν Τριάδα . . . ἣ πρέπει ἡ δόξα. *Nil. tract. ad Eul.* τῆς προσκυνητῆς καὶ ὁμοουσίον Τριάδος, ἣ δόξα κτλ. *Cyr. glaph. in Exod. lib.* 3 Θεῷ δὲ ἡμῶν δόξα.

J. to the Father and the Son and the Holy Spirit [*v. loc. class.* (G)] *Bas. spir. ch.* 27 § 68 ταυτόν ἐστι πρὸς διάνοιαν εἰπεῖν “δόξα Πατρὶ καὶ Υἱ. καὶ ἁγ. Πν., καὶ δόξα Πατρὶ καὶ Υἱ. σὺν τῷ ἁγ. Πν.” *Greg. Nyss. de res. or.* 3 δόξαν ἀναπέμποντες τῷ Π. καὶ τῷ Υἱῷ καὶ τῷ ἁγ. Πν. κτλ. *Chrys. de ang. porta Ben.* 3. 32 A αὐτῷ πρέπει πᾶσα δόξα, τιμὴ καὶ κράτος, τῷ Π., καὶ τῷ Υἱῷ, καὶ τῷ ἁγ. Πν. κτλ. *Bas. Sel. or.* 10 δόξαν ἀναπέμπομεν τῷ Π. καὶ τῷ Υἱῷ καὶ τῷ ἁγ. Πν. κτλ. *Jo. Dam. de octo sp. nequit.* αὐτῷ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις καὶ τῷ ἀνάρχῳ Π. καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ Πν. *lit. Chrys.* p. 354 Brightman Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμὴν (this is the regular Eastern Lit. form).

It is also found in the common liturgical expansion of the Lord's Prayer, e.g. *lit. Iac.* Brightman p. 60¹⁵ “ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα” τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ κτλ.

so, but without *καὶ act.* *Io.* 96 δόξα σοι, πάτερ· δόξα σοι, λόγε· δόξα σοι, πνεῦμα ἅγιον: cf. 94 (11) δόξα σοι, πάτερ . . . δόξα σοι, λόγε· δόξα σοι, χάρις. Ἀμήν. δόξα σοι, τὸ πνεῦμα· δόξα σοι, ἅγιε· δόξα σου τῇ δόξῃ.

so in Grace for meat Chrys. *in Matt. hom.* 55 (56). 6 Ben. 7. 563 c Διὸ λέγουσι “δόξα σοι, κύριε, δόξα σοι, ἅγιε, δόξα σοι, βασιλεῦ, ὅτι ἔδωκας ἡμῖν βρώματα εἰς εὐφροσύνην.”

J. and I. Greg. Naz. *or.* 19 τὴν μίαν Πατὸρς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος καὶ θεωροῦντες καὶ ἀνυψοῦντες τὴν τῆς θεότητος δόξαν . . . ὅτι αὐτῷ (i.e. Θεῷ) ἡ δόξα. *or. th.* 5 προσκυνεῖν πατέρα, καὶ υἱόν, καὶ πν. ἅγ., τὴν μίαν θεότητά τε καὶ δύναμιν· ὅτι αὐτῷ πᾶσα δόξα κτλ. *or.* 45 ὦ Πάτερ, καὶ Δόγε, καὶ Πνεῦμα τὸ ἅγιον· ὅτι σοὶ πρέπει πᾶσα δόξα κτλ.

There is a curious doxology in *act. Thom.* 132 Σοὶ δόξα ἡ τῶν σπλάγχων ἀγάπη (? the Father v. σπλάγχων) σοὶ δόξα τὸ τοῦ Χριστοῦ ὄνομα· σοὶ δόξα ἡ ἐν Χριστῷ δύναμις ἰδρυμένη (? Holy Spirit). These words are said while the holy oil is being poured on them, they are then baptized in the name of the Holy Trinity. If rightly interpreted, this must be classed under J.

The word δόξα alone sometimes = *doxology* Theod. Stud. *de Prae-sanctificatis* M. 99. 1688 c τῶν τροπαρίων ψαλλομένων μετὰ τὴν δόξαν. *lit. Chrys.* (according to present use of Greek Orth. Ch.) Brightman p. 353¹⁹ τρὶς Δόξα. καὶ νῦν.

xv. The *Gloria in excelsis* dub. Ath. *de virg.* 20 vol. 2 p. 93 M. 28. 276 D διάφανμα δὲ . . . Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία κτλ. *c. a.* 7. 47 . . . προσκυνούμεν σε διὰ τοῦ μεγάλου ἀρχιερέως . . . διὰ τὴν μεγάλην σου δόξαν . . . θεὲ πάτερ παντοκράτορ.

Another version is found at the end of the psalms and canticles contained in the Cod. Alex. (end of fifth century, vol. 3, p. 569 Brit. Mus. facsimile) v. Julian Dict. Hymn. p. 459. *mart. Matthaei* 25 Δόξα σοι, ὁ δεδοξασμένος ἐν οὐρανῷ καὶ ἐπὶ γῆς. Cf. *act. Io.* 77 (under δοξάζω). *acoluthia triplicis festi* ap. M. 29 p. ccclxvii D εὐχαριστοῦμέν σοι, διὰ τὴν μεγάλην σου δόξαν . . . Θεὲ Πάτερ παντοκράτορ . . . σὺ εἶ ὁ μόνος Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός. It is not used in the Eastern liturgies, but is found in the morning office (ἄρθρος) v. Horologion p. 71. Cf. also in the Service for Christmas Day, first hour of the night Little-dale's *Offices of the Holy Eastern Church* p. 63 Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθλεὲμ ἀκούω . . . τῷ ἐπὶ γῆς εἰρήνην εὐδοκῆσαντι γενέσθαι from hymn ascribed to Ioannes Monachus.

xvi. *The Sanctus* (Is. 6. 3) *test. Isaac* (a semi-Jewish semi-Christian book) 16^{vo} and 17 (James T. and S. 2. 2 p. 148-9) [from Arabic] ‘Holy,

Holy, Holy is the Lord of Sabaoth, the Heaven and the Earth are filled with Thy hallowed glory, cf. *lit. Marc. inf. Serap. sacr.* 13 (1), 10-11 *μεθ' ὧν δέξαι καὶ τὸν ἡμέτερον ἀγιασμὸν λεγόντων* "Ἅγιος, ἅγιος, ἅγιος κύριος Σαβαώθ, πλήρης" ὁ οὐρανὸς καὶ "ἡ γῆ τῆς δόξης σου". πλήρης ἐστὶν ὁ οὐρανός, πλήρης ἐστὶν καὶ ἡ γῆ τῆς μεγαλοπρεποῦς σου δόξης, κύριε τῶν δυνάμεων (2 Pet. 1. 17: Ps. 83. 2 [84. 1]). *lit. Marc. Brightman* p. 13¹ τὰ σεραφίμ . . . λέγοντα τῇ μεγαλοπρεπεί σου δόξῃ "Ἅγιος ἅγιος ἅγιος Κύριος Σαβαώθ πλήρης" ὁ οὐρανός καὶ "ἡ γῆ τῆς" ἀγίας "σου δόξης".

xvii. *glory*, of holy things or persons such as :

(a) the Temple } *ps. Sol.* 2. 20 κατέσπασε τὸ κάλλος αὐτῆς ἀπὸ
and Holy City }

θρόνου δόξης, cf. 5. *test. xii Patr. Dan.* 5. 12 τῆς νέας Ἱερουσαλήμ (here according to Charles of the earthly Jerusalem as glorified by the Presence of God) . . . ἥτις ἐστὶ δόξα θεοῦ αἰώνιος.

(b) the Law *Cram. cat. in 2 Cor. schol.* p. 456¹³ τὴν τοῦ νόμου δόξαν.

(c) the Church, or any part of it *Ign. Eph. introd.* τῇ προωρισμένῃ (ἐκκλησίᾳ) . . . εἰς δόξαν παραμόνον.

(d) the Christian Faith *Bas. spir.* 67 τῇ πίστει τὴν δόξαν ἀποδιδόναι (the ref. is to the Doxology to the Trinity).

(e) the Apostolic Order *act. Phil.* 30 (1) ἵνα . . . συναριθμηθῶ ἐν τῇ δόξῃ ὑμῶν ἐν τοῖς οὐρανοῖς.

(f) the ministry of widows *c. a.* 3. 12 ἀπρέπειαν ἐμποιήσει τῇ δόξῃ τοῦ χηρικοῦ.

(g) the column of light, wherein are the souls of the dead who are being purified (Manichaean) *Hegem. act. Arch.* 8 (26) ἐν τῷ στύλῳ τῆς δόξης.

(h) the Saints and Martyrs, *Herm. past. vis.* 3. 2. 1 ἐκεῖνοι (those who have suffered for the Name) ἐκ δεξιῶν κἀθηρταὶ καὶ ἔχουσιν δόξαν τινά. *mand.* 4. 4. 2 (of celibates) μεγάλην δόξαν περιποιεῖται πρὸς τὸν κύριον. *sim.* 5. 3. 3. *Meth. res.* 1. 56 ἵνα τὴν δόξαν παρ' αὐτῶ κτήσονται μεῖζονα, διὰ πολλῶν αὐτοῦς ἤλεγξε πόνων. *ep. Vi. et Lugd.* ap. *Eus. h. e.* 5. 2. 2. *act. Barn.* 3. So in plur. *ep. Vi. et Lugd.* ap. *Eus. h. e.* 5. 1. 23 ἐν ᾧ πάσῃων Χριστὸς μεγάλας ἐπετέλει δόξας (*glorious things, marvels*).

(i) man, esp. the good man *Bas. spir.* 55 δόξῃ . . . καὶ τιμῇ ἐστεφάνωται ὁ κοινὸς ἄνθρωπος (Ps. 8. 6 [5]): et inf. μεγάλη ἡ δόξα τοῦ δικαίου (Ps. 20 [21]. 6 [5]). *hom. in ps.* 7. 3. 100 C τῶν . . . ἁγίων ἡ δόξα ἐστὶν ἐν τοῖς οὐρανοῖς. *Chrys. in Io. hom.* 3 (2). 6 *Ben.* 8. 25 δόξα . . . ὄντως τὸ ταύτης

ὑπερορᾶν . . . ἀλλὰ πρὸς τὸ τῷ Θεῷ δοκοῦν ἅπαντα . . . ποιεῖν. *hom.* 77 (76). 5 *sub fin.* δόξαν παρὰ Θεῷ, καὶ τιμὴν παρὰ ἀνθρώποις οἶσει. *hom.* 88 (87) *fin.*

(j) the virtues *Meth. symp.* 8. 4 δόξαν τῆς ἀγνείας. *Serap. sacr.* 10. 1 εἰς δόξαν καὶ αἶνον τῆς ἀληθείας.

xviii. *a glory, wonder*, almost = *miracle, act.* *Io. frag.* ch. 7 ap. *T. and S.* 5. 1 ἐτέραν . . . ὑμῖν δόξαν ἐρῶ (of his finding Christ's body to be sometimes immaterial).

xix. *a visible glory or light*, like a halo *apoc. Mos. (test. Adam)* 18 πρόσσεχε τῷ φωτῷ, καὶ ὅψε δόξαν μεγάλην περὶ αὐτοῦ, *et paul. inf.* Or. *in Io.* 32. 26 (17) τῆς Μωϋσέως . . . δόξης (Ex. 34. 29) *et seq.* anon. ap. *Cram. cat. in 2 Cor.* 3. 8 p. 366²⁰ ἡ παλαιὰ αἰσθητὴν ἔσχε δόξαν, τὴν τοῦ προσώπου Μωσέως, ἡ δὲ νέα νοητὴν.

xx. *the Cross* *Chrys. in Io. hom.* 77 (76) 4 Ben. 8. 455 τὸν σταυρὸν δόξαν ἐκάλει. *Ammon. ap. Corder. cat. in Io.* 12. 28 p. 314 δόξαν . . . καλεῖ τὸν σταυρὸν.

xxi. *the consecrated Elements* auct. inc. *de Pers. capt.* M. 86² 324 I D οὐ φρέττομεν . . . τοιαύτης δόξης ἐν ταῖς χερσὶν ἐφαπτόμενοι;

xxii. *the illumination* from the Divine glory received by those who are being sanctified. Or. *c. Cels.* 5. 60 (in ref. to 2 Cor. 3. 18) μεταλαμβάνει τῆς καλουμένης θείας δόξης εἰς τὴν ἑαυτοῦ δόξαν, *et paul. inf.*

Or to whom Divine truth is communicated Or. *in Io.* 32. 27 (17) τὰ περὶ θεοῦ ἀκριβῶς γνωσκόμενα . . . δόξα ἂν λέγοιτο εἶναι θεοῦ ὀφθεῖσα (on Jo. 13. 31 seq.).

xxiii (a) *glory, majesty, honour* as belonging to, or ascribed to, men, kings, &c. (cl.), often in a depreciatory sense, e.g. in the passages from *Meth. symp.* and *Greg. Naz. &c.* below. *test. xii Patr. Ios.* 17. 8 τὴν κοσμικὴν μου δόξαν (of Joseph). *Clem. Rom.* 3 πᾶσα δόξα καὶ πλατυσμός ἐδόθη ὑμῖν. *Clem. Rom.* 32 τὰ λοιπὰ σκήπτρα αὐτοῦ οὐκ ἐν μικρᾷ δόξῃ ὑπάρχουσιν. 61. τὴν ὑπὸ σοῦ αὐτοῖς δεδομένην δόξαν καὶ τιμὴν. *Herm. past. sim.* 8. 7. 6 ἡ ζωὴ . . . περὶ πρωτείων ἢ περὶ δόξης τινὸς οὐκ ἔστιν (cf. 4). *Tat. adv. gr.* 12 διαφοραὶ τινές εἰσι δόξης ἐν αὐτῷ (*the body*, cf. 1 Cor. 15. 40). *Clem. hypot.* 6 ap. *Eus. h. e.* 2. 1. 3 μὴ ἐπιδικάζεσθαι δόξης. Or. *de voto* 19. 2 (ref. to Jo. 5. 44) πάσης τῆς παρὰ ἀνθρώπου δόξης. *in Io.* 32. 26 (17) καθ' ὃ ὀρίζονται (sc. οἱ Ἕλληνες) εἶναι δόξαν τὸν ἀπὸ τῶν πολλῶν ἔπαινον. *frag. in Lam. Ier.* Berl. vol. 3. p. 279¹⁰ δόξαν τὴν παρ' ἀνθρώπου θηρώμενος. *in Luc.* 14. 12 fr. 68 Berl. ed. p. 267¹⁸ ὁ . . . πρὸς

δόξαν ἀληθῆ διακονῶν τῷ λόγῳ κενοδοξίας ἀπῆλλακται. Heracl. ap. Or. in *Io. lib.* 13. 10 τὴν κατ' αὐτὴν (the life of the world) δόξαν. Meth. *symp.* 8. 2 πλούτους καὶ δόξας καὶ γένη καὶ γάμους. *de cre.* 1. 3 Ἄρα γε σοφίας καὶ δόξης καὶ . . . πάσης ἀρέτης ἀρχὴν . . . ἡγήσῃ τὸν θεόν; Ath. *apol. c. Ar. (ep. Sard. conc.)* 40 πάντα . . . ἐπὶ δόξῃ καὶ συστάσει τῶν συσκευασθέντων ὑπ' αὐτῶν γέγονεν (*glorification*). Greg. *Naz. or.* 15 (22). 5 μία . . . δόξα, τὸ δόξης ἀπάσης ὑπεριδεῖν ἐπὶ τηλικούτοις. Bas. *spir.* 46 (inf.). Bas. *hom. de Mamante* 23 (26). 2 *fin.* δόξαν τὴν ἀπανθοῦσαν. *ep.* 277 (42). *c. a.* 3. 13. 1 προσθείης (addressing God) αὐτῷ (the Bp) δόξαν. *c. a.* 5. 5. 3 ἐκεῖνος (Jesus Christ) . . . ἀπεράξατο . . . τρυφῇ, δόξῃ, πλούτῳ. Chrys. in *Matt. hom.* 20 (21). 2 Ben. 7. 261 D ὁ τῆς δόξης ἔρωσ. Chrys. in *Io. hom.* 30 (29) *init. hom.* 3 (2). 5 Ben. 8. 24 A, *al.* Cyr. in *Io.* 1. 15 p. 98 E (where Cyr. takes the precedence to be in *glory* and *honour*: contrast *de Incarn. Unig.* p. 711) ἐβάδιζεν “ὀπίσω” βραχὺ τὸ μείζον ἔχοντος ἔτι κατὰ τιμὴν καὶ δόξαν τὴν ἐν ἀνθρώποις ἐκείνου. Gregent. *Hom. leg.* 48 “δόξα ἀνδρῶν” (1 Cor. 11. 7) χρηματίζουσα, ἐτόλμησεν ἄραι τὴν δόξαν αὐτῆς κατὰ τῆς δόξης τοῦ Θεοῦ.

(b) *splendour, pomp* (Mt. 4. 8 κτλ.) *test. xii Patr. Jos.* 12. 1 κατῆε Μεμφίς ἐν λαμπρήν . . . μετὰ δόξης πολλῆς. *act. Pet. et Paul.* 87 τὸ . . . τοῦ . . . Πέτρου σῶμα εἰς τὸν Βατικάνον τόπον . . . μετὰ δόξης καὶ ὕμνων ἀνεκλήθη.

(c) *pride, distinction test. Abraham rec. A* 7 κύριέ μου, μὴ ἄρης τὴν δόξαν μου ἀπ' ἐμοῦ (a prayer of Isaac ref. to his father and mother) *Herm. past. vis.* 3. 3. 1 ἵνα . . . ταῦτα ἀκούσαντες γινώσκωσιν τὸν κύριον ἐν πολλῇ δόξῃ (*with great exultation*, Lat. in multa gloria et laetitia, and see also the words following). Bas. in *Is.* 10. 12 δόξαν τινὰ ἐαυτῶν τοῖς ὀφθαλμοῖς περιτιθέασιν (*confer a certain lustre on*). *c. a.* 7. 24. 3 δόξα . . . πατέρων ὁσιότης παίδων.

(d) *glorying act. Ner. et Ach.* 9 εἰ . . . πᾶσα ἡ δόξα σου ἐν τῷ Κυρίῳ ἡμῶν Ἰ. X. ὑπάρχει ἐστρηγμένη καὶ οὐκ ἐξ ἀνθρωπίνου, ἀλλ' ἐκ θεοῦ ἀξιώματος ἐγκανχάσαι (cf. Jer. 9. 24: 1 Cor. 1. 31).

(e) *glory, majesty* attributed by heathen to their gods *act. Thom. (B)* 20 τοῦ ἰδεῖν τὴν ἰσχὴν αὐτῶν (the idols) καὶ τὰ παρ' ἡμῶν τολμηρῶς πρὸς τὴν σὴν κραταιὰν δόξαν (*their sovereign majesty as it seems to you*) λεγόμενα, used ironically *vid. iv, v, vi sup.*

(f) *glory, majesty, splendour* of natural things Bas. *spir.* 46 ἔστιν . . . δόξα ἡ μὲν τις φυσικῆ, ὡς δόξα ἡλίου τὸ φῶς, ἡ δέ τις ἕξωθεν ἡ ἐκ προαιρέσεως κεκριμένως τοῖς ἀξίοις προσαγομένη, cf. 55.

(g) *honour, dignity* of a king or person of rank, and so with *σὴ* 'your Honour' (as in English in speaking to a magistrate) *act. Thom.* (B) 10 (a heathen in speaking to Jesus) *χαίρε, ἄνερ τετιμημένε' εἶπερ ἀρεστόν ἐστι τῇ σῇ δόξῃ, πώλησον ἡμῖν ἕνα. vit. Bar. et Ioas.* 138 (speaking to a king) τὸ ὑπερέχον αἰδούμενος τῆς σῆς δόξης. 142 (of a man of noble birth) ταύτην προκρίνας (as a wife) τῆς αὐτοῦ δόξης καὶ εὐγενείας.

xxiv. *glory, the final reward of the just in Heaven* in semi-Jewish books.

Ps. Sol. 2. 35 (the pious Pharisee is speaking) αὐτὸς βασιλεὺς ἐπὶ τῶν οὐρανῶν . . . ἀνιστῶν ἐμὲ εἰς δόξαν καὶ κοιμίζω ὑπερηφάνους εἰς ἀπώλειαν αἰώνιον ἐν ἀτιμίᾳ.

in Christian writers [2 Cor. 4. 17: 1 Pet. 1. 11 (pl.)] *Clem. Rom.* 5 οὗτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. 45 οἱ . . . ὑπομένοντες ἐν πεποιθήσει δόξαν καὶ τιμὴν ἐκληρονόμησαν. *Herm. past. vis.* 1. 3. 4 ἵνα ἀποδῶ αὐτοῖς τὴν ἐπαγγελίαν ἣν ἐπηγγέλατο μετὰ πολλῆς δόξης καὶ χαρᾶς, *al. Or. in Jer. hom.* 16 fin. ἵ' εἰς δόξαν τὴν ἐν Χ. ἀναστῶμεν. *Or. in Luc.* 9. 28 *seq. fr.* 22 Berl. ed. p. 243¹⁵ ὅταν . . . ἀναστῶσιν οἱ δίκαιοι ἐν δόξῃ ἐν τῇ δευτέρᾳ Χριστοῦ παρουσίᾳ. *Meth. de res.* 1. 44. 2 ἕκαστον ἢ εἰς τιμὴν . . . ἀναστήσῃ καὶ δόξαν, ἢ εἰς ἀτιμίαν (Rom. 9. 21). *Marc. frag.* 107 (96) ἐν τῇ μετὰ τὴν ἀνάστασιν τῆς σαρκὸς δευτέρᾳ δόξῃ (the *first* glory is that conferred on man by the Incarnation). *Bas. spir.* 26 fin. ἐν τῇ τῆς δόξης ἀποπληρώσει. *hom. in illud Lucae (de avar.)* 3 p. 46 δόξα αἰώνιος. *act. Phil.* 144 (38) ἐν ἀγγελικῇ δόξῃ, and variants (Bonnet p. 87¹³) ἀνάπανσόν με ἐν τῇ δόξῃ τῆς μακαριότητός σου. *c. a.* 2. 25. 7: 2. 47. 3 αἰωνίου ζωῆς καὶ δόξης. *Chr. in Io. hom.* 78 (77) *fin.* τὴν μέλλουσαν δόξαν καὶ παρρησίαν. *act. Petr. et Andr.* 5 ζήσεις καλὴν ζωὴν καὶ ἔρχῃ εἰς τὴν δόξαν αὐτοῦ (sc. θεοῦ). *act. Barn.* 26 ἐλπίζω προσενέγκαι πολλοὺς εἰς τὴν δόξαν τοῦ θεοῦ. *vit. Bar. et Ioas.* p. 291 ἵνα . . . τὴν ἡμῶν οὐσίαν τῇ οὐρανίῳ τιμῇ δόξῃ. *Cram. cat. in 2 Cor.* 5. 3 p. 380¹⁶ ἢ μὲν γὰρ ἀνάστασις κοινὴ πάντων, ἢ δὲ δόξα οὐκ ἔστι ἴση, et inf.²¹

xxv. *vain-glory, boastfulness* (a frequent use among the *Cynics* v. Dio Chrys. 4 p. 164 R) *Tat. adv. gr.* 26 φησόμενοι . . . διὰ δόξης, and perhaps 33 ληραῖνοι . . . διὰ δόξης πολλῆς τῶν παρ' ὑμῖν ἐθῶν τὰ ἐπιτηδεύματα, and 11 (*loc. corruptus*). *Bas. in ps.* 7. 3 p. 100 D ó . . . ἐπὶ τῷ χοϊκῷ πλοῦτῳ δοξαζόμενος . . . δόξαν ἐαυτῷ ἔχει. *Chrys. in Rom.* 10. 13 *Ben.* 9. 629 πόρρω . . . ἦν δόξης, καὶ τύφου . . . ἐλεύθερος. *in 1 Cor. hom.* 35 *Ben.* 10. 328 A οὐχ ἑώρα πρὸς δόξαν, τὸ χαλεπὸν θηρίον, cf. 326 D.

with *κενή* *Theod. h. e.* 1. 2. 7 φιλοτιμία δὲ καὶ κενὴ δόξη δεδουλωμένους *Cram. cat. in 2 Cor.* 6. 7 p. 390¹⁴.