

Doxologies in the New Testament¹

Romans:

11:36

For from him and through him and to him are all things. To him be the glory forever. Amen.

ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

16:25-27

25 Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith — 27 to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

[25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]²

Galatians:

1:5

to whom be the glory forever and ever. Amen.

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Ephesians:

3:20-21

20 Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, 21 to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

Philippians:

4:20

To our God and Father be glory forever and ever. Amen.

τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

First Timothy:

1:17

To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

¹**doxology** /dɒkˈsɒlədʒi/

■ noun (plural doxologies) a liturgical formula of praise to God.

– DERIVATIVES doxological adjective

– ORIGIN 17th century: via medieval Latin from Greek doxologia, from doxa ‘appearance, glory’ + -logia (see -LOGY).

[Catherine Soanes and Angus Stevenson, *Concise Oxford English Dictionary*, 11th ed. (Oxford: Oxford University Press, 2004).]

dox•ol•o•gy \däk-˙sə-lə-jē\ noun

plural -gies [Medieval Latin doxologia, from Late Greek, from Greek doxa opinion, glory (from dokein to seem, seem good) + -logia -logy — more at DECENT] circa 1645 : a usually liturgical expression of praise to God

[Inc Merriam-Webster, *Merriam-Webster's Collegiate Dictionary*, Eleventh ed. (Springfield, Mass.: Merriam-Webster, Inc., 2003).]

²**5 25-27** {C} include 16.25-27 here (see 14.23; 15.33) P⁶¹ & B C D 81 256 263 365 436 1319 1573 1739 1852 1962 2127 2200 2464 it^{ar, b, d*, f, o} vg syr^p cop^{sa, bo} eth Origen^{lat} mss^{acc. to Origen^{lat}} Hilary Ambrosiaster Pelagius Jerome Augustine // include 16.25-27 here and after 14.23 A P 0150 33 104 459 arm geo¹ // include 16.25-27 after 14.23 only Ψ 0209^{vid} 6 424 1175 1241 1881 1912 Byz [L] Lect it^{guevid}, (monvid) vg^{mss} syr^h geo² slav mss^{acc. to Origen^{lat}} Chrysostom // include 16.25-27 after 15.33 P46 (1506, but omit 16.1-24) // omit 16.25-27 F (G, but leaves space at 14.23) it^{d27, g}; mss^{acc. to Jerome}

[Kurt Aland, Matthew Black, Carlo M. Martini et al., *The Greek New Testament*, Fourth Revised Edition (With Apparatus); The Greek New Testament, 4th Revised Edition (With Apparatus) (Deutsche Bibelgesellschaft; Stuttgart, 2000; 2009).]

Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Second Timothy:

4:18

To him be the glory forever and ever. Amen.

Ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Hebrews:

13:21b

to whom be the glory forever and ever. Amen.

Ὡς ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

First Peter:

4:11

To him belong the glory and the power forever and ever. Amen.

Ὡς ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

5:11

To him be the power forever and ever. Amen.

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

Second Peter:

3:18

To him be the glory both now and to the day of eternity. Amen.

αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

Jude:

25:

to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

Revelation:

1:5b-6

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.

4:11

“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

5:13

“To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!”

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

7:12

“Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Genesis

24:27

“Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me on the way to the house of my master’s kin.”

Εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου Αβρααμ, ὃς οὐκ ἐγκατέλιπεν τὴν δικαιοσύνην αὐτοῦ καὶ τὴν ἀλήθειαν ἀπὸ τοῦ κυρίου μου· ἐμὲ εὐόδωκεν κύριος εἰς οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου.†⁴

וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר לֹא עָזַב חַסְדּוֹ וְאֱמֻנָתוֹ מֵעַם אֲדֹנָי אֲנֹכִי בְּדַרְכּוֹ יְהוָה בְּיַתְיָ אֲנִי יְהוָה בְּיַתְיָ אֲנִי אֲדֹנָי:⁵

Deuteronomy:

32:3

For I will proclaim the name of the LORD; ascribe greatness to our God!

ὅτι ὄνομα κυρίου ἐκάλεσα· δότε μεγαλωσύνην τῷ θεῷ ἡμῶν.†

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:³

First Samuel

25:32

Blessed be the LORD, the God of Israel, who sent you to meet me today!

Εὐλογητὸς κύριος ὁ θεὸς Ἰσραηλ, ὃς ἀπέστειλέν σε σήμερον ἐν ταύτῃ εἰς ἀπάντησίν μου,†

וַיֹּאמֶר דָּוִד לְאַבִּיגַיִל בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלַחְךָ הַיּוֹם הַזֶּה לְקַרְאֹתִי:³²

25:39

“Blessed be the LORD who has judged the case of Nabal’s insult to me, and has kept back his servant from evil; the LORD has returned the evildoing of Nabal upon his own head.”

Εὐλογητὸς κύριος, ὃς ἔκρινεν τὴν κρίσιν τοῦ ὄνειδισμοῦ μου ἐκ χειρὸς Ναβαλ καὶ τὸν δοῦλον αὐτοῦ περιεποίησατο ἐκ χειρὸς κακῶν, καὶ τὴν κακίαν Ναβαλ ἀπέστρεψεν κύριος εἰς κεφαλὴν αὐτοῦ.

וַיִּשְׁמַע דָּוִד כִּי מֵת נָבָל וַיֹּאמֶר בְּרוּךְ יְהוָה אֲשֶׁר רָב אֶת־רִיב חַרְפֹּתַי מִיָּד נָבָל וְאֶת־עֲבָדוֹ חָשַׁךְ מִרְעָה וְאֶת רַעַת נָבָל הִשְׁיב יְהוָה בְּרֹאשׁוֹ וַיִּשְׁלַח דָּוִד וַיִּדְבֹּר בְּאַבִּיגַיִל לְקַחְתָּהּ לְךָ לְאִשָּׁה:³⁹

Second Samuel:

18:28

“Blessed be the LORD your God, who has delivered up the men who raised their hand against my lord the king.”

Εὐλογητὸς κύριος ὁ θεός σου, ὃς ἀπέκλεισεν τοὺς ἄνδρας τοὺς μισοῦντας τὴν χεῖρα αὐτῶν ἐν τῷ κυρίῳ μου τῷ βασιλεῖ.†

וַיִּקְרָא אַחִימֵלֵךְ וַיֹּאמֶר אֶל־הַמְּלָךְ שְׁלוֹם וַיִּשְׁתַּחוּ לַמְּלָךְ לְאַפְיוֹ אַרְצָה וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵיךָ אֲשֶׁר סָגַר אֶת־הָאֲנָשִׁים אֲשֶׁר־נִשְׂאוּ אֶת־יָדֶם בְּאֲדֹנָי הַמֶּלֶךְ:²⁸

First Kings:

1:48

“Blessed be the LORD, the God of Israel, who today has granted one of my offspring to sit on my throne and permitted me to witness it.”

Εὐλογητὸς κύριος ὁ θεὸς Ἰσραηλ, ὃς ἔδωκεν σήμερον ἐκ τοῦ σπέρματός μου καθήμενον ἐπὶ τοῦ θρόνου μου, καὶ οἱ ὀφθαλμοί μου βλέπουσιν.†

³These Old Testament texts are the ‘blessings’ passages (Εὐλογητὸς; בְּרוּךְ) that reflect the worship and praise of God in ancient Israel, that laid the foundation for the doxology (type 2 in some assessments) in later Jewish and early Christian worship. They became the model for the thanksgiving expressions in the letter *Proema* found mostly in Paul’s letters inside the New Testament.

⁴Septuaginta: SESB Edition, ed. Alfred Rahlfs and Robert Hanhart (Stuttgart: Deutsche Bibelgesellschaft, 2006), Ge 24:27

⁵Biblia Hebraica Stuttgartensia : SESB Version., electronic ed. (Stuttgart: German Bible Society, 2003), Ge 24:27.

48 וגם־פכה אמר המלך ברוך יהוה אלהי ישראל אשר נתן היום ישב
על־כסאי ועיני ראות:

First Chronicles

16:28

Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength.

δοτε τῷ κυρίῳ, πατριαὶ τῶν ἐθνῶν, δοτε τῷ κυρίῳ δόξαν καὶ ἰσχύν· †

28 הָבוּ לַיהוָה מִשִּׁפְחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז:

16:36

Blessed be the LORD, the God of Israel, from everlasting to everlasting. Then all the people said "Amen!" and praised the LORD.

εὐλογημένος κύριος ὁ θεὸς Ἰσραηλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος· καὶ ἔρεϊ πᾶς ὁ λαὸς Ἀμην.
καὶ ἤνεσαν τῷ κυρίῳ. †

36 בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וַיֹּאמְרוּ כָל־הָעַם אָמֵן
וַהֲלֵל לַיהוָה:

Psalm

28:6

Blessed be the LORD, for he has heard the sound of my pleadings.

εὐλογητὸς κύριος, ὅτι εἰσήκουσεν τῆς φωνῆς τῆς δεήσεώς μου. † [=27:6]

6 בָּרוּךְ יְהוָה כִּי־שָׁמַע קוֹל תַּחֲנוּנָי:

31:21 (MT31:22)

Blessed be the LORD, for he has wondrously shown his steadfast love to me when I was beset as a city under siege.

εὐλογητὸς κύριος, ὅτι ἔθαυμάστωσεν τὸ ἔλεος αὐτοῦ ἐν πόλει περιοχῆς. † [30:22]

22 בָּרוּךְ יְהוָה כִּי הִפְלִיא חַסְדּוֹ לִי בְּעִיר מְצֹר:

41:13

Blessed be the LORD, the God of Israel, from everlasting to everlasting. Amen and Amen.

Εὐλογητὸς κύριος ὁ θεὸς Ἰσραηλ ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα. γένοιτο γένοιτο. †

14 בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן:

68:19

Blessed be the Lord, who daily bears us up; God is our salvation. Selah

εὐλογητὸς κύριος ἡμέραν καθ' ἡμέραν, κατευοδώσει ἡμῖν ὁ θεὸς τῶν σωτηρίων ἡμῶν. διάψαλμα. †
[67:20]

20 בָּרוּךְ אֱדֹנָי יְיָוָם יוֹם יַעֲמֶס־לָנוּ הָאֵל יְשׁוּעָתָנוּ סֵלָה:

68:35

Awesome is God in his sanctuary, the God of Israel; he gives power and strength to his people. Blessed be God!

θαυμαστός ὁ θεὸς ἐν τοῖς ἁγίοις αὐτοῦ· ὁ θεὸς Ἰσραηλ αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ. εὐλογητὸς ὁ θεός. † [67:36]

63 יְהוָה אֱלֹהִים מִמְקַדְשֵׁיךָ אֵל יִשְׂרָאֵל הוּא נִתְּן עֵז וְתַעֲצִמּוֹת לְעַם בָּרוּךְ
אֱלֹהִים:

72:19

Blessed be his glorious name forever; may his glory fill the whole earth. Amen and Amen.

καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. γένοιτο γένοιτο. † [71:19]

19 וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיְמַלֵּא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ אָמֵן וְאָמֵן:

89:52

Blessed be the LORD forever. Amen and Amen.

Εὐλογητὸς κύριος εἰς τὸν αἰῶνα. γένοιτο γένοιτο. † [88:53]

106:48

Blessed be the LORD, the God of Israel, from everlasting to everlasting. And let all the people say, "Amen." Praise the LORD!

Εὐλογητὸς κύριος ὁ θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. καὶ ἔρει πᾶς ὁ λαὸς Γένοιτο γένοιτο. † [105:48]

בְּרַךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמֵן כָּל־הָעַם אָמֵן
הַלְלוּ־יָהּ:

Psalms of Solomon.

17:3-4

But we hope in God, our deliverer; For the might of our God is for ever with mercy, 4 And the kingdom of our God is for ever over the nations in judgement.⁶

ἡμεῖς δὲ ἐλπιοῦμεν ἐπὶ τὸν θεὸν σωτήρα ἡμῶν· ὅτι τὸ κράτος τοῦ θεοῦ ἡμῶν εἰς τὸν αἰῶνα μετ' ἐλέους, καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν εἰς τὸν αἰῶνα ἐπὶ τὰ ἔθνη ἐν κρίσει. †

=====Dictionary Articles=====

Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 69.

3. Doxology.

Doxologies are short, spontaneous ascriptions of praise to God which frequently appear as concluding formulae to prayers, hymnic expressions (see Hymns) and sections of Paul's letters. Their basic structure is threefold. First, the person to whom praise is ascribed is mentioned ("to our God and Father," Phil 4:20). Then follows the word of praise, usually doxa ("glory," or an equivalent), and finally, the doxology concludes with a temporal description, normally an eternity formula ("for ever and ever"). In most cases the doxology is followed by "amen."

The first element in these NT ascriptions of praise is the most variable: the one to whom glory is given may be expressed by a relative pronoun ("whom," Gal 1:5; "him," Rom 11:36), a Greek participial expression ("God who is able to strengthen you," Rom 16:25) or a simple noun ("the King of the ages," 1 Tim 1:17). The ascription in Philippians 4:20 is particularly appropriate: Paul ascribes glory "to our God and Father." At Philippians 4:19 he used the intensely personal expression "my God" to assure the Philippians that his God would act on his behalf to fulfill all their needs. Now he changes to the plural "our" as he unites himself with his converts in this ascription of praise.

The second element of the doxology is the ascription of "glory" (honor, greatness or power) which properly belongs to God and is, therefore, rightly ascribed to him. In the OT doxa was primarily the brightness or radiance of God's presence. To give God glory is not to add something to him; rather, it is an active acknowledgment or extolling of what he is or has already done (Ps 29:2; 96:8). Although many doxologies contain no verb, the indicative "is" or "belongs" is presupposed: the doxology is an affirmation rather than a wish. So in Galatians 1:5 glory belongs to God for it was in accordance with his will that the "Lord Jesus Christ ... gave himself for our sins to set us free from the present evil age."

The third feature of Paul's doxologies is the temporal expression "for ever and ever" (literally, "to the ages of the ages"). This eternity formula, which is unique to the NT (cf. Gal 1:5; 1 Tim 1:17; 2 Tim 4:18), is a more emphatic variation of the common LXX expression which means "for all eternity" in an unlimited sense (cf. Ps 84:5). Paul's ascription of glory to God is not restricted to "this age" but belongs to "the age to come" as well. The spontaneous endorsement of the doxology in Philippians 4:20 is uttered in the "amen" which follows, a response uttered on solemn occasions in the OT to confirm a curse or adjuration, to accept a blessing or to associate oneself with a doxology. Each of the doxologies which conclude the first four books of the OT psalter (Ps 41:13; 72:19; 89:52; 106:48) ends with an "amen," while prayers and doxologies in the NT are strengthened and endorsed by it (Rom 1:25; Gal 1:5). The "amen" makes it clear that Paul's ascription of praise is not simply a matter of the lips, but is the spontaneous response of his whole being. Elsewhere he strikingly connects believers' response of "amen" to the faithfulness of God who has said yes to all his promises in Christ (2 Cor 1:20).

⁶*Pseudepigrapha of the Old Testament*, ed. Robert Henry Charles (Bellingham, WA: Logos Research Systems, Inc., 2004), Ps Sol 17:3-4. Page 5

Ralph P. Martin and Peter H. Davids, *Dictionary of the Later New Testament and Its Developments*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000).

1.2. Doxologies. Out of gratitude for God's redeeming grace, early Christians were constantly offering praise (see Acts 2:46; 4:24). Just as in the Pauline letters, two doxological formulae are found in this group of writings. One is expressed by the formula "Blessed [be] God" (also known as the Berakhah, or Eulogy; 1 Pet 1:3; cf. 2 Cor 1:3; Eph 1:3), which is a common expression in OT worship and also resembles the Shemoneh Esreh, the Eighteen Benedictions used in the synagogue. The other is expressed by the phrase "to him be glory [and dominion] for ever and ever," which is less formal in structure but more commonly used (e.g., Heb 13:21b; 1 Pet 4:11; 5:11; 2 Pet 3:18; Jude 24–25; Rev 1:6; 5:13; 7:12). The former type often occurs at the beginning of a letter and the latter at the end of a letter or a section (e.g., 1 Pet 4:11), sometimes with a liturgical "amen" attached to it. But exceptions are also found in the Apocalypse, where doxological expressions are placed in various contexts to maximize the tone of worship. Some follow the common formula "to God be glory for ever and ever" (Rev 1:6; 5:13; 7:12), and some begin with the expression *axios ei/estin* ("worthy art thou"/"is he"; Rev 4:11; 5:9, 11). Although most of the doxologies in this group of writings follow the formulaic expressions, they may also be modified with motifs that bring out meanings relevant to the readers (Lane, 565). For example, the doxology in Jude has been considered as one of the most fulsome doxologies in the NT (Martin, 66). It contains a declarative praise for God's specific deeds ("to keep you from falling and to present you without blemish," Jude 24) and a descriptive praise for who God is ("the only God, our Savior," Jude 25; in Westermann's definitions, 31), and it is expressed with motifs evidently tailored to meet the subjective needs of the readers whose faith was endangered by the false teachings of the intruders (Martin, 80–81). Many doxologies in the Apocalypse are also more elaborate in content (cf. Rev 4:11; 5:12, 13). Some of them are directed to Christ (Rev 5:9, 12, 13) with similar wordings as those directed to God (cf. Rev 4:11; 7:12). The purpose is to emphasize his deity, thereby comforting the suffering readers during the imperial persecution. Doxologies are not confined to a limited range of thought or stereotyped expression (Delling, 65; cf. Piper, 17).

Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, Mich.: Eerdmans, 1987), 293.

DOXOLOGY (from Gk. *doxología*, *dóxa* "praise" and *lógos* "utterance"). † An expression of praise to God. A common Old Testament formula is "Blessed be the Lord" (e.g., Gen. 24:27), in which the speaker mentions God's activities in the lives of his people. Another formula is "Ascribe to the Lord glory" (e.g., Ps. 29:1). Scholars believe that the Old Testament congregation voiced such doxologies at the conclusion of hymns and prayers (1 Chr. 16:36), though 1 Chr. 29:10–13 records similar praise in the opening lines of one of David's prayers (cf. Dan. 2:20–23).

The New Testament has retained both Old Testament formulas for the doxology (e.g., Luke 1:68; Rom. 16:27). In Paul's epistles, doxologies occur in the salutation (Gal. 1:5), as opening thanksgiving (2 Cor. 1:3–5), as a final exhortation (1 Tim. 6:15–16), and in closing comments (Phil. 4:20). Usually the focus of praise is on God the Father, but twice at least the New Testament gives a doxology in behalf of Christ — by the crowd that praised Jesus during his triumphal entry into Jerusalem (Matt. 21:9 par. Mark 11:9; Luke 19:38) and by the four living creatures and twenty-four elders who magnify the name of the Lamb at Rev. 5:12. At Rom. 16:27 the various versions attribute glory to God through Jesus Christ.

The doxology at the close of the Lord's Prayer is omitted by Luke (Luke 11:4) and is not found in the major and more reliable manuscripts of Matthew's gospel (Matt. 6:13; cf. RSV mg., JB mg., NIV mg., KJV "For thine is the kingdom, and the power, and the glory, for ever"). This ending may be based on 1 Chr. 29:11. It is included in the Didache as well (8:2; cf. 9:2–4; 10:2, 4–5 for the expression of praise in other contexts).

David Noel Freedman, Allen C. Myers and Astrid B. Beck, *Eerdmans Dictionary of the Bible* (Grand Rapids, Mich.: W.B. Eerdmans, 2000), 355–56.

DOXOLOGY

A short formula expressing praise to God (Gk. *doxología*, from *dóxa*, "glory," and *lógos*, "speaking"). Such formulaic expressions are found throughout the OT and NT.

Doxologic statements occur in the OT most frequently in the Psalms (Ps. 28:6; 31:21 [MT 22]; 41:13 [14]; 68:19, 35 [20, 36]; 72:18; 89:52 [53]; 106:48), but they are also found at the end of songs or hymns (1 Chr. 16:36) and as prayers (1 Sam. 25:32). A number of standard forms occur, most commonly describing God or God's actions as "blessed": e.g., "Blessed be the Lord" (Gen. 24:27; 1 Sam. 25:39; 2 Sam. 18:28; Ps. 28:6) or "Blessed be the Lord, the God of Israel" (1 Kgs. 1:48; 1 Chr. 16:36; Ps. 41:13 [14]). These expressions are frequently completed with an enumeration of the actions performed by God. The doxology of Ps. 119:12 is the likely foundation for the rabbinic Berakot, or blessings, that developed later and attained the traditional forms that continue to be used in Jewish worship. Other common forms for doxology within the OT include "ascribe to the Lord glory" (1 Chr. 16:28) or "ascribe greatness to the Lord" (Deut. 32:3).

The object of doxology in the NT and the early Church appears to have been almost exclusively God, rather than Christ (e.g., Rom. 11:36), although such praise of God is occasionally "through" Christ (16:27). Possible doxologies directed to Christ can be found in Gal. 1:5; 2 Tim. 4:18; 1 Pet. 4:11, although the text is not entirely clear to whom praise or glory is directed. Pauline doxologies frequently take the form "to [God] be the glory forever and ever, Amen" (Gal. 1:5; Rom. 11:36; Phil. 4:20; cf. Eph. 3:20–21). These early Christian doxologies were later modified in light of Arianism and the trinitarian controversies and directed "to the Son and to the Holy Spirit."

MATTHEW S. COLLINS

Chad Brand, Charles Draper, Archie England et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 441.

DOXOLOGY Brief formula for expressing praise or glory to God. Doxologies generally contain two elements, an ascription of praise to God (usually referred to in third person) and an expression of His infinite nature. The term "doxology" ("word of glory") itself is not found in the Bible, but both the OT and NT contain many doxological passages using this formula.

Biblical doxologies are found in many contexts, but one of their chief functions seems to have been as a conclusion to songs (Exod. 15:18), psalms (Ps. 146:10), and prayers (Matt. 6:13), where they possibly served as group responses to solo singing or recitation. Doxologies conclude four of the five divisions of the psalter (Ps. 41:13; 72:19; 89:52; 106:48), with Ps. 150 serving as a sort of doxology to the entire collection. Doxologies also occur at or near the end of several NT books (Rom. 16:27; Phil. 4:20; 1 Tim. 6:16; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 5:11; 2 Pet. 3:18; Jude 25) and figure prominently in the Revelation (1:6; 4:8; 5:13; 7:12).

David W. Music

J. D. Douglas, Earle E. Cairns and James E. Ruark, *The New International Dictionary of the Christian Church*. (Grand Rapids: Zondervan Publishing House, 1978), 312.

DOXOLOGY. From the same root as "dogma," the ancient formation *doxa*, "that which seemed to one," came by the fourth century B.C. to identify the "reputation" or "fame" of another. The extension to gods or God ("His fame") was made in Septuagint translation and in magical Greek papyri, and from this came in the Greek of the patristic period both verbal and nominal forms associated with the uttering of praise in general (*doxologia*). More specifically, the *Gloria in Excelsis* (adapted from Luke 2:14, in the Apostolic Constitutions*) and the *Gloria Patria* (a Trinitarian liturgical conclusion for Psalms, enlarged with an anti-Arian counter-clause) are called greater and lesser, while in English Reformation circles the *Doxology* refers to a refrain which closed three hymns by Thomas Ken.

CLYDE CURRY SMITH

F. L. Cross and Elizabeth A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. rev. (Oxford; New York: Oxford University Press, 2005), 510.

Doxology. An ascription of glory (Gk. δόξα) to the Persons of the Holy Trinity. (1) The Greater Doxology is the **Gloria in Excelsis*. (2) The Lesser Doxology is the **Gloria Patri*. (3) Metrical forms, in some cases with special reference to a particular mystery of Christ or season of the Church, were appended to the hymns of the **Breviary*,

and in later times to other hymns also. Among the most familiar of these in English is the verse which begins 'Praise God from Whom all blessings flow', written by T. *Ken.

J. A. Jungmann, SJ, *Die Stellung Christi im liturgischen Gebet* (Liturgiegeschichtliche Forschungen, 7–8; 1925; 2nd edn., *ibid.* 19–20; 1962), pp. 151–68; Eng. tr. (1965), pp. 172–90, with refs. J. M. Hanssens, SJ, *La Liturgie d'Hippolyte* (*Orientalia Christiana Analecta*, 155; 1959), pp. 343–70 ('Les Doxologies de la liturgie hippolytine'). A. *Fortescue in *CE* 5 (1909), pp. 150 f.; H. *Leclercq, OSB, in *DACL* 4 (1921), cols. 1525–36; A. Stuiber in *RAC* 4 (1959), cols. 210–26. all s.v.

Arthur G. Patzia and Anthony J. Petrotta, *Pocket Dictionary of Biblical Studies* (Downers Grove, Ill.: InterVarsity Press, 2002), 38.

doxology. In the NT, a form of praise, blessing or glory to God (Gk *doxa*, "praise, glory," + *legō*, "to speak") used in the context of worship and often ending with an "Amen." Philippians 4:20 offers one example: "To our God and Father be glory forever and ever. Amen" (cf. Rom 1:25; 16:27; Eph 3:21; 1 Tim 1:17; Rev 1:6; 7:12).

Martin H. Manser, *Zondervan Dictionary of Bible Themes*. The Accessible and Comprehensive Tool for Topical Studies (Grand Rapids, MI: ZondervanPublishingHouse, 1999).

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doxology

A form of words that offers praise to God, especially for his work of creation and redemption. Scripture records a number of these forms of praise which were used in both public and private worship.

Doxologies used in the formal worship of Israel
1Ch 29:10-13 See also Ps 41:13; 72:18-19; 106:48; 150:1-6

Doxologies used in the spontaneous praise of God's people
Ro 11:33-36 See also Ps 57:5,11; Mt 21:9 pp Mk 11:9-10 pp Lk 19:38; Gal 1:5; Eph 3:21; Php 4:20; 1Ti 1:17

Doxologies used as a benediction
Jude 24-25 See also Eph 3:20-21; Ro 16:25-27; Heb 13:20-21; 2Pe 3:18

Doxologies used in heavenly worship
Rev 5:12-13 See also Isa 6:3; Lk 2:13-14; Rev 4:8,11; 5:9-14; 7:12; 19:1

See also
1045 God, glory of
1060 God, greatness of
2321 Christ as redeemer
4114 angels and praise
7927 hymn
8444 honouring God
8624 worship, reasons
8632 adoration
8638 benedictions
8664 praise
8676 thanksgiving

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Doxology⁷
From Wikipedia, the free encyclopedia
⁷<http://en.wikipedia.org/wiki/Doxology>

A doxology (from the Greek δόξα [doxa] “glory” + -λογία [-logia], “saying”)[1] is a short hymn of praises to God in various Christian worship services, often added to the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish synagogue,[2] where some version of the Kaddish serves to terminate each section of the service.

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[edit] Trinitarian doxology

Among Christian traditions a doxology is typically a sung expression of praise to the Holy Trinity, the Father, the Son and the Holy Spirit. It is common in high hymns for the final verse to take the form of a doxology. Doxologies occur in the Eucharistic prayers, the Liturgy of the Hours, hymns and various Catholic devotions such as novenas and the Rosary.

[edit] Gloria Patri

Gloria Patri setting by Henry Wellington Greatorex

Solo organ recording

Problems listening to this file? See media help.

Main article: Glory Be to the Father

The Gloria Patri, so named for its first two words in Latin, is commonly used as a doxology by Roman Catholics, Old Catholics, Independent Catholics, Orthodox, Anglicans, and many Protestants including Presbyterians, Lutherans, Methodists, and Reformed Baptists. It is called the “Lesser Doxology”, thus distinguished from the “Great Doxology” Gloria in Excelsis Deo, and is often called simply “the doxology”. As well as praising God, it was regarded as a short declaration of faith in the co-equality of the three Persons of the Holy Trinity.

The Latin text,

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

is literally translated

Glory [be] to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, both now, and always, and to the ages of ages. Amen.

“Saecula saeculorum”, here rendered “ages of ages”, is the translation of what was probably a Semitic idiom, via Koine Greek, meaning “forever.” It is also rendered “world without end” in English, which has the same meaning. That phrase occurs in the King James Bible (cf. Eph. 3:21; Isa. 45:17). Similarly, “et semper” is often rendered “and ever shall be”, giving the more metrical English version

... As it was in the beginning, is now and ever shall be, world without end. Amen.

The common Liturgy of the Hours doxology, as approved by the U.S. Conference of Catholic Bishops, uses a different translation of the same Latin:

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

The most commonly encountered Orthodox English version:

Glory to the Father, and to the Son, and to the Holy Spirit, both now, and ever, and unto the ages of ages. Amen

The modern Anglican version (found in Common Worship) is slightly different:

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and ever shall be, world without end. Amen.

[edit] "Praise God, from Whom all blessings flow"

Another doxology in widespread use in English, in some Protestant traditions commonly referred to simply as "The Doxology" and in others as "The Common Doxology",^[3] is "Praise God, from Whom All Blessings Flow". The words are thus:

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye Heavenly Host;
Praise Father, Son, and Holy Ghost. Amen.

This hymn was written in 1674 by Thomas Ken, an Anglican Bishop of the Diocese of Bath and Wells in the Church of England.^[4] This hymn was originally the final verse of two longer hymns entitled "Awake, My Soul, and With the Sun",^[5] and "Glory to thee, my God, this night",^[6] written by Ken for morning and evening worship, respectively. It is usually sung to the tune "Old 100th", but also to "Duke Street" by John Hatton, "Lasst uns erfreuen", and "The Eighth Tune" by Thomas Tallis, among others. Many Mennonite churches, especially those composed primarily of ethnic Mennonites, sing a longer and more highly embellished version of this doxology to the tune "Dedication Anthem" by Samuel Stanley.^[7] This version more fully utilizes the a cappella harmonizing for which Mennonite services are known. (In Mennonite circles, the doxology is commonly known as "606" for its hymn number in The Mennonite Hymnal [1969], and colloquially known as the "Mennonite National Anthem." Students at Goshen College in Goshen, Ind., stand and sing the doxology when 6:06 remains in a soccer game -- as long as Goshen is winning the game.)

Ken wrote this hymn at a time when the established church believed only Scripture should be sung as hymns, with an emphasis on the Psalms. Some considered it sinful and blasphemous to write new lyrics for church music, akin to adding to the Scriptures. In that atmosphere, Ken wrote this and several other hymns for the boys at Winchester College, with strict instructions that they use them only in their rooms, for private devotions. Ironically, the last stanza has come into widespread use as the Doxology, perhaps the most frequently used piece of music in public worship. At Ken's request, the hymn was sung at his funeral, fittingly held at sunrise.^[8]

To be more gender-neutral in references to the Godhead, denominations such as the Disciples of Christ have altered the wording of The Doxology, replacing "Him" with "God" and "Father" with "Creator". Other versions, such as in the Canadian Anglican hymnal Common Praise, the United Church of Canada hymnal Voices United, and the United Church of Christ New Century Hymnal, make the aforementioned changes and others as well, such as replacing "heavenly host" with a reference to God's love. For example, the United Church of Christ version has been revised to:

Praise God from whom all blessings flow;
Praise God, all creatures here below;
Praise God for all that love has done;
Creator, Christ, and Spirit, One.

Supporters and detractors of such changes mirror the more general controversies regarding gender-neutral language and liberal theology.

[edit] Eucharistic Doxology

In the Roman Catholic Eucharistic Prayers of the Mass of Paul VI the doxology concludes the Eucharistic Prayer itself and precedes the Our Father. It is typically sung by the presiding priest along with any concelebrating priests. The text of the Eucharistic Doxology:

Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honour is yours Almighty Father, forever and ever. Amen.

-The Roman Missal, 2002

This doxology is derived from the one that concludes the Canon in the Tridentine Mass:

Latin: Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti in unitate Spiritus Sancti, omnis honor et gloria. Per omnia saecula saeculorum. Amen.

English: Through Him, and with Him, and in Him, is unto Thee, God the Father almighty, in the unity of the Holy Spirit, all honour and glory, through all ages of ages. Amen.

[edit] Lord's prayer doxology

According to the Catechism of the Catholic Church "For the kingdom, the power and the glory are yours, now and forever," takes up "the first three petitions to our Father: the glorification of his name, the coming of his reign, and the power of his saving will. But these prayers are now proclaimed as adoration and thanksgiving, as in the liturgy of heaven. The ruler of this world has mendaciously attributed to himself the three titles of kingship, power, and glory. Christ, the Lord, restores them to his Father and our Father, until he hands over the kingdom to him when the mystery of salvation will be brought to its completion and God will be all in all." [9]

Another familiar doxology is the one often added at the end of the Lord's Prayer: "For thine is the kingdom, and the power, and the glory, forever and ever, Amen." This is found in manuscripts representative of the Byzantine text of Matthew 6:13, but not in the most ancient manuscripts. Most scholars do not consider it part of the original text of Matthew, and modern translations do not include it, mentioning it only in footnotes. The same doxology, in the form "For the kingdom, the power, and the glory are yours, now and for ever", is used in the Roman Rite of Mass, after the Embolism. The Catholic Encyclopedia (1914) states that this doxology "appears in the Greek textus receptus and has been adopted in the later editions of the Book of Common Prayer, [and] is undoubtedly an interpolation." The Catechism of the Catholic Church refers to the Didache and Apostolic Constitutions.

[edit] Other doxologies

While also not specifically Trinitarian, another doxology sung to the tune of Old 100th is the familiar table prayer:

Be present at our table, Lord
Be here and everywhere adored
These mercies bless and grant that we (Or, alternatively, :Thy people bless and grant that we
May strengthened for Thy service be (Or, alternatively, May feast in Paradise with Thee. Also, May feast in fellowship with Thee. Also, May live in fellowship with Thee.)
Amen

At Matins, Orthodox worship specifies a Great Doxology for feast days and a Small Doxology for ordinary days. (Both include the Gospel doxology Gloria in Excelsis of the angel's (Luke 2:14): Glory to God in the highest and on earth peace, goodwill among men.) A substantial portion of this doxology comprises the prayer Gloria in excelsis of the Roman Catholic mass.

In Unitarian Universalism, "the Doxology" refers to Curtis W. Reese's adaptation of "From all that dwell below the skies", an 18th-century paraphrase of Psalm 117 by Isaac Watts:

From all that dwell below the skies
let songs of hope and faith arise; (Or, alternatively, : let faith and hope with love arise)
let peace, goodwill on earth be sung (Or let beauty, truth and good be sung)
through every land, by every tongue. (Or in every land, in every tongue.)

Sung to the tune of Old 100th, it occupies a place in a Unitarian service that would be filled by a Christian doxology in a Christian service.

In Pentecostal churches, the Doxology is "Praise Him, Praise Him". The song was written around the 1980s for the growing Pentecostal denominations in America:

Praise Him, praise Him, praise Him, Praise Him;
Bless His name, for He's worthy to be praised.
Jesus is worthy, o, Jesus is worthy to be praised;
Praise Him, praise Him, praise Him, Praise Him;
Bless His name, for He's worthy to be praised.

[edit] Derivations

Because some Christian worship services include a doxology, and these hymns therefore were familiar and well-practiced among church choirs, the English word sockdolager arose, a deformation of doxology, which came to mean a "show-stopper", a production number. The Oxford English Dictionary considers it a "fanciful" coinage, but an 1893 speculation reported in the Chicago Tribune as to the origin of the word as one of its early attestations:

A writer in the March Atlantic gives this as the origin of the slang word "socdollager," which was current some time ago. "Socdollager" was the uneducated man's transposition of "doxologer, which was the familiar New England rendering of "doxology." This was the Puritan term for the verse ascription used at the conclusion of every hymn, like the "Gloria," at the end of a chanted psalm. On doctrinal grounds it was proper for the whole congregation to join in the singing, so that it became a triumphant winding up of the whole act of worship. Thus is happened that "socdollager" became the term for anything which left nothing else to follow; a decisive, overwhelming finish, to which no reply was possible.[10]

[edit] See also

Greater doxology

[edit] References

- ^ American Heritage Dictionary, Wordnik, s.v. "doxology".
- ^ Doxology - Catholic Encyclopedia article
- ^ The Lutheran Church-Missouri Synod—Liturgical Glossary
- ^ "Thomas Ken Biography". Cyberhymnal;. Retrieved 2011-07-23.
- ^ "Praise God, from Whom All Blessings Flow". Cyberhymnal;. Retrieved 2008-02-19.
- ^ "All praise to thee, my God, this night". Cyberhymnal;. Retrieved 2008-02-19.
- ^ Joseph Funk, Harmonia Sacra, 290. <http://harmoniasacra.org/290.html>; <http://www.entish.org/hs/handbook.html>. Harmonia Sacra attributes Stanley as composer, although Lowell Mason's The Boston Handel and Haydn

Society Collection of Church Music http://books.google.com/books?id=hkcAAAAAYAAJ&dq=boston+handel+haydn+society&printsec=frontcover&source=bl&ots=SXMx2jyBk8&sig=WqsxB0Lxs9oVGhxbx9r5IEV_0TA&hl=en&ei=EEy5ScekBYmmNZqXjK4I&sa=X&oi=book_result&resnum=7&ct=result#PPA338,M1 does not give a clear attribution.

^ "AWAKE, MY SOUL, AND WITH THE SUN". Cyber Hymnal. Retrieved 11 August 2011.

^ "The Final Doxology". Catholic Church.

^ 19 March 1893, Chicago Daily Tribune, pg. 36

[edit] External links

Hymns of the Spirit Three Contains numerous "doxologies" to the tune "Old Hundredth" used in the Unitarian, Universalist and liberal Christian traditions, in English, Spanish and French.

Doxology⁸

In general this word means a short verse praising God and beginning, as a rule, with the Greek word *Doxa*. The custom of ending a rite or a hymn with such a formula comes from the Synagogue (cf. the Prayer of Manasses: *tibi est gloria in sæcula sæculorum. Amen*). St. Paul uses doxologies constantly (Romans 11:36; Galatians 1:5; Ephesians 3:21; etc.). The earliest examples are addressed to God the Father alone, or to Him through (*dia*) the Son (Romans 16:27; Jude 25; I Clement 41; Mart. Polyc., xx; etc.) and in (*en*) or with (*syn*, *meta*) the Holy Ghost (Mart. Polyc., xiv, xxii, etc.). The form of baptism (Matthew 28:19) had set an example of naming the three Persons in parallel order. Especially in the fourth century, as a protest against Arian subordination (since heretics appealed to these prepositions; cf. St. Basil, *On the Holy Spirit* 2-5), the custom of using the form: "Glory to the Father, and to the Son, and to the Holy Ghost", became universal among Catholics. From this time we must distinguish two doxologies, a greater (*doxologia maior*) and a shorter (*minor*). The greater doxology is the *Gloria in Excelsis Deo* in the Mass. The shorter form, which is the one generally referred to under the name "doxology", is the *Gloria Patri*. It is continued by an answer to the effect that this glory shall last for ever. The form, *eis tous aionas ton aionon* is very common in the first centuries (Romans 16:27; Galatians 1:5; 1 Timothy 1:17; Hebrews 13:21; 1 Peter 4:11; Epistle of Clement 20, 32, 38, 43, 45, etc.; Mart. Polyc., 22, etc.). It is a common Hebraism (Tobit 13:23; Psalm 83:5; repeatedly in the Apocalypse 1:6, 18; 14:11; 19:3; etc.) meaning simply "for ever". The simple form, *eis tous aionas*, is also common (Romans 11:36; Doctr. XII Apost., 9:10; in the Liturgy of the Apostolic Constitutions, *passim*) Parallel formulæ are: *eis tous mellontas aionas* (Mart. Polyc., xiv); *apogeneas eis genean* (*ibid.*); etc. This expression was soon enlarged into: "now and ever and in ages of ages" (cf. Hebrews 13:8; Mart. Polyc., 14:etc.). In this form it occurs constantly at the end of prayers in the Greek Liturgy of St. James (Brightman, *Eastern Liturgies*, pp. 31, 32, 33, 34, 41, etc.). and in all the Eastern rites. The Greek form then became: *Doxa patri kai yio kai hagio pneumatī, kai nun kai aei kai eis tous aionas ton aionon. Amen*. In this shape it is used in the Eastern Churches at various points of the Liturgy (e.g. in St. Chrysostom's Rite; see Brightman, pp. 354, 364, etc.) and as the last two verses of psalms, though not so invariably as with us. The second part is occasionally slightly modified and other verses are sometimes introduced between the two halves. In the Latin Rite it seems originally to have had exactly the same form as in the East. In 529 the Second Synod of Vasio (*Vaison* in the province of Avignon) says that the additional words, *Sicut erat in principio*, are used in Rome, the East, and Africa as a protest against Arianism, and orders them to be said likewise in Gaul (*can. v.*). As far as the East is concerned the synod is mistaken. These words have never been used in any Eastern rite and the Greeks complained of their use in the West [Walafrid Strabo (9th century), *De rebus eccl.*, xxv]. The explanation that *sicut erat in principio* was meant as a denial of Arianism leads to a question whose answer is less obvious than it seems. To what do the words refer? Everyone now understands *gloria* as the subject of *erat*: "As it [the glory] was in the beginning", etc. It seems, however, that originally they were meant to refer to *Filius*, and that the meaning of the second part, in the West at any rate, was: "As He [the Son] was in the beginning, so is He now and so shall He be for ever." The *in principio*, then, is a clear allusion to the first words of the Fourth Gospel, and so the sentence is obviously directed against Arianism. There are medieval German versions in the form: "Als er war im Anfang".

⁸<http://www.newadvent.org/cathen/05150a.htm>

The doxology in the form in which we know it has been used since about the seventh century all over Western Christendom, except in one corner. In the Mozarabic Rite the formula is: "Gloria et honor Patri et Filio et Spiritui sancto in sæcula sæculorum" (so in the Missal of this rite; see P.L., LXXXV, 109, 119, etc.). The Fourth Synod of Toledo in 633 ordered this form (can. xv). A common medieval tradition, founded on a spurious letter of St. Jerome (in the Benedictine edition, Paris, 1706, V, 415) says that Pope Damasus (366-384) introduced the Gloria Patri at the end of psalms. Cassian (died c. 435) speaks of this as a special custom of the Western Church (De instit. coen., II, viii). The use of the shorter doxology in the Latin Church is this: the two parts are always said or sung as a verse with response. They occur always at the end of psalms (when several psalms are joined together as one, as the sixty-second and sixty-sixth and again the one hundred and forty-eighth, one hundred and forty-ninth and one hundred and fiftieth at Lauds, the Gloria Patri occurs once only at the end of the group; on the other hand each group of sixteen verses of the one hundred and eighteenth psalm in the day Hours has the Gloria) except on occasions of mourning. For this reason (since the shorter doxology, like the greater one, Gloria in Excelsis Deo, is naturally a joyful chant) it is left out on the last three days of Holy Week; in the Office for the Dead its place is taken by the verses: Requiem æternam, etc., and Et lux perpetua, etc. It also occurs after canticles, except that the Benedicite has its own doxology (Benedicamus Patrem . . . Benedictus es Domine, etc. — the only alternative one left in the Roman Rite). In the Mass it occurs after three psalms, the "Judica me" at the beginning, the fragment of the Introit-Psalm, and the "Lavabo" (omitted in Passiontide, except on feasts, and at requiem Masses). The first part only occurs in the responsoria throughout the Office, with a variable answer (the second part of the first verse) instead of "Sicut erat," the whole doxology after the "Deus in adiutorium," and in the preces at Prime; and again, this time as one verse, at the end of the invitatorium at Matins. At all these places it is left out in the Office for the Dead and at the end of Holy Week. The Gloria Patri is also constantly used in extraliturgical services, such as the Rosary. It was a common custom in the Middle Ages for preachers to end sermons with it. In some countries, Germany especially, people make the sign of the cross at the first part of the doxology, considering it as chiefly a profession of faith.

dox·ol·o·gy (dk-sl-j)⁹

n. pl. dox·ol·o·gies

An expression of praise to God, especially a short hymn sung as part of a Christian worship service.

[Medieval Latin doxologia, from Greek doxologi, praise : doxa, glory, honor (from dokein, to seem; see dek- in Indo-European roots) + -logi, -logy.]

doxo·logi·cal (dks-lj-kl) adj.

doxo·logi·cal·ly adv.

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doxology [dɒkˈsɒlədʒɪ]

n pl -gies

(Christianity / Ecclesiastical Terms) a hymn, verse, or form of words in Christian liturgy glorifying God

[from Medieval Latin doxologia, from Greek, from doxologos uttering praise, from doxa praise; see -logy]

doxological [ˌdɒksəˈlɒdʒɪkəl] adj

doxologically adv

Collins English Dictionary – Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003

doxology

a short hymn expressing praise to God. — doxological, adj.

See also: Music

-Ologies & -Isms. Copyright 2008 The Gale Group, Inc. All rights reserved.

ThesaurusLegend: Synonyms Related Words Antonyms

Noun 1. doxology - a hymn or verse in Christian liturgy glorifying God

Christian liturgy - the Christian worship services

hymn, anthem - a song of praise (to God or to a saint or to a nation)

⁹<http://www.thefreedictionary.com/doxology>

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Translations

Select a language:

German / Deutsch

doxology

n → Lobpreisung f, → Verherrlichung f → Gottes

Collins German Dictionary – Complete and Unabridged 7th Edition 2005. © William Collins Sons & Co. Ltd. 1980

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dox·ol·o·gy¹⁰

noun \däk-'sä-lə-jē\
plural dox·ol·o·gies

Definition of DOXOLOGY

: a usually liturgical expression of praise to God

See doxology defined for kids »

Origin of DOXOLOGY

Medieval Latin doxologia, from Late Greek, from Greek doxa opinion, glory (from dokein to seem, seem good) +

-logia -logy — more at decent

First Known Use: circa 1645

doxology¹¹

[dok-sol-uh-jee] Origin

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dox·ol·o·gy

[dok-sol-uh-jee] Show IPA

noun, plural -gies.

1. a hymn or form of words containing an ascription of praise to God.
2. the Doxology, the metrical formula beginning "Praise God from whom all blessings flow."

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Origin: 1640–50; < Medieval Latin doxologia < Greek, equivalent to doxo- (combining form of dóxa honor, glory)

+ -logia -logy

Related forms

dox·o·log·i·cal [dok-suh-log-i-kuhl] Show IPA, adjective

dox·o·log·i·cal·ly, adverb

¹⁰<http://www.merriam-webster.com/dictionary/doxology>

¹¹<http://dictionary.reference.com/browse/doxology>

American Heritage Dictionary:¹²
dox·ol·o·gy

Home > Library > Literature & Language > Dictionary
(dɒk-səl'ə-jē) pronunciation
n., pl., -gies.

An expression of praise to God, especially a short hymn sung as part of a Christian worship service.

[Medieval Latin doxologia, from Greek doxologiā, praise : doxa, glory, honor (from dokein, to seem) + -logiā, -logy.]

doxological dox'o·log'i·cal (dɒk'sə-lɔj'ī-kəl) adj.

doxologically dox'o·log'i·cal·ly adv.

Read more: <http://www.answers.com/topic/doxology#ixzz1dKGjRoBA>

doxology¹³

Listen

See in Thesaurus

noun pl. doxologies

a hymn of praise to God; specif.,

the , which begins Gloria in excelsis Deo (glory to God in the highest)

the , which begins Gloria Patri (glory to the Father)

a hymn beginning "Praise God from whom all blessings flow"

Origin: ML(Ec) doxologia < Gr(Ec), a praising < doxologos, giving praise < doxa, praise, opinion < dokein, to seem (see decent) + -logia, -logy

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See doxology in American Heritage Dictionary 4

noun pl. dox·ol·o·gies

An expression of praise to God, especially a short hymn sung as part of a Christian worship service.

Origin: Medieval Latin doxologia, from Greek doxologiā, praise : doxa, glory, honor (from dokein, to seem; see dek- in Indo-European roots) + -logiā, -logy.

Related Forms:

dox, o·log'i·cal (dɒk, sə-lɔj'ī-kəl) adjective

dox, o·log'i·cal·ly adverb

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doxology¹⁴

n pl , -gies a hymn, verse, or form of words in Christian liturgy glorifying God

¹²<http://www.answers.com/topic/doxology>

¹³<http://www.yourdictionary.com/doxology>

¹⁴<http://dictionary.reverso.net/english-definition/doxology>

(C17: from Medieval Latin doxologia, from Greek, from doxologos uttering praise, from doxa praise; see -logy)

- ◆ doxological adj
- ◆ doxologically adv

Definition of Doxology¹⁵

1. Noun. A hymn or verse in Christian liturgy glorifying God.

Group relationships: Christian Liturgy

Generic synonyms: Anthem, Hymn

Definition of Doxology

1. n. In Christian worship: A hymn expressing praise and honor to God; a form of praise to God designed to be sung or chanted by the choir or the congregation.

Definition of Doxology

1. a hymn or verse of praise to God [n -GIES]

Doxology,¹⁶

doxology meaning , definition of doxology , meaning of doxology - Part of speech : noun (plural doxologies) .

Definition : a liturgical formula of praise to God: .

Example : after the singing of the doxology the congregation separated . ((plural doxologies))

The origin of the word seems to be in medieval Latin . Dated : mid 17th century . Possible translation : 'appearance, glory' . Foreign forms : doxologia ,doxa . (via)

Pronunciation : / dɒk'sɒlədʒi /

doxological (part of speech - adjective)

Dictionary Definition¹⁷

doxology n : a hymn or verse in Christian liturgy glorifying God

User Contributed Dictionary

English

Noun

doxology

An expression of praise to God, especially a short hymn sung as part of a Christian worship service.

Translations

Bosnian: doksologija

Chinese: 三一頌

Croatian: doksologija

Dutch: doxologie

Esperanto: doksologio

Finnish: doksologia

French: doxologie

German: Doxologie

Italian: dossologia

Japanese: 頌栄

Polish: doksologia

Russian: доксология

Serbian:

¹⁵<http://www.lexic.us/definition-of/doxology>

¹⁶<http://www.definition-of.net/doxology>

¹⁷<http://doxology.askdefine.com/>

Cyrillic: доксологија
Roman: doksologija
Slovak: doxológia
Spanish: doxología
Swedish: doxologi

Extensive Definition

A doxology (from the Greek *doxa*, glory + *logos*, word or speaking) is a short hymn of praise to God in various Christian worship services, often added to the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish synagogue.

Trinitarian doxology

Among Christian traditions a doxology is typically a sung expression of praise to the Holy Trinity, the Father, the Son and the Holy Spirit. It is common in high hymns for the final verse to take the form of a doxology. Doxologies occur in the Eucharistic prayers, the Liturgy of the Hours, hymns and various Catholic devotions such as novenas and the Rosary.

Gloria Patri

main Glory Be to the Father

The Gloria Patri, so named for its first two words in Latin, is commonly used as a doxology by Roman Catholics, Old Catholics, Independent Catholics, Orthodox, Anglicans and many Protestants including Lutherans, Methodists, and Reformed Baptists. It is called the “Lesser Doxology”, thus distinguished from the “Great Doxology” Gloria in Excelsis Deo, and is often called simply “the doxology”. As well as praising God, has been regarded as a short declaration of faith in the co-equality of the three Persons of the Holy Trinity.

The Latin text,

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et in semper, et in sæcula sæculorum.

Amen.

is literally translated

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and always, to the ages of ages. Amen.

“Saecula saeculorum”, here rendered “ages of ages”, is the translation of what was probably a Semitic idiom, via Koine Greek, meaning “forever.” It is also rendered “world without end” in archaic English, which has the same meaning. That phrase occurs in the King James Bible (cf. Eph. 3:21; Isa. 45:17). Similarly, “et semper” is often rendered “and ever shall be”, giving the more metrical English version

... As it was in the beginning, is now and ever shall be, world without end. Amen.

The common Liturgy of the Hours doxology, as approved by the U.S. Conference of Catholic Bishops, uses a different translation of the same Latin:

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

The most commonly encountered Orthodox English version:

Glory to the Father, and to the Son, and to the Holy Spirit, both now, and ever, and unto the ages of ages. Amen

The modern Anglican version (found in Common Worship) is slightly different:

Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and ever shall be. Amen.

“Praise God, from Whom all blessings flow”

Another doxology in widespread use in English, in some Protestant traditions commonly referred to simply as “The Doxol-

ogy” and in others as “The Common Doxology”, is “Praise God, from Whom All Blessings Flow”. The words are thus:

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye Heavenly Host;
Praise Father, Son, and Holy Ghost. Amen.

This hymn was written in 1674 by Thomas Ken, a priest in the Church of England. This hymn was originally the final verse of two longer hymns entitled “Awake, My Soul, and With the Sun,” and “Glory to thee, my God, this night”, written by Ken for morning and evening worship, respectively. It is usually sung to the tune Old 100th, but also to Duke Street by John Hattton, Lasst uns erfreuen, and The Eighth Tune by Thomas Tallis, among others. Many Mennonite churches, especially those comprised primarily of ethnic Mennonites, sing a longer and more highly embellished version of this doxology to the tune “Dedication Anthem” by Lowell Mason. This version more fully utilizes the a capella harmonizing for which Mennonite services are known.

Ken wrote this hymn at a time when the established church believed only Scripture should be sung as hymns, with an emphasis on the Psalms. Some considered it sinful and blasphemous to write new lyrics for church music, akin to adding to the Scriptures. In that atmosphere, Ken wrote this and several other hymns for the boys at Winchester College, with strict instructions that they use them only in their rooms, for private devotions. Ironically, the last stanza has come into widespread use as the Doxology, perhaps the most frequently used piece of music in public worship. At Ken’s request, the hymn was sung at his funeral, fittingly held at sunrise.

To be more gender-neutral in references to the Godhead, denominations such as the Disciples of Christ have altered the wording of The Doxology, replacing “Him” with “God” and “Father” with “Creator”. Other versions, such as in the Canadian Anglican hymnal Common Praise, the United Church of Canada hymnal Voices United, and the United Church of Christ New Century Hymnal, make the aforementioned changes and others as well, such as replacing “heavenly host” with a reference to God’s love. For example, the United Church of Christ version has been revised to:

Praise God from whom all blessings flow;
Praise God, all creatures here below;
Praise God for all that love has done;
Creator, Christ, and Spirit, One.

Supporters and detractors of such changes mirror the more general controversies regarding gender-neutral language and liberal theology.

Eucharistic Doxology

In the Eucharistic Prayers I- IV of the Mass of Paul VI the doxology concludes the Eucharistic Prayer itself and precedes the Lord’s Prayer and is typically sung by the presiding priest (accompanied by the concelebrating priests if there are any). The text of the Eucharistic Doxology:

Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honour is yours Almighty Father, forever and ever. Amen.

-The Roman Missal, 2002

Other doxologies

Doxologies do not all refer to a co-equal Trinity, and some do not refer to the Trinity at all. An early variation on the Gloria Patri (“Glory be to the Father, with the Son, through the Holy Spirit”) was originally used by the Orthodox along with the more familiar wording, but this came to be used exclusively by the Arians and others who denied the divinity of the Son and Holy Spirit.

While also not specifically Trinitarian, another doxology sung to the tune of Old 100th is the familiar table prayer:

Be present at our table, Lord

Be here and everywhere adored

These mercies bless and grant that we (Or, alternatively, :Thy people bless and grant that we

May strengthened for Thy service be (Or, alternatively, May feast in Paradise with Thee. Also, May feast in fellowship with Thee. Also, May live in fellowship with Thee.)

Amen

Yet another familiar doxology is the phrase at the end of the traditional Lord's Prayer as recorded in Matthew 6:13 (not found in some ancient manuscripts; a possible allusion to 1 Chronicles 29:11-12): "For thine is the kingdom, and the power, and the glory, forever and ever, Amen."

At Matins, Orthodox worship specifies a Great Doxology for feast days and a Small Doxology for ordinary days. (Both include the Gospel doxology Gloria in Excelsis of the angel's (Luke 2:14): Glory to God in the highest and on earth peace, goodwill among men.) A substantial portion of this doxology comprises the prayer Gloria in excelsis of the Roman Catholic mass.

In Unitarian Universalism, "the Doxology" refers to Curtis W. Reese's adaptation of "From all that dwell below the skies", an 18th-century hymn by Isaac Watts:

From all that dwell below the skies
let faith and hope with love arise;
let beauty, truth, and good be sung
through every land, by every tongue.

Sung to the tune of Old 100th, it occupies a place in a Unitarian service that would be filled by a Christian doxology in a Christian service.

Derivations

Because some Christian worship services include a doxology, and these hymns therefore were familiar and well-practiced among church choirs, the English word sockdolager arose, a deformation of doxology, which came to mean a "show-stopper", a production number. The Oxford English Dictionary considers it a "fanciful" coinage, and refers to an 1893 speculation reported in the Chicago Tribune as to the origin of the word as one of its early attestations:

A writer in the March Atlantic gives this as the origin of the slang word "socdollager," which was current some time ago. "Socdollager" was the uneducated man's transposition of "doxologer, which was the familiar New England rendering of "doxology." This was the Puritan term for the verse ascription used at the conclusion of every hymn, like the "Gloria," at the end of a chanted psalm. On doctrinal grounds it was proper for the whole congregation to join in the singing, so that it became a triumphant winding up of the whole act of worship. Thus it happened that "socdollager" became the term for anything which left nothing else to follow; a decisive, overwhelming finish, to which no reply was possible.

References

Links

Hymns of the Spirit Three Contains numerous "doxologies" to the tune OLD HUNDREDTH used in the Unitarian, Universalist and liberal Christian traditions, in English, Spanish and French.

doxology in German: Doxologie

doxology in Spanish: Doxología

doxology in Esperanto: Doksologio

doxology in French: Doxologie

doxology in Indonesian: Doksologi

doxology in Italian: Dossologia

doxology in Dutch: Doxologie

doxology in Japanese: 頌栄

doxology in Norwegian: Doksologi

doxology in Polish: Doksologia

doxology in Russian: Доксология

doxology in Slovak: Doxológia

doxology in Finnish: Doksologia

doxology in Swedish: Doxologi

doxology in Chinese: 三一頌

Synonyms, Antonyms and Related Words

Agnus Dei, Benedicite, Gloria, Gloria Patri, Gloria in Excelsis, Introit, Magnificat, Miserere, Negro spiritual, Nunc Dimittis, Te Deum, Trisagion, Vedic hymn, alleluia, answer, anthem, antiphon, antiphony, cantata, canticle, chant, chorale, church

music, gospel, gospel music, hallelujah, hosanna, hymn, hymn of praise, hymn-tune, hymnody, hymnography, hymnology, introit, laud, mantra, mass, motet, offertory, offertory sentence, oratorio, paean, passion, prosodion, psalm, psalmody, recessional, report, requiem, requiem mass, response, responsory, sacred music, spiritual, versicle, white spiritual