

δοκίμιον, -ου, τό, (δοκιμή); 1. i. q. τό δοκιμάζω, the testing: τῆς πίστεως, Jas. i. 3. 2. that by which something is tried or proved, a test: Dion. Hal. ars rhet. 11; ἡμεῖς γένεως δοκίμιον, Longin. de sublim. 32, 5; δοκίμιον δὲ στρατιωτῶν κάματος, Hdtan. 2, 10, 12 [6 ed. 1881]; in Sept. of a crucible or furnace for smelting: Gen. xxvii. 21; Ps. xi. (xii.) 7. 3. equiv. to δοκιμή, τῆς πίστεως, your proved faith, 1 Pet. i. 7. This word is treated of fully by Fritzsche in his Präliation u.s.w. pp. 40, 44.\*

δοκίμος, -ου, (δέχομαι); fr. Hdt. down; 1. prop. accepted, particularly of coins and metals, Gen. xxiii. 16; Mt. ix. 17; Lcian. Herm. 68, etc.; hence univ. proved, used in the N. T. one who is of tried faith and integrity [E. V. approved], Ro. xvi. 10 (τὸν δόκιμον ἐν Χριστῷ, the approved servant of Christ); 1 Co. xi. 19; 2 Co. x. (iii.) 7; 2 Tim. ii. 15 (παριστάναί ἐαυτὸν δόκιμον τῷ θεῷ); Jas. i. 12. 2. accepted i. q. acceptable, pleasing: ἀγαπῶν τῷ θεῷ κ. δόκιμος [L. mrg. -μοις] τοῖς ἀνθρώποις, Mt. xii. 18.\*

δοκῶ, -ῶ, ἦ, (fr. δέχομαι for δέχομαι, in so far as it has the idea of bearing [cf. Curtius § 11]); fr. Hom. down; Mt. vii. 3-5; Lk. vi. 41 sq.\*

δόλος, -α, -ου, (δόλος); fr. Hom. on; deceitful: 2 Co.

δόλος; (δόλιος); to deceive, use deceit: in Ro. iii. 13, ἐδόλοῦσαν an Alexandrian form for δόλοισιν, see Lob. ad Phryn. p. 349; W. § 13, 2 f.; Muller p. 16; B. 43 (37); [cf. ἔχω]. (Not found in prof. writ.) Numb. xxv. 18; Ps. civ. (cv.) 25. Cf. W. 26 (27).\*

δόλω, -ου, ὄ, (fr. δέλω to catch with a bait [(?); Lat. Curtius § 271]; see δελείω above); prop. bait, trap: Mt. xii. 252; a lure, snare; hence craft, deceit, Mt. xxvi. 4; Mk. xiv. 1; vii. 22; Jn. i. 47 (48); Mt. xii. 10; 2 Co. xii. 16; Ro. i. 29; 1 Th. ii. 3 (οὐκ ἐστὶν δόλος, there is no deceit under it); 1 Pet. ii. [1], Rev. xiv. 5 Rec., after Is. liii. 9; λαλεῖν δόλον deceitfully (Ps. xxxiii. (xxxiv.) 14), 1 Pet.

δόλος; (δόλος); 1. to ensnare: Hes., Hdt. and succeeding writers. 2. to corrupt, ([βδέλλιον and Dioseor. 1, 80. 81]; τὸν οἶνον, Lcian. Hermot. 59); τὸν θεοῦ, divine truth by mingling with it wrong: 1 Co. iv. 2. [Cf. Trench § lxii. and see καπη-

δόξα, τό, (δίδομι), a gift: Mt. vii. 11; Lk. xi. 13; Phil. iv. 17. (Plat. def. p. 415 b.; Plut.; chiefly for ἡμεῖς.) Cf. Fritzsche on Mt. [who quotes Varro de ling. Lat. i. iv. p. 48 ed. 1881] erit pecunia si nuptiarum causa data: haec enim hoc Siculi: ab eodem Donum. ut ipsi δωρον, ut alii δόμα, et ut Attici δόσις.\*

δόσις, δωρον, δωρεά: δόσις act. a giving, pass. δωρεά, cf. medical "dose"; δωρ. specific "present," yet δωρεά always gratuitous or wholly unsuggestive of recompense, but δωρεά differs from δωρ. in denoting a gift which is gratuitous, hence of the benefactions of a sover-

eign; a δόσις θεοῦ is what God confers as possessor of all things; a δωρεά θεοῦ is an expression of his favor; a δωρον θεοῦ is something which becomes the recipient's abiding possession. Philo de cherub. § 25, says πάνυ ἐκδήλως παριστάς (Num. xxviii. 2), ὅτι τῶν ὑπῆκων τὰ μὲν χάριτος μέσης ἡξίωται, ἢ καλεῖται δόσις, τὰ δὲ ἀμείνονος, ἧς ὄνομα οἰκείον δωρεά. Again, de leg. alleg. iii. § 70 (on the same bibl. pass.), διατηρήσεις ὅτι δῶρα δομάτων διαφέρουσι. τὰ μὲν γὰρ ἐμφασιν μεγέθους τελείων ἀγαθῶν δηλοῦσιν. . . τὰ δὲ εἰς βραχύτατον ἔσταλται κτλ. Hence δόμα, δόσις, gift; δωρεά, δωρον, benefaction, bounty, etc.; yet cf. e. g. Test. xii. Patr. test. Zab. § 1 ἐγὼ εἰμι Ζαβουλάν, δόσις ἀγαθῆ τοῖς γονεῦσί μου, with Gen. xxx. 20 δεδώρηται ὁ θεός μοι δῶρον καλὸν. . . κ. ἐκάλεσε τὸ ὄνομα αὐτοῦ Ζαβουλάν. Cf. Schmidt ch. 106.]

δόξα, -ης, ἦ, (δοκέω), [fr. Hom. down], Sept. most freq. for דָּוָא, several times for דָּוָא, דָּוָא, etc.;

I. opinion, judgment, view: in this sense very often in prof. writ.; but in the Bible only in 4 Macc. v. 17 (18).

II. opinion, estimate, whether good or bad, concerning some one; but (like the Lat. existimatio) in prof. writ. generally, in the sacred writ. always, good opinion concerning one, and as resulting from that, praise, honor, glory: Lk. xiv. 10; Heb. iii. 3; 1 Pet. v. 4; opp. to ἀτιμία, 2 Co. vi. 8; opp. to αἰσχύνη, Phil. iii. 19; joined with τιμή, Ro. ii. 7, 10; 1 Pet. i. 7; 2 Pet. i. 17; δόξα τινός, praise or honor coming to some one, Lk. ii. 32; Eph. iii. 13; coming from some one, Jn. viii. 54; xii. 43; τῶν ἀνθρώπων, τοῦ θεοῦ, Jn. xii. 43; Ro. iii. 23; persons whose excellence is to redound to the glory of others are called their δόξα: thus, ὑμεῖς ἐστε ἡ δόξα ἡμῶν, 1 Th. ii. 20; ἀδελφοὶ ἡμῶν δόξα Χριστοῦ, 2 Co. viii. 23. ζητεῖν τὴν ἰδίαν δόξαν, or τ. δόξ. αὐτοῦ, Jn. vii. 18; viii. 50; of God, to endeavor to promote the glory of God, Jn. vii. 18; ζητεῖν δόξαν ἐξ ἀνθρώπων, 1 Th. ii. 6; τὴν δόξαν τ. παρὰ τοῦ θεοῦ, Jn. v. 44; λαμβάνειν δόξαν (Lat. captare honorem) to seek to receive, catch at glory, Jn. v. 41, 44; to receive glory, 2 Pet. i. 17; Rev. v. 12; τὴν δόξαν, the glory due [cf. W. 105 (100) sq.; B. 88 (77); Ellic. on Gal. i. 5, cf. B. 89 (78)], Rev. iv. 11; διδοῦναι δόξαν τῷ θεῷ, ἡμεῖς ἡμεῖς or (Jer. xiii. 16) יָדָה, to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received, Lk. xvii. 18; by not distrusting God's promises, Ro. iv. 20; by celebrating his praises, Rev. iv. 9; xi. 13; xiv. 7; [xvi. 9]; xix. 7 (τὴν δόξαν the glory due); by rendering its due honor to God's majesty, Acts xii. 23; δὸς δόξαν τῷ θεῷ, acknowledge that God knows all things, and show that you believe it by the confession you are about to make, Jn. ix. 24, cf. 1 S. vi. 5; Josh. vii. 19; Ev. Nicod. c. 14 [p. 622 ed. Thilo, 296 ed. Tdf.]; cf. Grimm on 4 Macc. i. 12. εἰς δόξαν θεοῦ, so as to honor God, to promote his glory (among men): Ro. xv. 7; 1 Co. x. 31; Phil. i. 11; ii. 11; εἰς τὴν δόξ. τ. θεοῦ, Ro. iii. 7; 2 Co. iv. 15; τῷ θεῷ πρὸς δόξαν, 2 Co. i. 20; πρὸς τὴν τοῦ κυρίου δόξαν, 2 Co. viii. 19; ὑπὲρ τῆς δόξης τοῦ θεοῦ, Jn. xi. 4; in doxologies: δόξα ἐν ὑψίστοις θεῷ, Lk. ii. 14, cf. xix. 38; αὐτῷ ἡ δόξα, Ro. xi. 36; Eph. iii. 21; 2 Pet. iii. 18; ᾧ ἡ δόξα, Ro. xvi. 27; Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21; τῷ θεῷ ἡ δόξα, Phil. iv.

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20; τιμή καὶ δόξα, 1 Tim. i. 17. [Even in classic Grk. δόξα is a word of wide signif., ranging from one's private opinion, fancy, to public opinion, repute, renown (κλέος; cf. the relation of φήμη to φάνα). Coupled with τιμή it denotes rather the splendid condition (evident glory), τιμή the estimate and acknowledgment of it (paid honor).]

III. As a translation of the Hebr. כְּבוֹד, in a use foreign to Grk. writ. [W. 32], splendor, brightness; 1. properly: τοῦ φωτός, Acts xxii. 11; of the sun, moon, stars, 1 Co. xv. 40 sq.; used of the heavenly brightness, by which God was conceived of as surrounded, Lk. ii. 9; Acts vii. 55, and by which heavenly beings were surrounded when they appeared on earth, Lk. ix. 31; Rev. xviii. 1; with which the face of Moses was once made luminous, 2 Co. iii. 7, and also Christ in his transfiguration, Lk. ix. 32; δόξα τοῦ κυρίου, in Sept. equiv. to כְּבוֹד הַיְיָ, in the targ. and talm. כְּבוֹד שְׁכִינָה or Shechinah [see BB.DD. s. v.], the glory of the Lord, and simply ἡ δόξα, a bright cloud by which God made manifest to men his presence and power on earth (Ex. xxiv. 17; xl. 28 (34) sqq., etc.): Ro. ix. 4; Rev. xv. 8; xxi. 11, 23; hence, ὁ θεὸς τῆς δόξης (God to whom belongs δόξα) ἠόθη, Acts vii. 2; Χερουβείν δόξης, on whom the divine glory rests (so δόξα without the article, Ex. xl. 28 (34); 1 S. iv. 22; Sir. xlix. 8), Heb. ix. 5. 2. magnificence, excellence, preëminence, dignity, grace: βασιλείαι τοῦ κόσμου κ. ἡ δόξα αὐτῶν, i. e. their resources, wealth, the magnificence and greatness of their cities, their fertile lands, their thronging population, Mt. iv. 8; Lk. iv. 6; ἡ δόξα τῶν βασιλείων τῆς γῆς, Rev. xxi. [24; τῶν ἐθνῶν, ibid.] 26; used of royal state, splendid apparel, and the like: Mt. vi. 29; Lk. xii. 27, (Esth. v. 1; Joseph. antt. 8, 6, 5); glorious form and appearance: e. g. of human bodies restored to life, opp. to ἡ ἀτιμία which characterized them when they were buried, 1 Co. xv. 43; ἡ δόξα τῆς σαρκός "omne id, quod in rebus humanis magnificum dicitur" (Calvin), 1 Pet. i. 24; εἶναι τιμὴ δόξα to be a glory, ornament, to one, 1 Co. xi. 15; univ. preëminence, excellence: 2 Co. iii. 8-11. 3. majesty; a. that which belongs to God; and α. the kingly majesty which belongs to him as the supreme ruler; so in pass. where it is joined with βασιλεία, δύναμις, κράτος, ἐξουσία, and the like: Mt. vi. 13 Rec.; esp. in doxologies, 1 Pet. iv. 11; v. 11 RG; Jude 25; Rev. i. 6; these pass. I have preferred to distinguish fr. those cited above, II. fin., and yet in pass. similar to each other in form it is not always clear whether δόξα is used to denote praise and honor, or regal majesty, as in Rev. vii. 12 ἡ εὐλογία κ. ἡ δόξα κ. ἡ σοφία κ. ἡ εὐχαριστία κ. ἡ τιμή κ. ἡ ἰσχύς, Rev. xix. 1 ἡ σωτηρία κ. ἡ δόξα κ. ἡ τιμή κ. ἡ δύναμις; likewise in Rev. v. 12, [13]. of the judicial majesty of God as exhibited at the last day, Jude vs. 24. ἀνὴρ εἰκὼν κ. δόξα θεοῦ ὑπάρχων, whose function of government reflects the majesty of the divine ruler, 1 Co. xi. 7; (ἡ) γυνὴ δόξα ἀνδρός, because in her the preëminence and authority of her husband are conspicuous, ibid. β. majesty in the sense of the absolute perfection of the deity: Ro. i. 23; 2 Co. iv. 6; Heb. i. 3; 2 Pet. i. 17; 1 Pet.

iv. 14; ἐν δόξῃ i. q. ἐνδόξως, i. e. as accords with his divine perfection, Phil. iv. 19 [cf. Mey. and Bp. Lghtft. ad loc.]; of the majesty of his saving grace: Ro. ix. 23; Eph. i. 12, 14, 18; iii. 16; 1 Tim. i. 11; 2 Pet. i. 3 [W. 381 (356)]; more fully δόξα τῆς χάριτος, Eph. i. 6; ὁ πατήρ τῆς δόξης, the Father whose characteristic is majesty, Eph. i. 17; the majesty of God as exhibited in deeds of power: Jn. xi. 40; Ro. vi. 4 (whence δόξα for ἰγ, Sept. Is. xii. 2; xlv. 24); hence τὸ κράτος τῆς δόξης αὐτοῦ, the might in which his majesty excels, Col. i. 11. b. majesty which belongs to Christ; and α. the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of his external appearance, the retinue of angels, and the like (see in III. 1): Mk. x. 37; in this sense it is said that Christ will come hereafter to set up the Messianic kingdom ἐν τῇ δόξῃ τοῦ πατρός, clothed by the Father in kingly array, Mt. xvi. 27; Mk. viii. 38; Lk. ix. 26; μετὰ δυνάμεως κ. δόξης πολλῆς, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27 cf. Mt. xxv. 31; Tit. ii. 13; 1 Pet. iv. 13; also καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, Mt. xix. 28; xxv. 31, cf. 1 S. ii. 8; ἡ δόξα τῆς ἰσχύος αὐτοῦ, the majesty of his Messianic power with which he will punish his adversaries, 2 Th. i. 9. β. the absolutely perfect inward or personal excellence of Christ: 2 Co. iii. 18; iv. 4; in which he excels by virtue of his nature as ὁ θεῖος λόγος, Jn. i. 14; xii. 41; of which majesty he gave tokens in the miracles he performed, Jn. ii. 11 cf. xi. 40; ὁ κύριος τῆς δόξης, 1 Co. ii. 8; Jas. ii. 1. γ. the majesty (glory) of angels, as apparent in their exterior brightness, Lk. ix. 26; in a wider sense, in which angels are called δόξα as being spiritual beings of preëminent dignity: Jude vs. 8; 2 Pet. ii. 10. 4. a most glorious condition, most exalted state; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth: Lk. xxiv. 26; Jn. xvii. 5 (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); ib. 22, 24; Heb. ii. 7, 9; 1 Pet. i. 11, 21; τὸ σῶμα τῆς δόξης αὐτοῦ, the body in which his glorious condition is manifested, Phil. iii. 21; ἀνελήφθη ἐν δόξῃ, was taken up (into heaven) so that he is now ἐν δόξῃ, 1 Tim. iii. 16 [cf. W. 413 (385); B. 328 (283)]. b. the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven: Ro. viii. 18, 21; ix. 23; 2 Co. iv. 17; Col. i. 27 (twice; cf. Meyer ad loc.); iii. 4; 2 Tim. ii. 10; Heb. ii. 10; 1 Pet. v. 1; which condition begins to be enjoyed even now through the devout contemplation of the divine majesty of Christ, and its influence upon those who contemplate it, 2 Co. iii. 18; and this condition will include not only the blessedness of the soul, but also the gain of a more excellent body (1 Co. xv. 43; Phil. iii. 21); cf. Lipsius, Paulin. Rechtfertigungslehre, p. 203 sqq.; ἡ δόξα τοῦ θεοῦ, which God bestows, Ro. v. 2; 1 Th. ii. 12; δόξα τοῦ κυρ. ἡμ. Ἰησ. Χρ. the same in which Christ rejoices, 2 Th. ii. 14 (cf. Ro. viii. 17) etc.; εἰς δόξαν ἡμῶν, to render us partakers of δόξα, 1 Co. ii. 7. Cf. Weiss, Bibl. Theol. des N. T. § 76 d.\*

† Rom 8:18, Col. 3:4

— συνδοξάζω

1392 δοξάζω; [impf. Pass., [pres. δοξάζω (δόξα); Vulg. ho for 722, several 35 δοξάζεσθαι st suppose, be of Thuc., et sqq.; i ii. 12; Lk. v. 25 xiii. 47; Acts 9 [W. § 44, 3 b.; with the addition Acts iv. 21; 2 Co. 9 (362) sq.], Gal. T Tr WH. 3. τὴν διακονίαν μου, it endeavoring to Christ, Ro. xi. 13 θεοῦ, to worship, B by keeping the θανάτῳ, to undergo 19. 4. By a nous, adorn with glory to something σμαι to excel, be p nent, glorious, 2 C i. e. heavenly joy to make renowned dignity and worth fest and acknowle Christ, the Son of 10; God the Fath 1, 4; 1 Pet. iv. 11 exalt to a glorious etc.; joined to ἐξ ἐδόξασε did not a οὐχ ἑαυτῶ τὴν τιμὴ χιερέα being adde 5; of God exaltin to a state of glory xiii. 31 sq.; xvii. of God bringing condition, (see δό ἐν, συν-δοξάζω).\* 1393 Δορκάς, -άδος, ἡ, τὸ δέρκω, τὸ βλέπω Etym. Magn. [28 man: Acts ix. 36. 1394 δόσις, -εος, ἡ, down]: λόγος δόσ and receiving [i. e II. 3], Phil. iv. 15 refers to the pecu