

Christmas from the Secular to the Sacred

Adorned with the Ornaments

of

Majestic, Magisterial Magnificence

Part 2

II. The Beauty and Splendor of Christmas Ornaments offer a Reminder to Ponder the Infinite Wonder of the Splendor and Majesty of God

A. The Reality of God's Splendor and Majesty

(Point 1 and all sub points see previous note sheets)

2. The Psalmist Sings of the Splendor and Majesty of God: *"Bless the Lord, O my soul. O Lord my God, Thou art very great; thou art clothed with honor and majesty."* Psalm 104:1

- a. The Word 'Bless' (בָּרַךְ) English Transliteration barak Piel Stem = Intensive Active Action by the Subject, in This Verse The Psalmist
- b. The Word 'Bless' (בָּרַךְ) = barak Is an Imperative He Is Commanding Himself to Praise the Lord the Word (בָּרַךְ) = barak Can Mean Praise cf 2 Ch. 6:13; Ps. 95:6; Dan. 6:11; Ps. 104:1; 26:12; 34:2; 63:5; 66:8 Ps.103:1, 2; 104:35
- c. The Use of the Piel, Imperative Expresses the Psalmist's Intention Is to Give Thoughtful, Heartfelt Praise of God cf Psalm 103:1-2
- d. My God, (Elhoim) 'My' (אֲנִי) English Transliteration aeni = Is an Independent, 1st Person, Singular, Pronoun *"The independent 1st. sg. Per. Pron. Allows the speaker to inject himself / herself emphatically into the discussion and to represent his / her concerns forcefully."* *Theological Lexicon of the Old Testament* Ernst Jenni, Claus Westermann Translated by Mark E. Biddle
 - 1) The Psalmist is Emphatically, Forcefully Declaring Yahweh Personally to Be His God
 - 2) The Psalmist Who Is Emphatically Drawing Attention to His Personal Relationship with God Did Not Fail to Remain Focused on the State of the Splendor, the Majesty the Awesomeness of God.

- 3) Believers Should Never So Emphasize Their Personal Relationship With God as to Become Casual to the Point of Losing Sight of the Splendor and Majesty of God Which Is Needed to Keep Them in Awe of God and Their Relationship with God Sacred
- e. The Grounds for the Praise: The Psalmist's Awe of the Greatness of God Expressed by The Splendor and Majesty of God Which Are Manifest in Creation cf Psalm 104:5-32 (note the words 'made' in verses 24, 26)
- 1) 'Thou art very great' The Hebrew Word Translated Great Is גדול English Transliteration (gā·dāl): Denotes a State of Honor, Glory, Having High Status cf Gen. 41:40; 48:19; 2 Sam. 5:10; 1 Ki. 1:37, 47; 10:23; The Greatness of God Surpasses That of All Other Beings on Earth or in Heaven cf 2 Sam. 7:22
 - 2) 'Thou art clothed with honor (K.J.V, N.R.S.V. & N.K.J.V) / with splendor (N.A.S.B., E.S.V. & N.I.V.) and majesty,' The Hebrew Word Translated 'Honor' / 'Splendor': הוד English Transliteration hod The Beauty of the Strength, Power, Authority of God and His Reigning and Ruling in Righteousness as Is Manifested by the Creation, and His Works Which Elevate as God as a Person and King Far Above All Others Nu. 27:20; Job 40:10; Psalm 8:2; 21:6; 45:4; 96:6 Psalm 111:3; 148:13; Isa. 30:3; Jer. 22:18; Hosea 14:7; Habakkuk 3:3; Zech. 10:3: The Honor / Splendor God is Clothed with is That of the Monarch Who Is the Highest, Most Powerful Ruling Authority of All or Maximal Magisterial Glory
 - 3) The Word 'Majesty' (הֹדָר) English Transliteration hadar That Which Brings Honor to a Person cf Prov. 20:29 in Reference to God Denotes the Visible Manifestation of the Magnificence of the Grandeur of God as the Glorious Holy, Powerful, King by Means of His Works and Judgments cf Lev. 23:40; Duet. 33:17; 1 Chr. 16:27; Psalm 21:1, 6; 29:4; 31:25; 45:4-5; 90:16; 96:6; Psalm 110:3; 111:3; 145:12; Isa. 2:10, 19, 21: Majestic Magnificence
 - 4) The Words 'Honor' / 'Splendor' (הֹד) English Transliteration hod and 'Majesty' (הֹדָר) English Transliteration hadar Are So Close in Meaning as to Have a Superlative Force and Express That God is The One Who Possess the Most Extreme or Highest Degree of Majestic, Magisterial Magnificent Glory Ex. 15:11; Duet. 3:24; 1 Chr. 16:23-27; 29:11-12; Psalm 8:1, 9 Psalm 47:1-3, 6-9; 86:8-10; 95:3; 96:3-6; 145:3; 148:13; Jer. 10:6-7 Dan 7:18, 22, 25, 27

3. Some Additional Passages Which Teach the **Reality** of the **Preeminent** Majestic, Magisterial Magnificence of God cf Ex. 15:11; Psalm 19:1-7; 76:4; Psalm 93:1; Eph. 3:16

B. The **Response** of Human Beings to the Majestic, Magisterial Magnificence of God Is Expressed by The Hebrew Word גָּאוֹן = English Transliteration **gaon** Literally Means **Height**; the Word Is Used **Figuratively** to Express the Thought of the Lord's Visible Manifestation of the Adornment of His Supremacy, Excellence of Grandeur Which Is So Overwhelming as to Stir Such a Degree of **Fright** and **Awe** as to **Overpower** the Heart, Mind, Soul, Spirit, Emotions of the Inner Person cf Ex. 20:18-21; Deut. 18:16; Job 40:6; Isa. 2:10, 19, 21; 4:2; 24:14

1. The Sense of **Fright** cf Isa. 2:10, 19, 21
2. The Hebrew Word (גָּאוֹן) English Transliteration **gaon** May Be Used Figuratively to Denote the Thought of the Lord's Visible Manifestation of the Adornment of His Supremacy, Excellence of Grandeur Which Is So Overwhelming as to Engender **Awe** Which **Overpowers** the Heart, Mind, Soul, Spirit, Emotions of the Inner Person cf Ex. 20:18-21; Deut. 18:16; Job 40:6; Isa. 2:10, 19, 21; 4:2; 24:14