



*Come
Let Us
Adore His
Majesty*

Christmas from the Secular to the Sacred

Adorned with the Ornaments

of

Majestic, Magisterial Magnificence

Part 4

- II. The Beauty and Splendor of Christmas Ornaments offer a Reminder to **Ponder** the Infinite Wonder of the **Splendor** and **Majesty** of God and God the Son Incarnate in the Person of Jesus Christ

(Points A. and B. and all sub points see previous note sheets)

- C. The True State of the Babe in the Manager (Jesus) Was **God** the Son, in the Flesh; Thus The One of **Magnificent Awe-Inspiring Majesty** cf Psalm 8:1-9; 45:1-7; Isa. 4:2; 9:6-7; 11:1-10; Jer. 23:5-6 ; 33:15; Micah 5:2-4; Mt. 17:1-6; ; Mk. 9:2-7; Lk. 9:27-26; Jn. 1:1, 14; 5:23; 8:58; 10:30, 33; 12:41 cf Isa. 6:3-5; 20:28; Rm. 8:6; 2 Cor. 8:9; Col. 1:19; 2:9; Philipp 2:5-8:
1. The **Testimony** from Psalm 8
 - a. Though Psalm 8 in the Strictest Sense is **Not** Messianic Psalm It Contains **Prophetic** Statements Concerning God the Son Incarnate in the Person of Jesus the Messiah as the Representative Head of Humanity cf Psalm 8:2 with Mt. 21:16
 - b. Verse 4 the Subject **Shifts** from Human Beings in General **to** the One Who Is the Representative Head of All Humanity, God the Son Incarnate in the Person of **Jesus** the **Messiah** cf Psalm 8:4 with Lk. 1:67-79
 - c. Verses 5 and 6 Contain **Prophetic** Statements That Apply to and Were Filled by God the Son Incarnate in the Person **Jesus** the **Messiah** cf Heb. 2:7-9; 1 Cor. 15:27

"For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor." Psalm 8:5

- d. The Words '**Glory**' / '**Honor**' / '**Majesty**' Precede the Verb Crown in the Hebrew and Places Greater Emphasis on **What** Jesus Was Crowned with Than the Action of His Being Crowned
 - 1) '**Glory**' (כְּבוֹד) English Transliteration **kabod** Literally Means '**Heavy**', **Weighty** cf 1 Sam. 4:18 – When Applied to God the Word Denotes the Overwhelming, Awe-Inspiring, **Majesty**, **Splendor**, **Magnificence** of the **Surpassing Greatness** of the Person of God Because of His Position, His Being, Nature,

Character, Essence and His Works cf Ex. 16:7-14; 33:18-34:7
 Ex. 40:34-35; Nu. 14:22; Duet. 5:24; 1 Ki. 8:11; 2 Chr. 5:14; 7:1-2
 Psalm 19:1; 24:7-10; 66:2; 79:9; 108:5; 113:4; 138:5; Isa. 6:3-5
 Isa. 35:2; 40:5; 42:8; 48:11

- 2) **‘Honor’ / ‘Majesty’** (הָדָר) English Transliteration **hadar** That Which Brings Honor to a Person cf Prv. 20:29 in Reference to God the Word 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; Psalm 45:4-5; 90:16; 96:6; 110:3; Psalm 111:3; 145:12; Isa. 2:10, 19, 2:21 **Majestic, Magisterial Magnificence**

“For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor / majesty.” Psalm 8:5

- e. **‘Crowned’** (עָטַר) English Transliteration **ahar** Is Used *Literally and Figuratively*
 - 1) Literally Means to **Surround** cf 1 Sam. 23:26; Psalm 5:12; and Also Denotes the Literal **Placing** of a Crown on a Person cf S.S. 3:11
 - 2) The Word is Used Figuratively to Convey the Thoughts of **Honor, Authority, Status**; cf Prv. 12:4; 16:31; 17:6
 - 3) ***To be Crowned***, in Verse 5 Is to be Understood *Metaphorically*, Expressing That God the Son Incarnate in the Person of Jesus Christ Is One with **Honor, Splendor**, and **Divine Majesty** cf 2 Sam. 12:30; 1 Chr. 20:2; Psalm 21:1-5; Est. 8:5; Zech. 6:9-14
- f. **‘Glory’** (כְּבוֹד) English Transliteration **kabod** and **‘Honor’ / ‘Majesty’** (הָדָר) English Transliteration **hadar** **‘Magnificent Majesty’** Being Bestowed on Jesus Like a Crown Identifies Him as Being the **Divine King** cf Psalm 21:5; 104:1 cf Mt. 2:2; 21:5; 25:34, 40; 27:11; Mk. 15:2; Lk. 19:38 Lk. 23:2-3; Jn. 1:49; 12:13, 15; 18:37; Acts 17:7; 1 Tim. 6:14-15; Rev. 17:14; 19:16

D. Jesus Christ Incarnate Possessed The **Fullness** of **Divinity** cf Col. 2:9

“For in Him dwelleth all the fullness of the Godhead bodily.” Col. 2:9

1. The Word **‘For’** (ὅτι) English Transliteration **hoti** Conjunction Could Be Translated **‘Because’** and Introduces Verse 9 as Being an **Explanation** or **Reason** Why Believers Need to Reject Doctrine Which Is Not According to Christ

2. The Prepositional Phrase '*in Him*' Precedes the Verb *Dwells / Lives* and Places *Emphasis, Stress, Significance* on *Jesus Christ* Being the One In Whom The Fullness of Divinity Dwells: '*In Him Alone*'

"For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9

3. ***Dwelleth / Dwells / Lives*** (κατοικέω) English Transliteration ***katoikeo*** Means to Settle Down, Take up ***Residence*** and ***Actively*** Live cf Mt. 2:23; 4:13; 12:45; Lk. 11:26; 13:4; Acts 1:19; 2:5, 9, 14; 4:16; 7:4^{2x}; 9:22
- a. The Verb is In the Indicative Mood Form Which Expresses That from the Perspective of the Person Speaking or Writing the Statement is ***Factually Accurate***
- b. The Verb Is in the *Present Tense Form* Thus We Can Conclude ***Before*** the Incarnation the Fullness of Deity Dwelt in the Eternal Word cf Jn. 1:1-2, 14; 14:10-11; 17:21 and from the Point of the Birth of Jesus, Which Marked the Inauguration of the Permanent Incarnation of the Eternal Word in the Person of Jesus Christ the Same Fullness of Deity ***Continues*** Dwelling in the Totality of His Humanity cf Jn. 1:14; 17:21 Col. 1:19