



*Come
Let Us
Adore His
Majesty*

Christmas from the Secular to the Sacred

Adorned with the Ornaments

of

Majestic, Magisterial Magnificence

Part 3

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

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

- B. The Response of Human Beings to the Majestic, Magisterial Magnificence of God Is Expressed by The Hebrew Word גָּאוֹן = English Transliteration gaon and by Way of the Example of the People of Israel

1. The Hebrew Word גָּאוֹן English Transliteration gaon
 - a. The Word Literally Means Height cf Job 38:11
 - b. The Word Is Used with a Negative Connotation to Denote Pride, Arrogance cf Lev. 26:19; Isa. 13:11; Jer. 13:9; Ezk. 7:20
 - c. The Word Is Used *Figuratively* to Express the Thought of the Lord's Visible Manifestation of the Adornment of His Supremacy, Excellence of His Majesty, 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. 15:7; Job 40:10; Isa. 2:10, 19, 21; Isa. 24:14; Nah. 2:3; Micah 5:3
2. The Example of the People Israel Demonstrates the Visible Manifestation Of the Supremacy, Excellence, Majestic Grandeur of the Lord Is So Overwhelming as to Stir Such a Degree of Fright and Awe to Overpower the Heart, Mind, Soul, Spirit, Emotions of the Inner Person cf Ex. 20:18-21; Deut. 18:16
3. The Paradoxical Language of Ex. 20:18-20 Expresses That the People of Israel Were Experiencing Something Which Was So Overwhelming, So Overpowering to Their Natural Senses, Emotions, Mind That It Could Not Be Fully Described by the Limitations of Human Language.
4. The Thought of Dying Because of an Initial Encounter with God Is a Common Reaction of Human Beings cf Gen. 32:30; Judges 13:22; Isa. 6:5; Heb. 12:21 cf Ex. 3:6

5. The Fullness of God's Immediate Personal Presence Is **Beyond** Our Capacity to **Encounter** and **Embrace** cf Ex. 33:18-23; cf Mt. 17:1-6; Mk. 9:2-7; Lk. 9:27-36; Jn 18:5-6; 1 Tim. 6:14-16
 6. The People **Responded** to the Visible Manifestation of the Magnificence of the Majestic Grandeur of God as the Glorious Holy, Powerful, *Ruling Authority* of All - or to His Infinite *Magisterial Glory* Was by **Imploring** Moses to Serve as a **Mediator** Between Them and God
 7. Observation Relative to the Reasons for the Incarnation and the Lord Jesus Christ Concealing the **Adornment of His Supremacy, the Excellence of the Pre-eminence of the Grandeur of His Awe-Inspiring Majestic, Magisterial, Magnificence** Was, to Keep Human Beings from Being So Overwhelmed, Overpowered with Fright and Awe Because of Their Sinfulness and His Holiness That They Would **Flee** from His Presence Rather Than **Flock** to Him for the **Forgiveness** of Their Sins cf Gen. 3:8-13; Jonah 1:1-3; Mt. 8:34; Lk. 5:8
- 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
 - 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; 40:34-35; Nu. 14:22; Duet. 5:24; 1 Ki. 8:11; 2 Chr. 5:14; 7:1-2; Psalm 19:1; Psalm 24:7-10; 66:2; 79:9; 108:5; 113:4; 138:5; Isa. 6:3-5; Isa. 35:2; 40:5; Isa. 42:8; 48:11