

# Majesty

January 16, 2015  
Majesty

While on a coaching session with Richard Tey and Rob I felt a sharp pain twice on the right top side of the back of my head where I feel one of the golden rods on the right side. I first got the word dignity but then after looking the word up we realized we were discerning the majesty of God.

There seems to be something tied to healing with the Majesty

January 17, 2015

As we were playing *Here I am – Majesty* the Lord took us into the realm of His majesty. We seemed to go forward deeper and deeper into His Majesty. Towards the close I could feel billions of seraphim worshiping and the saints and many angels. The anointing was astonishing and so heavy we wondered if we could withstand the power of His presence.

Sally feels a heavenly spinning realm

I am your light for your path. Do not stray from that path. You will walk with me and I will walk with you.. My path is your path and your path is my path. Do not fear the troubles ahead for they are nothing for me. Stay your way with me.

majesty

noun, plural **majesties**.

1.

regal, lofty, or stately dignity; imposing character; grandeur:  
*majesty of bearing; the majesty of Chartres.*

2.

supreme greatness or authority; sovereignty:  
*All paid tribute to the majesty of Rome.*

3.

(usually initial capital letter) a title used when speaking of or to a sovereign (usually preceded by *his, her, or your*):

*His Majesty's Navy; Will your Majesty hear our petitions?*

4.

a royal personage, or royal personages collectively:

*The royal wedding was attended by the majesties of Europe.*

5.

**Christ in Majesty**, a representation of Christ as ruler of the universe.

## Old Testament

**Deuteronomy 33:26 (NKJV)** *“There is no one like the God of Jeshurun<sup>1</sup>, Who rides the heavens to help you, And in His excellency [1346] on the clouds.*

**Deuteronomy 33:29 (NKJV)** *Happy are you, O Israel! Who is like you, a people saved by the LORD, The shield of your help And the sword of your majesty! [1346] Your enemies shall submit to you, And you shall tread down their high places.”*

**1 Chronicles 16:27 (NKJV)** Honor and majesty [1926] *are* before Him; Strength and gladness are in His place.

**1 Chronicles 29:11 (NKJV)** Yours, O LORD, *is* the greatness, The power and the glory, The victory and the majesty; [1935] For all *that is* in heaven and in earth *is Yours*; Yours *is* the kingdom, O LORD, And You are exalted as head over all.

**Job 40:9–10 (NKJV)** Have you an arm like God? Or can you thunder with a voice like His? Then adorn yourself *with* majesty [1926] and splendor, [1926] And array yourself with glory and beauty.

**Psalms 8:4–5 (NKJV)** What is man that You are mindful of him, And the son of man that You visit him? For You have made him a little lower than the angels, And You have crowned him with glory and honor. [1926]

**Psalms 21:3–5 (NKJV)** For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. He asked life from You, *and* You gave *it* to him— Length of days forever and ever. His glory *is* great in Your salvation; Honor and majesty [1926] You have placed upon him.

**Psalms 45:1–4 (NKJV)** My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue *is* the pen of a ready writer. You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. Gird Your sword upon Your thigh, O Mighty One, With Your glory and Your majesty [1926]. And in Your majesty

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**JESHURUN\*** Poetical name for Israel, possibly derived from the Hebrew root meaning “upright,” but according to many scholars a diminutive of Israel. The name Jeshurun is mentioned in Deuteronomy 32:15 and 33:5, 26 (see NLT mg). In the Septuagint, the word is not translated as a proper name but as an adjective, “beloved.” In Isaiah 44:2 Jacob is described as “Israel, my chosen one” (with mg note saying “Jeshurun,” see NLT), thus linking the name with the idea of election. In Deuteronomy 33:5 Israel is reminded that “the LORD became king in Jeshurun” (RSV), and in verse 26 it is told that there is none like God. If we follow the Septuagint, there is a link with the term “beloved” used of Christ (Mt 3:17; Mk 1:11; Eph 1:6) and of the church (Col 3:12; 1 Thes 1:4; 2 Thes 2:13; Jude 1:1).<sup>11</sup>

**[1926] ride prosperously because of truth, humility, *and* righteousness; And Your right hand shall teach You awesome things.**

**Psalm 68:34 (NKJV) Ascribe strength to God; His excellence [1346]is over Israel, And His strength is in the clouds.**

**Psalm 90:16 (NKJV) Let Your work appear to Your servants, And Your glory [1926] to their children. (There was a strong hit with this passage...before this verse says 70 years)**

**Psalm 93:1–2 (NKJV) The LORD reigns, He is clothed with majesty; [1348]The LORD is clothed, He has girded Himself with strength. Surely the world is established, so that it cannot be moved. Your throne is established from of old; You are from everlasting.**

**Psalm 96:6 (NKJV) Honor and majesty [1926] are before Him; Strength and beauty are in His sanctuary.**

**Psalm 104:1 (NKJV) Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty, [1926]**

**Psalm 145:4–12 (NKJV) One generation shall praise Your works to another, And shall declare Your mighty acts. I will meditate on the glorious splendor of Your majesty,[1935] And on Your wondrous works. Men shall speak of the might of Your awesome acts, And I will declare Your greatness. They shall utter the memory of Your great goodness, And shall sing of Your righteousness. The LORD is gracious and full of compassion, Slow to anger and great in mercy. The LORD is good to all, And His tender mercies are over all His works. All Your works shall praise You, O LORD, And Your saints shall bless You. They shall speak of the glory of Your kingdom, And talk of Your power, To make known to the sons of men His mighty acts, And the glorious majesty [1926] of His kingdom.**

**Isaiah 2:10 (NKJV) Enter into the rock, and hide in the dust, From the terror of the LORD And the glory of His majesty. [1347b]**

**Isaiah 2:19 (NKJV) They shall go into the holes of the rocks, And into the caves of the earth, From the terror of the LORD And the glory of His majesty, [1347b] When He arises to shake the earth mightily.**

**Isaiah 2:21 (NKJV) To go into the clefts of the rocks, And into the crags of the rugged rocks, From the terror of the LORD And the glory of His majesty, [1347b]When He arises to shake the earth mightily.**

**Isaiah 24:14 (NKJV) They shall lift up their voice, they shall sing; For the majesty [1347b] of the LORD They shall cry aloud from the sea.**

**Isaiah 26:10** (NKJV) Let grace be shown to the wicked, *Yet* he will not learn righteousness; In the land of uprightness he will deal unjustly, And will not behold the majesty [1348] of the LORD.

**Isaiah 35:2** (NKJV) It shall blossom abundantly and rejoice, Even with joy and singing. The glory of Lebanon shall be given to it, The excellence [1926] of Carmel and Sharon. They shall see the glory of the LORD, The excellency [1926] of our God.

**Micah 5:4** (NKJV) **And He shall stand and feed *His flock* In the strength of the LORD, In the majesty [1347b] of the name of the LORD His God; And they shall abide, For now He shall be great To the ends of the earth;**

## New Testament

**Hebrews 1:2–4** (NKJV) has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup> who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty [3172] on high, <sup>4</sup> having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

**Hebrews 8:1–2** (NKJV) **Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty [3172] in the heavens, <sup>2</sup> a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.**

2 Peter 1:16 (NKJV) For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of

Jude 25– To God our Savior, Who alone is wise, Be glory and majesty, [3172] Dominion and power, Both now and forever. Amen.

**1346, 1348 and 1347b**

**299d** גַּאֲוָה (ga'ăwâ) *majesty, pride*.

**299e** גָּוַן (gā'ôn) *exaltation*.

**299f** גָּוַן (gē'ût) *majesty*.

**299g** גָּוַן (ga'âyôn) *proud*.

**299h** גָּוַן (gēwâ) *pride*.

The primary meaning of this root is “to rise.” It occurs seven times in the OT. In two of these passages (Ezk 47:5; Job 8:11) the traditional rendition is preserved. The root also appears four times in the “Song at the Sea,” i.e. Ex 15:1; 15:21. In this case we encounter a familiar phenomenon of the Hebrew language in which for emphasis the finite form of the verb is preceded by the infinitive absolute. Thus most of our versions translate the two verbal forms together as “triumphed gloriously.” The sense is that God has “risen up (like a wave)” over his enemies. The seventh usage of this root is Job 10:16. The exact translation is problematical. Literally the passage reads, “If he lifts himself up, you (God) hunt me as a lion.”

The basic idea of rising or growing is reflected in the following passages: (1) Isa 9:17 refers to an ascending “column” (gē'ût) of smoke, a metaphor of the effects caused by sin on anything it touches; (2) Ps 46:3 [H 4] refers to the “raging” or “tumult” (ga'âwâ) of mountains in a scene of cataclysmic disturbance; (3) Ps 89:9 [H 10] talks of the “raging” (gē'ût) of the sea, a territory ruled by the Lord. Job 38:11, part of God’s speech to Job, refers to “proud” (gā'ôn) waves. In connection with these references to frothing waters, one may also compare the phrase the “swelling jungle (gā'ôn) of the Jordan,” in Jer 12:5; 49:19; 50:44; and Zech 11:3. The latter is a description of the area of rich and thick vegetation on both sides of the southern sections of the Jordan valley. (Cf. N. Glueck, *The River Jordan*, p. 63.) The jungle may be so called because of high growth or high water in flood. The Arabic name is the *Zor*.

The word “pride” (or its synonyms) can be used either positively or negatively in the Old Testament. In the positive category one can discern two applications of this. First would be those verses that speak of the land of Israel in terms of excellency, Ps 47:4 [H 5]; Ezk 24:21; Deut 33:29; Nah 2:3; Isa 4:2. In each of these cases the land’s significance becomes such only because of her relationship to Yahweh. This is not an indigenous characteristic.

In the second place we could list those verses that speak of God’s “pride/majesty/excellency”: Ex 15:7; Isa 2:10, 19, 21; 24:14; Mic 5:3; Job 37:4; 40:10 (gā'ôn); Deut 33:26; Ps 68:35 (ga'âwâ); Ps 93:1; Isa 12:5; 26:10 (gē'ût). In most of these passages the particular Hebrew word is translated in the LXX by *doa* or an equivalent and not by *hbris*. Finally we may note the name of the spy sent out by Moses from the tribe of Gad, Geuel (Num 13:15), “El is majestic.”

Preponderantly, however, it is in the negative sense that the OT uses this concept. The sections of the Bible that employ the term most frequently in a condemnatory context are (1) the prophets, Isa, Jer, and Ezk, and (2) Ps, Prov, and Job. There are fifty-three examples of this in these six books. The charge is laid often against noncovenant peoples such as: Moab (Isa 16:6); Egypt (Ezk 30:6); the Philistines (Zech. 9:6); Assyria (Zech 10:11) and so forth.

It is Israel, however, that comes under heaviest judgment. The attitude is as old as Sodom (Ezk 16:49 and cf. Ps 10:2). The precise charge is arrogance, cynical insensitivity to the needs of others, and presumption. It is both a disposition and a type of conduct (both of which are inextricably connected). Pride inevitably leads to destruction (Prov 15:25; 16:18; Jer 13:9; Isa 13:11, et al).

Thus we can observe that pride is not intrinsically wrong. It describes a part of God's character. It is to become a part of the life style of the believer (Job 40:10; Deut 33:29). Sin enters the picture when there is a shift of ultimate confidence from God as object and source to oneself as object and source.<sup>2</sup>

## 1926

477    **הָדָר** (*hādar*) *honor, adorn, glorify*.

### Derivatives

477a    **הֵדָר** (*heder*) *splendor, glory* (occurs only in Dan 11:20).

477b    **הַדָּר** (*hādār*) *ornament*.

477c    **הַדָּרָא** (*hādārâ*) *adornment, glory*.

The verb occurs seven times in Biblical Hebrew (with one dubious reading in Isa 45:2 where for MT *hādūrîm* IQIsa<sup>a</sup> has *hārârîm*) and three times in Biblical Aramaic.

The verb is used mostly in describing man's relationship to man. The youthful are to honor the elderly (stated positively in Lev 19:32 and negatively in Lam 5:12). Hence, behind the word lies the idea "to show respect." Other ideas involved include showing "partiality" (to the poor, who is caught up in a legal crisis, simply because of his poverty, not because of his innocence: Ex 23:3). On the other hand there are prohibitions regarding fawning over the wealthy, courting their attention, or excusing their actions whenever they are reprehensible; Lev 19:15; Prov 25:6. In just one passage (Isa 63:1) the verb is used (in its passive participial form) in connection with a description of God's appearance which is "glorious."

In the Aramaic passages the verb always means "to honor/glorify (God)." In Dan 4:34 [H 31]), it is parallel with the verbs *bērak*, *šēbah*; in Dan 4:37 [H 34] with *rûm*, *šēbah*; in Dan 5:23 with *šēbah*.

**הַדָּר** (*hādār*). *Ornament, splendor, honor*. This substantive appears twenty-nine times in the OT of which sixteen are in the Psalms.

The noun *hādār* is associated with: (1) the glory of nature as it reflects the goodness of God (Lev 23:40; Ps 111:3, Isa 35:2); (2) man (Isa 53:2, the suffering servant, "comeliness"); man as he is created by God (Ps 8:6); the elderly man's gray hair (Prov 20:29); the ideal wife (Prov 31:25). (3) It is applied to cities: Jerusalem (Isa 5:14); Zion (Lam 1:6); and the areas of Persia, Lud, and Put (Ezk 27:10); (4) to the Joseph tribes (Deut 33:17) and perhaps to all of Palestine (Dan 11:20, *heder*). Several of these passages deal with the departure of this glory from God's people. The children of God have no indigenous glory of their own. If God departs the glory departs. Hence, this is a gift from God but it is still revocable.

Most frequently the substantive is applied to either (a) the king and his royal majesty or (b) God himself. In the former category we may note the following passages: Ps 21:5 [H 6]; 45:3–4

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<sup>2</sup> Hamilton, V. P. (1999). 299 הָדָר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., p. 143). Chicago: Moody Press.

[H 4–5]); Prov 14:28 (*hādārâ*). It is not only an endowment for royalty, but it is also an activity worthy of royalty, as illustrated by Nebuchadnezzar (Dan 4:34 [Aram 31] and 4:37 [Aram 34]) and Belshazzar (Dan 5:23).

In the following passages the term is descriptive of God: Ps 29:4; 90:16; 96:6 (= I Chr 16:27); 104:1; 111:3; 145:5, 12. Of special interest here is the parallel connection between the phrases “the glory of his (God’s) majesty,” *hādar gē’ōnō*, and “the fear/terror (*paḥad*) of the Lord” (Isa 2:10, 19, 21). The prophet warns the Judeans to “hide” from both. This entreaty follows on the heels of a devastating list of sins which must be judged. Obviously Isaiah does not counsel the people to hide in hopes that they might escape the searchlight of God. What he does say is that the people are so reprobate and backslidden that they cannot possibly fellowship with a God of pure light and majesty. Thus, this is not advice: it is an imprecation.

The phrase *hādrat qōdeš* merits special comment. It appears four times in the OT: Ps 29:2; 96:9; I Chr 16:29; II Chr 20:21, plus the related phrase in Ps 110:3, *hadre qōdeš*. Each time the RSV translates this couplet “holy array” with the exception of Ps 110:3 where it opts for the translation “holy mountains” (reading a different text). So. “worship the Lord in holy array,” (e.g. Ps 9:2). A parallel to “holy array” would be *bigdê qōdeš*, “holy garments,” in Lev 16:4. Also in several instances the verb *hādar* (Isa 63:1) and the substantive *hādār* (Ps 104:1, Job 40:10; Prov 31:35) are connected with the verb *lābaš* (“to clothe”), and Ezk 16:14 with the verb *šûm/šîm*, perhaps a reference to some kind of an investiture ceremony.

On the other hand, the KJV consistently translates the couplet, “the beauty of holiness.” Now, in the light of Ugaritic evidence, a third option presents itself. In the Kret epic A: lines 154, 155 we read:

*Krt • yḥt • wḥlm*  
*’bd • il • whdrt*

Krt looked and it was a dream  
the servant of El and it was a (divine) appearance

In our biblical passages then, the major emphasis is on the Lord and his appearance, not on the worshipper except as the realization of God’s actual presence evokes awe. A third translation could be: “prostrate yourselves before the Lord when he appears in holiness.”

**Bibliography:** On the phrase *hādrat qōdeš*, cf. Ackroyd, P. R., “Some Notes on the Psalms,” JTS 17:392–99, esp. pp. 393–96. Cross, F. M., “Notes on a Canaanite Psalm in the Old Testament,” BASOR 117:19–21, esp. p. 21. Caquot, A., “*In splendoribus sanctorum*,” Syria 33:36–41. Dahood, M., Psalms, AB, vol. 3: 116. Donner, H., “*Ugaritismen in der Psalmenforschung*,” ZAW 79:322–50, esp. pp. 331–33. Gordon, UT 19: no. 752. Vogt, E., “*Der Aufbau von PS 29*,” Bib 41:17–24, esp. p. 24. THAT, I, pp. 469–72.<sup>3</sup>

1421 נָשָׂא (nāsā’) *lift, carry, take*.

### Derivatives

<sup>3</sup> Hamilton, V. P. (1999). 477 נָשָׂא. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 207–208). Chicago: Moody Press.

- 1421a נִשָּׂא (nēšū`ā) *what is carried about* (Isa 46:1, only).
- 1421b נָשִׂיךְ (nāšī` ) I, *prince, captain, leader*.
- 1421c נָשִׂיךְ (nāšī` ) II, *rising mist, vapor* (e.g. Jer 10:13; 51:16).
- 1421d מַשָּׂא (maśśā` ) I, *load, burden, lifting*.
- 1421e מַשָּׂא (maśśā` ) II, *burden, oracle*.
- 1421f מָשָׂה (maśś` ) *lifting up* (partiality, II Chr 19:7).
- 1421g מַשָּׂאֵה (maśśā`ā) *theuplifted* (cloud, Isa 30:27).
- 1421h מַשָּׂעַת (maś`ēt) *uprising, uplifting, burden, portion*.
- 1421i שִׁי (šī` ) *loftiness* (figurative of pride, Job 20:6).
- 1421j שֶׁעַת (šē`ēt) *exaltation, dignity* (Gen 49:3), *swelling* (Lev 13:2), *uprising* (Job 41:17).

The Qal form of this root is used almost six hundred times with basically three separate meanings: “to lift up”; “to bear, carry, support”; and “to take, take away.” The root appears in Ugaritic as *nś`* “lift, rise” and in Akkadian as *našū*. An additional sixty occurrences use the Niphal, Piel, and Hithpael stems. There are only two instances of the Hiphil stem, Lev 22:16 and II Sam 17:13, the latter being textually dubious. The total for all stems of this verb is 655.

The meaning “to lift up” is used both literally and figuratively in many phrases. “To lift up the hand” in taking an oath (Deut 32:40; Ezk 20:5, 6, 15 etc.), in doing violence (II Sam 18:28). as a signal (Isa 49:22) and in punishment (Ps 10:12). “To lift up one’s head” in restoration to honor (Gen 40:13, 20), in showing cheerfulness and independence (Job 10:15; Zech 2:4; Ps 83:3), and as a figurative expression for the lintels of the gates of the city (Ps 24:7, 9). “To lift up one’s face or countenance” as an indication of a good conscience, confidence, favor, or acceptance (II Sam 2:22). “To lift up the eyes” often pleonastically before verbs of looking or seeing (Gen 13:10, 14), in love or desire to men (Gen 39:7), towards God (Ps 123:1), and to an idol (Ezk 18:6, 12, 15). “To lift up the voice,” also used pleonastically before verbs of weeping and crying (Gen 27:38; I Sam 30:4), and to indicate rejoicing (Isa 24:14). “To lift (anything) with the voice” such as the name of the Lord, (Ex 20:7), prayer (II 19:4; Jer 7:16; 11:14), a song (Num 23:7), and reproaches (Ps 15:3). The heart “lifts one up” thus inciting action (Ex 35:21, 26; 36:2), or presumption and pride (II Kgs 14:10). It is also in this category of lifting up or taking up that the first of three important meanings appears connecting this word with sin. Men can take up, incur, or contract iniquity and sin by profaning the Tabernacle (Ex 28:43; Num 18:22), by hating their neighbors (Lev 19:17), by touching animal carcasses (Lev 22:9), or by profaning the offerings of the Lord (Num 18:32).

The second semantical category, of bearing or carrying, is used especially of bearing the guilt or punishment of sin. Thus Cain complains in Gen 4:13, “My punishment is greater than I can bear.” The expression “he shall bear his iniquity” occurs frequently (Lev 5:1, 17; 7:18; Num 5:31; 14:34, etc.). This leads easily into the idea of bearing the guilt of another by representation or substitution (Lev 10:17) or of the scapegoat (Lev 16:22). The root *sābal*, “to bear a burden” in Isa 53:11 is paralleled in the next verse by *nāšā`* “the Servant bore the sins of many,” as in Isa 53:4. Such debits could also be passed from father to son on a temporal basis affecting one’s earthly existence (Num 14:31, 33). But Israel was wrong in fatalistically applying it to a



continuing and necessary state of affairs, especially on into eternity, as they had argued (Ezk 18:19–20), for the opposite is clearly stated in Deut 24:16.

The third category stressed the taking away, forgiveness, or pardon of sin, iniquity, and transgression. So characteristic is this action of taking away sin, that it is listed as one of God's attributes (Ex 34:7; Num 14:18; Mic 7:18). Often this form of *nāsā'* is used in prayers of intercession, e.g. by the messenger of Joseph's brothers (Gen 50:17), by Pharaoh (Ex 10:17), by Moses for Israel (Ex 32:32; Num 14:19), by Abigail for Naboth (I Sam 25:28), and by Saul to Samuel (I Sam 15:25). It is used by Joshua in his farewell address (Josh 24:19). No doubt the classical expression of this meaning is to be found in Ps 32:1, 5. Sin can be forgiven and forgotten, because it is taken up and carried away.

The passive, intensive, reflexive, and causative ideas of the three basic categories are often seen in the other stems listed but without application to the doctrine of sin except perhaps for such unusual instances as the Hiphil in Lev 22:16, cause one to bear iniquity.

**נָשִׂיף** (*nāsî'*) **I. Prince, captain, leader, chief, ruler.** It is used 128 times, 60 times to denote various leaders of Israel (Num 1:16, 44; chapters 2, 7, 34).

The same word denotes the non-Israelite chieftains of Ishmael (Gen 17:20; 23:16), the Midianite leaders (Num 25:18; Josh 13:21), the Canaanite prince of Shechem (Gen 34:2), the prince of Egypt (Ezk 30:13), Meshech and Tubal (Ezk 38:2–3; 39:1), and the princes of the earth (Ezk 39:18).

Some, including Ephraim Speiser, (AB *Genesis*, p. 170) argue that *nāsî'* designates an official who has been “elevated” or “lifted up” in or by the local assembly. Hence it means “lifted up,” and thus “elected.” Usually the phrase “these are the ones chosen (or called)” (Num 1:16) is cited in support of this etymology.

The term applies to any ruler of God's people (Ex 22:28 [H 27]), to the leaders of the congregation (Ex 16:22; Josh 9:15, 18; 22:30 etc.), and to Solomon (I Kgs 11:34).

But the most significant use of the term is found in the writings of the prophet Ezekiel. Of its thirty-six usages, no less than twenty refer to the future Davidic prince, the Messiah. While Ezk 34:24 and 37:25 are clear, the remaining references to the eschatological prince in Ezk 44, 45, 46, 48 are debated because he is portrayed as having no priestly rights, offering a sin offering for himself (45:22), and having sons (46:16). Charles Feinberg believes that he is a “future scion of David's dynasty who will represent the Messiah governmentally in the affairs of the earth.”

**מַסָּא** (*maśśā'*) **I. Load, burden, lifting, bearing, tribute.** The word occurs thirty-nine times and in its most natural setting refers to the load or burden upon the backs of such animals as the ass (Ex 23:5), mule (II Kgs 5:17), and camels (II Kgs 8:9). Isaiah identifies one such load as the dumb and ineffective idols of the Babylonians, which were carted away as part of the captivity (Isa 46:1–2). Perhaps II Chr 17:11 belongs in this category, “silver by the load,” i.e. in great quantities, or “carried or brought silver as tribute.”

One of the most common usages of this noun is found in Num 4:15, 19, 24, 27, 31, 32, 47, 49 where the Kohathites, Gershonites, and the sons of Merari are assigned to carry various parts of the Tabernacle.

A debated passage is I Chr 15:22, 27. The translation of *śar hammaśśā'* as the leader of the music is indefensible. The root meaning is “to lift,” *not* “to utter.” Keil notes that the LXX, Vulgate, and Luther (and we might add the RSV, NEB, NAB, NASB, NIV and partially the JB) were wrong in connecting the word for “burden” with singing; rather the context deals with

bearing the ark and *maśśā'* is the normal word in that context. This passage is to be equated with Num 4; II Chr 20:25; 35:3.

In the class of figurative usages is the interesting Ezk 24:25 which uses a nominal verb, “the uplifting of their soul,” to mean “their heart’s desire,” i.e. that to which they are lifting up their soul. Isa 22:25 contains a debated Messianic reference to the “peg” or “nail,” *yātēd*. The burden placed upon this “peg” will be cut down and will fall. Whether that burden is Shebna (David Baron) or Eliakim (E. J. Young) is at issue, but certainly it is a figurative reference to some crooked Israelite official. This is similar to the people being a burden (Num 11:11, 17; Deut 1:12; II Sam 15:33; Job 7:20). The Psalmist even refers to his iniquities as a weighty burden (Ps 38:4 [H 5]).

**נִשְׂבָּר (maśśā')** II. **A burden**, i.e. a prophetic speech of a threatening or minatory character (RSV oracle). The word appears twenty-seven times, only in prophetic contexts, with the exceptions of Prov 30:1; 31:1.

Two different translations have been given to this word from pre-Christian days. The earliest to be commonly received was “burden.” This was the view of the Targum of Jonathan, Aquila, the Syriac version. Jerome (on Nah 1:1), Luther, Calvin Hengstenberg, and J. A. Alexander. However, others took it to mean “oracle,” “utterance,” or “prophecy,” positing a hypothetical root *nāsā'* “to utter” or “to receive.” In this camp can be listed the LXX, Cocceius, J. D. Michaelis, Lowth, and E. J. Young.

The most definitive argument supporting the former translation is found in E. W. Hengstenberg’s *Christology of the OT* on Zech 9:1 (III, pp. 339–43). The argument correctly notes that: 1. The contents of these prophecies consist exclusively of threatenings; 2. The word *maśśā'* is never followed by the genitive of the speaker, such as *nē'ūm* of YHWH, but is always connected with the genitive of the object, e.g. the *maśśā'* of Babylon, of Moab, etc. Unless there intervenes an additional item such as in Zech 9:1; 12:1; Mal 3:1 (“the *maśśā'* of the Word of the Lord”); 3. The word *maśśā'* exhibits no examples of a noun derived from *nāsā'* in the sense of “to utter”; and 4. even the so-called exceptions of I Chr 15:22, 27 (see *maśśā'* I): Lam 2:14; Zech 12:1; and Jer 23:33ff. are proofs of this view rather than evidences to the contrary.

The proper rendering of Lam 2:14 is that the false prophets “have seen vain burdens and captivities for thee”; not “vain and misleading *prophecies*.” The predicted burdens and threats of dispersion directed against the imperial powers never materialized. The word *maddūhim*, can only mean “dispersions” or “captivities,” so therefore *maś'ōt* must relate to the enemy.

Neither is Zech 12:1 a passage of cheer. A similar point can be made in the Jer 23:33, 34, 36, 38 passage. The offense of the scoffers was not that they imputed the negative meaning of burden to *maśśā'* by which Jeremiah meant a cheerful prophecy, but rather that they poked fun at these severe announcements of judgment from the Lord. They asked, in a mocking tone, what new burdensome word he had for the fine folks of Jerusalem. But this all proves that they caught the point: it was a burden, not just a prophecy or utterance!

Isaiah uses this burden form for his messages against the foreign nations. It occurs at 13:1 (Babylon), 14:28 (Philistia), 15:1 (Moab), 17:1 (Damascus); 19:1 (Egypt), 21:1 (Babylon), 21:11 (Dumah), 21:13 (Arabia), 22:1 (Valley of Vision), and 23:1 (Tyre). He also uses it in the midst of his six woes in 30:6 (the beasts of the Negeb). These messages are all minatory in nature, although occasionally there is subjoined a rose-tinted promise such as the one in Isa 19:16–25.

Additional burdens deal with Nineveh (Nah 1:1), Judah (Hab 1:1), Damascus (Zech 9:1), Jerusalem (Zech 12:1), Israel (Mal 1:1), Zabad who murdered King Joash (II Chr 24:27), and King Joram (II Kgs 9:25).

Even the two passages in Proverbs are not exceptions. Agur's words in Prov 30:1 are a heavy burden laid upon reason, which quickly turns to exalting itself. This speech is mainly a rebuke, hence it is described as a "burden." Lemuel's word in Prov 31:1 likewise is a "burden in which his mother corrected him."

מַשָּׂא (mas'ēt). *Uprising, uplifting, burden, portion*. There are seventeen occurrences of this word.

Basically it refers to smoke which rises (Jud 20:38, 40) or a signal which is lifted up (Jer 6:1). (Cf. the Lachish letter no. 4 line 10). The same basic motion is found in the lifting up of hands in prayer (Ps 141:2).

In line with the argument of *maśśā'* (prophetic speech, see above), it refers to the burden of reproach in Zeph 3:18. The same thought is found in Lam 2:14. The predicted burden or calamity aimed at the imperial powers by the false prophets never materialized.

The most interesting meaning is a portion, gift, present, or contribution which is carried to someone else. In Gen 43:34 it refers to the portions given to Joseph's brothers from his table, but in II Sam 11:8 it is David's present given to a loyal and unsuspecting Uriah. The ten tribes of Israel claim ten shares in King David as opposed to the two shares of Judah and Benjamin (II Sam 19:43 (the relative word *niśśē't*). Jeremiah is also released and given a present or largess (Jer 40:5).

Amos 5:11 uses it for a forced gift or an unjust exaction or taxation. This is exactly what the late Phoenician use of the word means, payment or tax. Therefore, it was also applied to sacred payments or contributions (II Chr 24:6, 9; Ezk 20:40).

**Bibliography:** Feinberg, Charles, *The Prophecy of Ezekiel*, Moody, p. 258. Hengstenberg, E. W., *Christology of the Old Testament*, Clark, 1875, pp. 339–43. Richardson, TWB, pp. 85–86. THAT, II, pp. 109–16.<sup>4</sup>

## 3168 megaleiotetos

### † μεγαλειότης.

μεγαλειότης, "greatness," "pomp," "majesty," e.g., προσκυνήσας τὸν Ἥλιον Ἄρμαχιν ἐπόπτην καὶ σωτήρα τῆ τε τῶν πυραμίδων μεγαλειότητι καὶ ὑπερφυεῖα τερφθεῖς, Ditt. Or., 666, 24 f.; ... τῆς τοῦ αὐτοκράτορος δυνάμεως καὶ μεγαλειότητος, 669, 9.

In the LXX: ... κατὰ τὴν μεγαλειότητα Σαλωμων τοῦ υἱοῦ αὐτοῦ (sc. David), 1 Εσδρ. 1:4 (the glory of king Solomon); ... αὐτῆ (namely, τῆ ἀληθεία) ἡ ἰσχύς καὶ τὸ βασίλειον καὶ ἡ ἐξουσία καὶ ἡ μεγαλειότης τῶν πάντων αἰώνων, 1 Εσδρ. 4:40 καὶ ἔσται (namely, not remembering sins) εὐς εὐφοροσύνην καὶ εἰς αἴνεσιν καὶ εἰς μεγαλειότητα παντὶ τῷ λαῷ τῆς γῆς ..., Ιερ. 40:9.

There is no Heb. term which strictly corresponds to μεγαλειότης. In Jer. 33:9 the Mas. has

מַשָּׂא, and the meaning is: "The good which God shows Jerusalem redounds (מַשָּׂא, says God) to his

<sup>4</sup> Kaiser, W. C. (1999). 1421 מַשָּׂא. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 600–602). Chicago: Moody Press.

praise among all peoples,” LXX (Ier. 40:9) leaves out יָל and has the sing. “people” for “peoples.” This gives the new sense that the good which God does redounds to the glory of the Jewish people. Hence the universalist missionary revelation of Jer. is nationalistically distorted by the translators. In Da. 7:27 the nationalistic thrust is already present in the Mas. Here we have the Aram. ܒܒܪܐ (“greatness”), so that the ref. is to power in the political sense. In 1 Eσδρ. 1:4 μεγαλειότης is arbitrarily added by the translator. Neither the Mas. nor the LXX has an original in the corresponding verse in 2 Ch. 35:4 on which 1 Eσδρ. 1:4 is based. In 1 Eσδρ. 4:40 it comes in the story of the three youths, for which there is no Heb. original. Here, too, μεγαλειότης is formal. The term is found in a secondary tradition at Lv. 7:35. There is no Heb. original. LXX here has χρῖσις. The translator took ܫܗܦܫܘܐ to mean, not a share in the sacrifice, but anointing. μεγαλειότης probably suggests a prerogative of the priest. Θ has μεγαλειότης at Ez. 31:18 of the majesty of a tree (for לְגַל). In ψ 130:1 ΑΘ have it, and in ψ 70:21 ΑΣΘ, for derivatives of לְגַל. The ref. in ψ 130:1 is to ungodly power and pomp, while in ψ 70:21 we have a prayer to God for increase of the greatness of the righteous. LXX goes its own way here, and speaks of the μεγαλωσύνη (v.l. δικαιοσύνη) of God.

The term is used with ref. to God in Joseph.<sup>1</sup> It has the character of a title and occurs in liturgical contexts. Thus we read in Ant., 8, 111: τὴν σὴν εὐλογεῖν μεγαλειότητα. It is also found liturgically in the cultic vocabulary of Christianity. Cf., e.g., Cl. Al. Quis Div. Salv., 42, 20 in the concluding doxology: ὁ πατήρ ὁ ἀγαθὸς ὁ ἐν τοῖς οὐρανοῖς ὢ ... εἴη δόξα, τιμὴ, κράτος, αἰώνιος μεγαλειότης.

In the NT it occurs at Lk. 9:43. After Jesus has expelled the devil which the disciples could not control, ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ (the majesty or power of God). It also occurs in 2 Pt. 1:16: ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος (the reference is to the majesty of Christ which was manifested at the transfiguration and of which the disciples were initiated eye-witnesses; ἐπόπτης is a term from the mysteries). A third use is in Ac. 19:27: ... μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς (namely, Diana of Ephesus) → μέγας θεός (538 φ.).

### 3169 megalopreous

#### † μεγαλοπρεπής.

This word, composed of μέγας and πρέπειν, means a “great man,” i.e., “of great and noble disposition,” hence “magnanimous or noble.” E.g., νεανικοί τε καὶ μεγαλοπρεπεῖς τὰς διανοίας, Plat. Resp., VI, 503c; “splendid,” “magnificent,” ἔδωκέσφι [= αὐταῖς δωρεὴν μεγαλοπρεπεστάτην, Hdt., VI, 122, 2; καλοὶ λόγοι καὶ μεγαλοπρεπεῖς, Plat. Symp., 210d; “generous,” μεγαλοπρεπέως ξεινίζειν, Hdt., VI, 128. The word is used of God in Dt. 33:26: ὁ μεγαλοπρεπής (Mas. ܡܘܠܥܘܬܐ) τοῦ στερεώματος (the great, majestic, exalted One). 2 Macc. 8:15: ... (ἐπίκλησις) τοῦ σεμοῦ καὶ μεγαλοπρεποῦς ὀνόματος αὐτοῦ.

μεγαλοπρεπής the adv. μεγαλοπρεπῶς, and the noun μεγαλοπρέπεια, which in the Ps. is used for such Heb. words as ܡܘܠܥܘܬܐ “majesty.” ܘܘܕܘܚܐ, “splendour,” ܘܘܥܘܠܐ, “excellence.” ܘܘܕܘܘܠܐ, “honour,” are constantly used in the LXX for God, His works, and His Messiah (ψ 8:1; 20:6; 28:4; 67:34; 70:8; 95:6; 103:1[A]; 110:3; 144:5, 12). μεγαλοπρεπής is once used in 2 Macc. 15:13 of a vision of

Jeremiah alongside θαυμαστός. In 2 Macc. 4:22 and probably 4:49 we should read μεγαλομερῶς instead of μεγαλοπρεπῶς. Outside the Ps. Θ has the noun once at Is. 35:2 with ref. to God for 𐤂𐤒𐤒.<sup>5</sup>

### 3172 megalosynes

#### † μεγαλωσλωσύνη.

μεγαλωσύνη, biblical Gk. meaning “loftiness,” “majesty,” e.g., δότε μεγαλωσύνην τῷ θεῷ ἡμῶν, Dt. 32:3; Sir. 39:15; cf. also: ... κατὰ τὴν μεγαλωσύνην τοῦ βραχίονός σου ... ψ 78:11; cf. Prv. 18:10; Ep. Ar., 192.

The word is used in the NT for the divine name: ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ἔψηλοῖς, Hb. 1:3; also 8:1; it occurs, too, in the great doxology in Jd. 24 f.: ... δόξα μεγαλωσύνη κράτος ...<sup>6</sup>

## MAJESTY

1. *megaleiotes* (μεγαλειότης, 3168): see MAGNIFICENCE.

2. *megalosune* (μεγαλωσύνη, 3172), from *megas*, “great,” denotes “greatness, majesty”; it is used of God the Father, signifying His greatness and dignity, in Heb. 1:3, “the Majesty (on high),” and 8:1, “the Majesty (in the Heavens)”; and in an ascription of praise acknowledging the attributes of God in Jude 25.¶<sup>7</sup>

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<sup>5</sup> Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 542). Grand Rapids, MI: Eerdmans.

<sup>6</sup> Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 544). Grand Rapids, MI: Eerdmans.

<sup>7</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 386). Nashville, TN: T. Nelson.