

Adore

English	Hebrew
Verbal Form - adore (adorn)	Verbal Form - hadar = הָדַר
<p>From Oxford English Dictionary: adore</p> <p>to address, salute, reverence, to worship as a deity, to pay divine honors to, to reverence with relative or representative honors, to reverence or honor very highly; to regard with the utmost respect and affection, to offer worship.</p> <p>to like or admire very much, to regard with loving admiration and devotion, to love intensely or deeply</p> <p>to enhance the appearance especially with beautiful objects, to enliven or decorate as if with ornaments <people of fashion who <i>adorned</i> the Court></p>	<p>From BDB: honor, adorn, ornament, adornment, splendor</p> <p>A primitive root; to swell up (literally or figuratively, active or passive); by implication, to favor or honor, be high or proud.</p> <p>Lev 19:32 -- <i>honor</i> the presence of an old man Isa 63:1 -- <i>glorious</i> in his apparel, Isa 45:2 -- level the <i>mountains</i>, Lam 5:12 -- the faces of elders were not <i>honored</i>. Dn 11:20 -- <i>splendor</i> of (the) kingdom</p>
<p>From Oxford English Dictionary: adorn</p> <p>to deck out, to fit out, to beautify as an ornament, to add luster, to add to a person honor, splendor, or attractiveness, to embellish, to deck out speciously</p>	<p>From TWOT: honor, adorn, glorify, splendor, ornament</p> <p>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."</p>
<p>Adore is believed by modern scholars to derive from Latin <i>ad</i> + <i>ora</i> through French, to address, salute, speak. Clearly the verbal form derives from intense feelings of devotion, not speech. It is far easier to see the word deriving from the Hebrew, and related to the glory and majesty expressed by that form. I have not attempted to see related forms in the other I-E languages.</p> <p>Similarly, adorn is believed to derive from Latin <i>adörnāre</i>, equivalent to <i>ad-</i> + <i>örnāre</i> = to dress. (For example is this word the source of English ornate?) Strongly possible is the origin of the Latin from the Semitic.</p> <p>The essential stem <i>hadar</i> has lost its initial consonant, "h," to <i>adore</i> which is easily assimilated into the vowel form. This is seen in <i>ador</i> where the Semitic readily shows the simple transformation.</p>	<p style="text-align: center;">Adjectival Form - ador = רָדָא*</p> <p>From BDB: famous, glorious, majestic, magnificence, mighty, noble</p> <p>Ex15:11: <i>glorious</i> (majestic) in holiness Ex15:10: sank in the <i>mighty</i> waters I Sam 4:8: <i>mighty</i> or <i>powerful</i> gods Ps 136:18: <i>famous</i> or <i>mighty</i> kings Ez 32:18: <i>famous, powerful, or mighty</i> nations Ez 17:8: <i>goodly, splendid, or noble</i> vine Zech 11:13: <i>goodly</i> or <i>handsome</i> price Is 42:21: make <i>glorious</i> (<i>honorable</i>) the teaching</p>
	<p>From TWOT:</p> <p>Basically, this root connotes that which is superior to something else, and, therefore, that which is majestic. Frequently used in reference to God. Moses sings that God showed that he was mighty in holiness by delivering the people from Egypt (Ex 15:10). Here the idea of superior power is set forth (cf. v, 6). His demonstrated</p>

power over Egypt made his majesty known and feared by the Philistines (1 Sam 4:8). Although the sin of the Israelites caused sporadic defeats, God's eternal sovereignty subsequently overcame those kings who claimed temporary superiority (Ps 136:18). God's name is acclaimed as glorious over all in power and majesty (Ps 8:1). His exclusive lordship (power) over oceanic waves (Ps 93:4) and mountains (Ps 76:4). Not only is God exalted, but he sovereignly exalts other things, e.g. his law (Isa 42:21) whose majesty God will vindicate. God raised up Israel and clothed her with majesty. Ezekiel uses the figures of a vine and tree to describe how God cuts off and exalts Israel at will (Ezek 17:8,23; cf. Zech 11:3).