



## THE MAJESTY OF GOD

**“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;**

**“What is man, that thou art mindful of him?”  
(Psa. 8:3,4)**

**“Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.” (Isa. 48:13)**

**“Who hath measured the waters [the great seas] in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?**

**“Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.**

**“All nations before him are as nothing; and they are counted to him less than nothing, and vanity.**

**“[God] ... stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.**

**“To whom then will ye liken me, or shall I be equal? saith the Holy One.**

**“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.” (Isa. 40:12,15,17,22,25,26)**

The expression or title “LORD of hosts” usually brings to mind the thought of an army, and as a general is more or less familiar with the size of his forces and with many of the individuals who comprise that number, so the great Jehovah reigns supreme over the universe as the LORD of hosts of other individuals and as the Creator and Sustainer of the universe with omnipotent power. However, the forcefulness of this title is greatly enhanced when it is considered from another standpoint, which the Scriptures put forth. A person might command another individual to “do this” or “do that” and through the superiority of his position be able to enforce the edict. But who can tell the sun not to arise the following morning or to stop in its course? Who can change the movement of the planets in their orbit? *None but their Creator has such power.* God reminds us that *He* is the originator of the vast universe and that earth’s small planetary system is but a drop in the bucket.

Infidels believe in the existence of God, but they feel that the greatness of God is such that He is unaware of this earth and its private interests. They believe that the greatness of His office

prohibits recognition of any activities down here. Therefore, they do not believe in a *revealed* God. But thank God for His Word and for Jesus Christ, who was sent as the Revealer of truth!

The physical universe, which we observe with a telescope, is so vast that it is numberless from our perspective. However, not only does God know the number of this host, but also each individual sun and its important subsidiary planet have a name and, hence, a purpose, which one day, in the fullness of time, will be revealed (Psa. 147:4).

The point we are trying to show is that these Scriptures are not poetical fantasies, hyperbole, or purposed exaggeration to command our attention to the figurative greatness of God. Rather, they are very, very conservative low-key statements of His *literal* capabilities.

God's size is thus indicated. Generally, when we think of the Lord, we subconsciously or unwittingly consider Him as being of a certain height. We have a mental image of someone perhaps 10 or 20 feet tall who is greater than any human being we know. But when we consider the various planets—that each has its own orbit and that the Great Creator started them on their course—then we realize that, of necessity, God must be larger than the planets He is controlling. Truly the planets were placed in orbit

and given their spin by the fingers of God. In reasoning into the unknown by the known facts we see about us, we can come to a reasonable conclusion on some of the hidden things.

The Bible indicates that our material universe is spread out like a curtain or a rug. The following Scriptures are examples:

**“[God] ... stretched out the heaven by his understanding.” (Jer. 51:15)**

**“[God] ... stretchest out the heavens like a curtain.” (Psa. 104:2)**

**“He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” (Jer. 10:12)**

**“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.” (Isa. 44:24)**

There are evidences of the reality that God stretched out the heavens as a curtain. Very often in books, a galaxy is illustrated by a picture showing a disklike arrangement. The galaxy in which earth resides is the Milky Way. The fact that on a clear night, the Milky Way can be seen to span the heavens with a definite line of demarcation indicates the universe is of a definite length and breadth. If God can number the various stars, then the physical

universe is *finite* from His standpoint. From man's perspective, however, the universe is *infinite* and illimitable.

The Scriptures present Jehovah as the Creator, for He attributes the things that are created to Himself. Proverbs 8:22-32 gives insight into Jesus' relationship with the Father with respect to creation, as follows:

**"The LORD possessed me [that is, the Father possessed Jesus] in the beginning of his way, before his works of old.**

**"I was set up from everlasting, from the beginning, or ever the earth was.**

**"When there were no depths, I was brought forth; when there were no fountains abounding with water.**

**"Before the mountains were settled, before the hills was I brought forth:**

**"While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.**

**"When he prepared the heavens, I was there: when he set a compass upon the face of the depth:**

**"When he established the clouds above: when he strengthened the fountains of the deep:**

**"When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:**

**“Then I was by him, as one brought up with him:  
and I was daily his delight, rejoicing always before  
him;**

**“Rejoicing in the habitable part of his earth; and  
my delights were with the sons of men.**

**“Now therefore hearken unto me, O ye children:  
for blessed are they that keep my ways.”**

The size of God with regard to the universe, let alone with regard to planet earth, is indicated by the following Scriptures:

**“Thus saith the LORD, The heaven is my throne,  
and the earth is my footstool.” (Isa. 66:1)**

**“It is he that buildeth his stories in the heaven, and  
hath founded his troop in the earth; ... The LORD  
is his name.” (Amos 9:6)**

**“The inhabitants [of earth] thereof are as grass-  
hoppers. [In fact, they might be likened to  
microbes in a very small universe.]” (Isa. 40:22)**

Let us imagine a living room with a chair or a throne at one end of the room. God dwells in the “heaven of heavens,” that is, above all other heavens and also above the physical universes (Deut. 10:14; 1 Kings 8:27; 2 Chron. 2:6; Neh. 9:6). The likening of the earth to a microbe embedded in the warp and woof of a living room rug might be an apt illustration. In looking through a rug lengthwise, a microbe would see a great density of material, but if the microbe looked upward, there would be a relative paucity of

material. Similarly, man, in looking through the universe, sees a great density of galaxies in one particular direction, yet there are vast areas in the universe where nothing can be discerned but a black void.

Psalm 148:13 tells us that God's "glory is above the earth and heaven." We believe that God's residence is in the north, the direction of Pleiades, the gravitational center of the universe. Although there are other Scriptures, the following two proof texts should be sufficient. Promotion comes from the *north*, not from the east, west, or south (Psa. 75:6). Satan aspired to climb the sides of the *north* and to be like God (Isa. 14:13,14).

When we consider the size and stature of God, certain Scriptures become more meaningful. Jeremiah 23:23,24 is one of those texts: "Am I a God at hand, saith the LORD, and not a God afar off? ... Do not I fill heaven and earth? saith the LORD." Nevertheless, God condescendingly beholds man: "Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy" (Psa. 33:18).

From the standpoint of the microbe, although God is very near, in reality or in a practical sense—but from man's vantage point—the Lord of the universe is an illimitable distance afar off. Man is a prisoner of his five senses and has a very narrow band of perception. For example, man's hearing covers a small decibelic



range, and his sight covers a narrow waveband of light. Human beings are indeed like microbes in a rug, for in looking up at the sole of Jehovah's foot, man would see what appears as the blackness of space, not discerning any shape or form whatever.

**“O LORD my God, thou art very great; thou art clothed with honour and majesty.**

**“Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.”**

**(Psa. 104:1,3)**

We are accustomed to thinking of that which is physical as being real and that which is invisible or spiritual as being ethereal, visionary, illusive, and not practical. When man embeds steel girders deep into the earth, setting them in concrete foundations, he is satisfied with his accomplishment and the stability provided for the structure to be erected, but God lays His beams in the waters, such as the continental land masses, which are floating.

God “hangeth the earth upon nothing” and yet the earth hanging upon nothing is *more stable, more sure*, than the erection of any skyscraper, however deeply embedded in a foundation of rock it may be (Job 26:7). Much that is seen with the physical eye is transitory and passes away, whereas that which is invisible

may be an everlasting reality. “Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1).

We are living in the very early dawn of creation, as inferred by the statement in Genesis 1:27 that God created man in His own image. The physical creation of man in God’s image implies not only a mental and moral likeness to the Creator but a *miniature* physical likeness as well. Certain Scriptures confirm this thought to the extent possible. For instance, Psalm 94:9 states, “He that planted the ear, shall he not *hear*? he that formed the eye, shall he not *see*?” Also, “the *eyes* of the LORD are upon the righteous, and his *ears* are open to their cry. The *face* of the LORD is against them that do evil” (Psa. 34:15,16). Why do we make the Lord’s Word so difficult when He informs us that He has eyes, ears, hands, and a face? Man was created in God’s likeness.

Further evidence is Genesis 6:2, which gives insight into an important event of history.

**“The sons of God [that is, the angels] saw the daughters of men that they were fair; and they took them wives of all which they chose.”**

The Scriptures inform us that the angels are all males. When the angels materialized prior to the Flood and took wives as they chose, their progeny were also all males, being “mighty men ... of old, men of renown” (Gen. 6:4). A logical question is, Wherein

would be the attraction of the angels to female human beings if mankind were of another image or likeness—if an angel, for example, had two or three heads and man had only one, or if there were notable differences in physiognomy? The very fact angels were attracted to womankind is itself an inference that females were something new in God’s universe as well as miniature physical likenesses down here on earth. Thus, when angels materialized and adapted their size to man to have concourse, they were pleased with the results.

Psalm 8:5 in the King James Version reads, “Thou hast made him a little lower than the angels.” The thought is, “Thou hast made him [man] little: lower than the angels.” Inserting a pause conveys a more accurate thought. No wonder, then, that the LORD God looks down on these darling little physical images of His likeness with great tenderness!

We believe, also, that the angels are of a large size in comparison to man. Angels frequently appeared to men prior to Jesus’ First Advent and especially prior to the Flood, and sometimes they were mistaken for men. The angels had to constrict their form and size in order to enter earth’s atmosphere on their angelic errands. Sometimes they appeared in a very unostentatious manner, and on other occasions, their appearance was a bright shining in order to awe man to respectful and attentive

obedience. Their elasticity, their capability in this direction, is evidenced in Judges 13:20, “For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.” The disappearance of the angel in a flame-like fashion shows an elastic nature. An angel who appeared to David stood “between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem” (1 Chron. 21:16). If the angel had appeared in a “normal” size (that is, in a six-foot likeness to man), the inhabitants of the city would not have been able to discern him as standing between earth and heaven with a sword over Jerusalem. Therefore, this apparition was of a huge angel filling the sky above the city, clearly discernible from all directions. In the New Testament, we are told that the disobedient or fallen angels, those of the angelic host who sinned, are bound in chains of darkness in *tartaroo* until the judgment of the “great day,” *our day* (2 Pet. 2:4; Jude 6). *Tartaroo* is a Greek word referring to earth’s atmosphere.

Truth is stranger than fiction, and the ability of the angels to change their form and size reminds us of the giant genie that was confined inside Aladdin’s lamp. Only when Aladdin stroked the lamp in the prescribed manner was the giant released. Somewhat similarly, the fallen angels are confined in the narrow space about

earth, and Swift's fables of *Gulliver's Travels* with a great giant and small Lilliputians has some background origination. God looks down on human beings—these darling little physical images in His likeness—with great tenderness. He sees all the sons of men from where He sits enthroned. As He looks forth on earth's inhabitants, His eye is especially on those who fear and reverence His name (Prov. 5:21; 2 Chron. 16:9; Jer. 32:19; Heb. 4:13).

The superior size of angels makes it possible for them to bring the answer to our prayers faster than the speed of light. It also helps us to understand, and makes plausible, God's ability to take but a step or two to cross the vast physical domain of our universe. As the Psalmist exulted, "Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty" (Psa. 104:1).

Holy, holy, holy! Lord God Almighty!

Early in the morning, our song shall rise to Thee.

Holy, holy, holy! Merciful and mighty!

God in the Highest, blessed Majesty.

Frank Shallieu

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