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***“IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD.”*** ***COL.3.1***

**THE MAJESTY OF GOD.**

***An Address (revised)***

***At 61, Upton Lane, Forest Gate.  
Quiet Bible Hours, 3rd August, 1914***

***by***

***PERCY W. HEWARD***

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## **THE MAJESTY OF GOD.**

An Address by Mr. P. W. Heward,  
At 61, Upton Lane, Forest Gate.  
Quiet Bible Hours, 3rd August, 1914.

I want, as usual, boys and girls, to think of the grown-up people most in the FIRST of the addresses. I shall find it hard to quite forget you, but I want you to feel that in this address there may be some things you cannot fully understand. You can take notes during it, but when you come to your own address, I want you only to use your best notes, those which are INside.

Dear friends, I thought we would take as our first subject, "The majesty of God". It is well that at the beginning of every meeting we should know more and more and more fully the greatness of our God. One of old said. With God is terrible majesty. We look round upon men and we see what men have wrought, but when we compare men with God, or rather contrast men with God, and say, What hath God wrought! Man seems less than nothing, yes, he seems what he is. "Less than noting and vanity", "The dust of the balance", "The small dust of the balance", thus is the creature before the Creator: like to the potter a clay revealed in Scripture as that which is so weak! God alone is Mighty, as the Psalmist puts it - "Blessed be the Lord God of Israel, Who only doeth wondrous things." whether you take that to signify He does nothing but wondrous things; or that He is the only One to do wondrous things, there is a suggestiveness to the believing heart. God stands out in contrast with man. Man is of a few days, and all flesh is grass, and the goodness of man as the flower of the field. Well may the question be asked, What is man? And well may the statement be made, Cease ye from man. We turn aside from boasting and boasted man to speak of our glorious God, and the more we understand His gloriousness, the more will the problems of our life be solved, for our pride, our murmuring, our discontent, our complaining, our confusion will all be driven on one side as we are brought to experience the majesty and the mercy of our wondrous God. Believers need never apologize for their God. They need never apologize for the Scriptures of Truth. We are apt to come down to the level of the world instead of the realizing the dignity of

children of God. If we believe, by grace, in God, and know something of what He is, then it may be ours, and should be ours, to show ourselves separate from the world, and kept from the fear of man which bringeth a snare. I thought that probably we should be helped if we divided up the subject into three or four divisions. Shall we consider first The Majesty of God Revealed, then, The Majesty of God Recognized, afterwards, The Majesty of God Realized, and then this Majesty Rehearsed.

First, The Majesty of God revealed. It is revealed in NATURE. The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. When to consider the heavens, the work of God's fingers, the moon, and the stars, which He has ordained, we are caused by grace to say, Oh Lord, how manifold are Thy works, in wisdom Thou hast made them all! His work is honorable and glorious, and these works of the Lord are great, sought out of all them that take pleasure therein. Oh that we might look upon nature, not to worship it, nor to spend our time upon it, but to turn from it to that glorious Creator Who is revealed by the works of His hands. Nature is no mere attempt of one who is experimenting. It bears a stamp upon it, the display of One who is perfect in wisdom and who can combine the greatest things, when men make such a burden of combining the smallest. But the same infinite God Who shows Himself in nature as the Creator of vast worlds, also shows Himself as able to make the tiniest things. The scope of nature is overpowering from the smallest to the largest, yet God is equal to all. Surely His Majesty is shown in all that He has done, - "All Thy works shall praise Thee, O Lord, though we are thankful to say there is something beyond this, - "AND THY SAINTS shall bless Thee". But not only is God's majesty revealed in nature, it is revealed in history. History is very dark, but throughout history there is the thread of a Divine Providence. We look back to the time when sin entered into the world and death by sin, and we see how that stream of sin has been flowing with ever enlarging course until transgressors have nearly come to the full. But if we see the stream of sin along the stream of time, is there not also the stream of grace and is there not the evidence of a Divine overruling? Nations rise and nations fall, cities are built, cities are destroyed, man exalts himself and man is laid low; but behind all, and over all, and through all is the working out of a Divine purpose; for He hath His way in the army of heaven and among the

inhabitants of the earth, and none can stay His hand or say unto Him, what doest Thou? Truly man may rise up wholly as a flood, and the floods may lift up their voice, but the Lord on high is mightier than the noise of many waters, yes than the mighty waves of the sea, and thus throughout all history there is a "Hitherto shalt thou come and not further, and here shall thy proud waves be stayed", for the wrath of men shall praise our God, and the remainder of wrath will He restrain. God has a purpose, and the manner in which He allows men to use their wicked free will awhile, and then lays low, is but a demonstration that never have the events of history gone beyond His ever ruling, never has His plan been defeated, never has He been frustrated, the Lord's arm is not shortened. We look back on history and we see a God who has throughout all brought glory unto His name, and though there be awhile the appearance of the tangled pattern, - lo these are the parts of His ways, and how small a portion of Him is heard, but the thunder of His power, who can understand? But not only is God revealed in HISTORY as Majestic. We find the revelation of this in SCRIPTURE, and if the book of nature is clear, and the book of history is amazing, the Book of Scripture is clearer still, and more amazing; and here we have from cover to cover the revelation of the Majesty of our God. Sometimes the exact word "majesty" comes before us in our English translation. We read of Him Who is clothed with majesty, and we are told that the voice of the Lord is full of majesty, and be it noticed that the same is said of the Lord Jesus, as we find written concerning the Father, for He was over all, God, blessed for ever. We are not surprised therefore in that wondrous 45<sup>th</sup> Psalm to find a stress on His Majesty. Says the third verse, Gird Thy sword upon Thy thigh. O Most Mighty, with Thy glory, and Thy majesty. And in Thy majesty ride prosperously, because of truth and meekness and righteousness, and Thy right hand shall teach terrible things. The 96<sup>th</sup> Psalm, moreover, brings before us the Majesty of our God. Whereas in verse 5 - "All the gods of the nations are idols", - "The Lord made the heavens. Honor and majesty are before Him, strength and beauty are in His Sanctuary". "Bless the Lord, O my soul", said one of old, "O Lord, my God, Thou art very great, Thou art clothed with honor and Majesty". The glorious honor and Majesty of His kingdom is brought before us in Ps.145, and beloved friends, let us recollect that Scripture often reveals that which shall be future history, when the Lord alone shall be exalted in the earth, as we have just seen in the 46<sup>th</sup> Psalm, where He says, Be still and know that I am God. I WILL be exalted among the heathen, I WILL be exalted in

the earth. Scripture, therefore, again and again emphasizes the Majesty of our God, and describes Him as God of gods, Lord of lords, the Mighty One, yes the ALL-mighty, the One That is, and was and shall be, from Whom nothing can be hidden, and Who can be withholden in no thought or work of His. Throughout Scripture we have not brought before us a God like the gods of Grecian literature, a God who falls before other gods, and intrigues with and against them, but a God who speaks and it is done, Who commands and it stands fast, Whose counsel remains for ever, and the thoughts of His heart to all generations. This is not the testimony merely of one passage or another, but of the whole of Scripture. It is true men may oppose that precious Book and tell us that God was but viewed as the tribal God of Israel at first, but we brand this as an infamous lie against the revelation of Truth. There our gracious God is seen, it is true, as the God of the Hebrews when He brings them out of Egypt, but not because His power is tribal, but because His grace and mercy laid hold of that notion. Thus we see from cover to cover, and very manifestly in the last book of Scripture, the Majesty of our God. And , beloved friends, beyond all these topics of the revelation we have one more which perhaps is included in some of them. Certainly it is included in the revelation of history. Certainly it is largely found in the revelation of Scripture. I mean the revelation of the Majesty of God in grace. There is no display of God's Majesty that will compare with this. It is true God shown Himself glorious when He makes a world, but to make something out of nothing is not vaster than to make a saint where there has been a rebel. Of old God commanded the light to shine out of darkness, and with the same power He shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. It is true there is a Divine Majesty when the power of man is laid low, and when all their wicked imaginations will be swept aside and thwarted when the Lord alone shall be exalted in that Day. But is there not a Majesty when as the days go by those who belong to a ruined race are reached by an infinite power and quickened by an omnipotent love, and caused to delight in Him in Whom they saw no beauty, and caused to turn away from the things to which they were turned. There is a Majesty in the grace of God that lays a sinner low, for salvation is of the Lord, and He wounds ere He heals and kills are He makes alive. In nothing is the Majesty of our God more seen than in the fact that we who were once creatures, and worse, who were sinners against Him, have yet been brought by His loving-kindness to rejoice in God our Saviour. It is not of works lest any man should boast. It is not

of the will of the flesh, for the will of the flesh was turned against Him, it is not of him that willeth, nor of him that runneth, but of God That showeth mercy, so it might be seen that it is because the Potter has power over the clay that He might make vessels unto honor from that worthless clay which only deserved to be trodden down under foot. Here is the grace of our glorious God, but here is His Majesty, as well.

But, beloved friends, we have almost passed on to consider our second point. The Majesty of God recognized. While we speak of it we almost feel ourselves entering into it, as more than a revelation, for it is a revelation that has laid hold of our hearts and caused us to rejoice in the fact of it. The Majesty of God is recognized! We find this in connection with the angelic powers, the cherubim, and the seraphim are before the Lord acknowledging His Majesty. Here again these repeated words of Isa. 6, Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory, and again in the book of Revelation a similar strain sounds forth from the living creatures before the throne. There is the Majesty of God recognized by those among the greatest of created beings. This exceeding has also been acknowledged by saved men in all ages. We call to mind the recognition of the Majesty of God when Solomon says that the house to be builded for the Lord must be “exceeding magnificent”, when in his earnest concern David prepares that he may make manifest the greatness and the glory of Him who is greater than all that could be made for Him. Even as we read in another Scripture, “Where is the house that ye build unto Me, and where is the place of My rest”? Hath not God’s hand made all these things? But if the glory of God is recognized by us, it is, as far as it goes, a mercy. If we recognize His Majesty, that will hold us back from certain acts of sin. The present tendency is to boast of what man is and what man can do. It is always encouraging to find those who acknowledge the greatness of God and who show a certain trembling before Him, and recognize that HE holds their breath in His hand and that His power is aver all His works. But we dare not stop short at recognizing. A man may be religious, and recognize the Majesty of God, and this may be the evidence of the beginning of a Divine work, yet Satan is so subtle, he can even use the apparent recognition to make a man proud that he is not as infidels. It is true that when we are in conversation with any, it is more encouraging to speak with those who recognize God’s power, than with those who resist and reject it, but yet what is needed is a

realization of God's Majesty, - a knowledge in the heart - a gracious experience of what God is, for he that cometh to God must believe that He is; and if, by grace we have come to Him we have realized something of His Majesty. One or two glorious scenes of Scripture may come before our mind. An Isaiah is received up into a throne room of the Lord, and as he sees the seraphim veiling themselves and notices the very posts of the door to shake, and hears the refrain concerning God's holiness, he says, Woe is me, I am undone, for I am a man of unclean lips, and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. That man realized the Majesty of God, such Majesty was not only a theory to him, but an experience that he could never forget, and he was the one who in the same chapter was equipped and sent forth as a servant, for it is vain to go to men unless we have first felt the Majesty of God. The popular gospel that is leveled down to suit the opinions of a ruined world is not the Gospel of the Grace of God. Those who would rightly take God's Gospel to poor lost sinners and declare that majestic message of infinite love must first have realized in themselves the Majesty of God, and this will be used of God to hold them back from all that bargaining attempt to force a sinner into a of man-made salvation. There will be the true emphasis on the grace of God, and this emphasis God will use to cause the heart-burdened and heart-broken sinner to flee with God-given strength, to the hope that is set before him. Likewise, we need the Majesty of God, as realized by John when he beheld the Lord Jesus in the Isle of Patmos, "And when I saw Him I fell at His feet as one dead... and He said unto me, Fear not, I am the First and the Last. I am He That liveth and became dead, and behold I am alive for evermore... Write!" The man who is permitted to see the Majesty of the Lord shall sound forth the message of the Lord. Nor need this realization be with the eyes wherewith gaze upon another. Moses endured as seeing Him who is invisible, and if the eyes of our understanding are enlightened, we shall realize the greatness of the glory of Him with whom we have to do, because made near to Him by the Blood of His dear son. Other cases might be brought before us. They are doubtless in the minds of many of the Lord's people. We think of Moses when he was afraid to look upon God, of Joshua when he met the Captain of the Lord's host. On each occasion there was the preparation for some peculiar act of service, and unless we realize the Majesty of God we cannot represent God in a ruined world. Oh that we might realize this Majesty more and more! Oh that there might be in our lives and our experience a deep solemnity as

we recollect that our glorious God is so infinite, yet He has loved us with an everlasting love, and with everlasting kindness has drawn us, nor will He allow us to slip from that mighty grasp which holds those to whom He has given eternal life. Oh, beloved friends, if this has been our experience, if we have felt the Majesty of our God, let us seek by the gracious working of the Spirit of God to feel this more, that so, when troubles surround, we may be able to look above our troubles and live above our experience because our mind is set upon things above, where Christ is at the right hand of God, and we know that Majestic God would not so graciously give His Son for us to lose us afterwards, but that He will with Him freely give us all things, and bring many sons unto glory, that they may be eternally to the praise of the glory of His grace, wherein they have been graced in the Beloved.

If in wonderful love we realize this Majesty, we shall rehearse it. We shall desire to make known and repeat that which by grace we have been brought to see. Who can utter the mighty acts of the Lord, Who can show forth all His praise? That precious statement comes before us in one of the Psalms. But surely we delight to tell how great our God is, and this is part of the message that is so definitely needed to-day. There is a large amount of preaching, but what we want is to have a Divine emphasis on the Majesty of our God, a Divine emphasis on the glory of our God, that we may be able, in the words of Judg. 5.11, to rehearse the righteous acts of the Lord, and to speak, at least in part, of all that He is. Oh how delightful it is by grace to know the wonderful privilege of going forth in God's Name to speak, not of man or man's works, but whether in public or in private, to realize that the believer has been linked with God's honor, and must therefore speak of God and what He is whether man will hear or forbear. Surely He will use this background to cause some to see that in their utter worthlessness there is a beautiful salvation by Him Who came into the world to save sinners, Who begins a work to carry it through, that in the ages to come there might be seen the exceeding riches of His grace in His kindness toward us, and them, through Christ Jesus!

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**Further addresses available:**

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