

The Psalms: Infallible Inspiration For Living
Psalm 97
Inspiration for Our Actions

The Lord Reigns

1 The Lord reigns, let the earth rejoice; let the many coastlands be glad! 2 Clouds and thick darkness are all around him; righteousness and justice are the foundation of his throne. 3 Fire goes before him and burns up his adversaries all around. 4 His lightnings light up the world; the earth sees and trembles. 5 The mountains melt like wax before the Lord, before the Lord of all the earth. 6 The heavens proclaim his righteousness, and all the peoples see his glory. 7 All worshipers of images are put to shame, who make their boast in worthless idols; worship him, all you gods! 8 Zion hears and is glad, and the daughters of Judah rejoice, because of your judgments, O Lord. 9 For you, O Lord, are most high over all the earth; you are exalted far above all gods. 10 O you who love the Lord, hate evil! He preserves the lives of his saints; he delivers them from the hand of the wicked. 11 Light is sown for the righteous, and joy for the upright in heart. 12 Rejoice in the Lord, O you righteous, and give thanks to his holy name! (Psalm 97)

“The author of this psalm is unknown, and the occasion on which it was composed cannot be ascertained. Its structure is similar to that of the two preceding psalms, and it *may* have been written by the same author, and at the same time; but it is of so general a nature that it may be employed at all times, and in all lands.”¹

Introduction: When we reduce who God actually is, it reduces the rationality of trusting and obeying Him. Psalm 97 presents us with imagery of God’s authority and power meant to confront the ridiculous limitations we place on Him. It begins with the frankness of the title and all that it implies about God and everybody and everything else—“ **The Lord Reigns**”.

“The Psalmist, in setting forth the various particulars of the Divine glory ... gives us a representation of the formidable majesty attaching to God, that he may dash and humble vain confidence and carnal pride.”²

Psalm 97 is intended to grab us by the ears, look us dead in the eyes, and get us to wake up to who God actually is and act accordingly! Far too often we envision God as some sort of Marvel comic hero who happens to be a little bit more powerful than everybody else in the movie and, as such, needs us to accomplish His will and defeat His enemies. Even though we know God is the creator and sustainer of everything, it's a consistent, timeless human tendency to mentally reduce God’s power and authority to something we can measure, compete with, and even contain and control. As I discussed in my sermon last week, even

¹ Barnes, A. (1870–1872). [*Notes on the Old Testament: Psalms*](#) (Vol. 3, p. 45). Blackie & Son.

² Calvin, J., & Anderson, J. (2010). [*Commentary on the Book of Psalms*](#) (Vol. 4, p. 60). Logos Bible Software.

though God created space, time, and matter, we often reduce His nature and ability to what those three dimensions can explain or hold. Psalm 97 confronts that tendency!

Proposition: There are two focal points in Psalm 97.

The first focal point centers on God's identity.

Psalm 97 contains ten declarations of the glory of God's imposing majesty:

The first declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(1) His majesty invokes FEAR. (97:2a, 4)

- A. 2 Clouds and thick darkness are all around him; ... 4 His lightnings light up the world; the earth sees and trembles. (97:2a, 4)**
- B. "Lightning flashes terrify the world."³**
- C. "The Psalmist intended in associating darkness with God, to impress the hearts of men with a fear of him in general."⁴**
- D. "This is a description of the majesty of God, derived probably from the manner in which he manifested himself at Mount Sinai. Ex. 19:16–19. God is often thus represented as encompassed with clouds. Ps. 104:3; Dan. 7:13; Matt. 24:30; Rev. 1:7. ... There is no reference here to the fact that the dealings of God are dark, mysterious, and incomprehensible, *as if* he were surrounded by clouds and darkness. This is indeed often true; but that is not the truth taught here. The meaning here is, that the character of God is fitted to fill the mind with solemn awe, or with emotions of sublimity."⁵**
- E. The following are Bible passages where we see this very same description of the glory of God's imposing majesty and the impact it carries:**
 - 1. 16 On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. 17 Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. 18 Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.**

³ Ross, A. P. (1985). [Psalms](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 864). Victor Books.

⁴ Calvin, J., & Anderson, J. (2010). [Commentary on the Book of Psalms](#) (Vol. 4, pp. 60–61). Logos Bible Software.

⁵ Barnes, A. (1870–1872). [Notes on the Old Testament: Psalms](#) (Vol. 3, pp. 46–47). Blackie & Son.

19 And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. (Exodus 19:16-19)

- 2. 30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Matthew 24:30)**
- 3. 7 Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. (Revelation 1:7)**

The second declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(2) His majesty is grounded in HOLINESS. (97:2b)

- A. "... righteousness and justice are the foundation of his throne." (97:2b)**
- B. *"Righteousness and justice both express holiness (Is. 5:16): righteousness is holiness embodied in right principles; justice is holiness expressed in right decisions and actions."*⁶**
- C. One of the coolest stories in the Bible is when God humiliated King Nebuchadnezzar so that he would repent and surrender his life to Him. That's right, God brought the pagan king whom He used to punish the Jewish people for their rebellion to faith in HIM! In so doing, Nebuchadnezzar said this about Yahweh,**
- D. 37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble. (Daniel 4:37)**

The third declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(3) In His majesty, He effortlessly CONSUMES all who oppose Him. (97:3)

- A. 3 Fire goes before him and burns up his adversaries all around. (97:3)**

⁶ Motyer, J. A. (1994). [The Psalms](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 549). Inter-Varsity Press.

- B. **"3 Fire.** Divine holiness in its destructive hostility to sin (Ex. 3:3–5; 19:16–18, 20; cf. Lv. 9:24). It was the fire of Sinai that ignited the first Aaronic burnt offering."⁷
- C. Speaking of the end of the age when Satan will lead the people of the world to foolishly unite together and try to destroy God's people, John wrote,

Note: **9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them (Revelation 20:9)**

The fourth declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(4) In His majesty, nothing can PROTECT against His judgments. (97:5)

- A. **5 The mountains melt like wax before the Lord, before the Lord of all the earth. (97:5)**
- B. For most of human history, people have built walls around their cities to protect them from invading forces. They served both to keep people from walking into the city and killing everyone, and to create protected high ground to attack invaders trying to breach the gates and walls.
- C. But no wall has ever been built for a city that could possibly compare to a mountain chain! A mountain chain is unlike any obstacle on the planet. It's one of the reasons Afghanistan is so hard to conquer and why nobody wants to invade Switzerland!
- D. BUT the mightiest defensive position the world has to offer simply melts when God stands before it! Once again, the effortlessness of His immense power emphasizes the glory of His imposing majesty, and in doing so it tells us that there is nowhere to hide from His judgments! We have no defense against His power! We can't hide from His majesty and the judgments that come from it!

The fifth declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(5) The UNIVERSE testifies to His majesty. (97:6)

- A. **6 The heavens proclaim his righteousness, and all the peoples see his glory. (97:6)**

⁷ Motyer, J. A. (1994). [The Psalms](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 549). Inter-Varsity Press.

- B. The immeasurable, unattainable, incomprehensible massiveness and power of the universe testify to the imposing majesty of the God who made it!
- C. Elsewhere in the Bible we read,
 - 1. **1 The heavens declare the glory of God, and the sky above proclaims his handiwork. (Psalm 19:1)**
 - 2. **20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. (Romans 1:20)**

The sixth declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

- (6) **His majesty makes all the gods of man and those who trust in them look STUPID! (97:7)**
 - A. **7 All worshipers of images are put to shame, who make their boast in worthless idols; worship him, all you gods! (97:7)**
 - B. "Pagan idol-worshippers will be **put to shame** for they will know instantly that they have been wrong. This thought prompted the psalmist to call even the **idols** to **worship** the Lord!"⁸
 - C. The story of 1 Samuel 5 illustrates this truth with more humor than anywhere else in the Bible,
 - D. **1** When the Philistines captured the ark of God, they brought it from Ebenezer to Ashdod. **2** Then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon. **3** And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the Lord. So they took Dagon and put him back in his place. **4** But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the ark of the Lord, and the head of Dagon and both his hands were lying cut off on the threshold. Only the trunk of Dagon was left to him. **5** This is why the priests of Dagon and all who enter the house of Dagon do not tread on the threshold of Dagon in Ashdod to this day. **6** The hand of the Lord was heavy against the people of Ashdod, and he terrified and afflicted them with tumors, both Ashdod and its territory. **7** And when the men of Ashdod saw how things were, they said, "The ark of the God of Israel must not remain with us, for his hand is hard against us and against Dagon our god." **8** So they

⁸ Ross, A. P. (1985). [Psalms](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 864). Victor Books.

sent and gathered together all the lords of the Philistines and said, "What shall we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath." So they brought the ark of the God of Israel there. **9** But after they had brought it around, the hand of the Lord was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that tumors broke out on them. **10** So they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the people of Ekron cried out, "They have brought around to us the ark of the God of Israel to kill us and our people." **11** They sent therefore and gathered together all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people." For there was a deathly panic throughout the whole city. The hand of God was very heavy there. **12** The men who did not die were struck with tumors, and the cry of the city went up to heaven. (1 Samuel 5:1-12)

The seventh declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(7) His majesty makes His people JOYOUS! (97:8)

- A. 8 Zion hears and is glad, and the daughters of Judah rejoice, because of your judgments, O Lord. (97:8)**
- B. In Revelation, the persecuted church and martyrs are crying out for God to bring justice. They are faithfully serving God, and yet their lives are being lived in a horrific reality as they are beaten, starved, imprisoned, mocked, and killed for doing nothing more than loving and obeying Jesus, who commands us to love our neighbors! The insanity of the injustice and evil of the world towards those who love Jesus is incomprehensible, but also demoralizing to the saints. But God hasn't overlooked this evil, and He will rain down justice on those who promoted sin and punished and persecuted the saints. As such, all the saints will rejoice when they see the clear testimony that God is righteous and just! The imposing majesty of God brings horror to His enemies and joy to His people! The Bible states,**
- C. 1 After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah! Salvation and glory and power belong to our God, 2 for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants." (Revelation 19:1-2)**

The eighth declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(8) His majesty is UNRIVALED. (97:9)

- A. **9 For you, O Lord, are most high over all the earth; you are exalted far above all gods. (97:9)**
- B. His majesty is so far above that of anything else in creation and certainly over all the idols of man that it is nonsensical to even consider anything to be equal with it. It's why David said this of God's unrivaled majesty on the day he and the leaders of the houses of Israel made huge financial contributions for the building of the temple that Solomon would build once he was King:
- C. **10 Therefore David blessed the Lord in the presence of all the assembly. And David said: "Blessed are you, O Lord, the God of Israel our father, forever and ever. 11 Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O Lord, and you are exalted as head above all. 12 Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all. (1 Chronicles 29:10-11)**

The ninth declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(9) His majesty is seen in the eternal SECURITY He provides for all who belong to Him. (97:10b)

- A. **He preserves the lives of his saints; he delivers them from the hand of the wicked. (97:10b)**
- B. This is why Jesus could say this with complete integrity and confidence,

Note: 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. (John 10:28-29)

- C. "He does not, indeed, always deliver them from the temporal calamities which wicked men bring upon them—for they are not unfrequently persecuted and wronged; but ultimately he will deliver them altogether from the power of the wicked. In heaven none of the machinations of wicked men can reach them. At the same time it is also true that God often interposes in behalf of his people, and delivers them *as such* from the designs of the wicked:—that is, he delivers them because they *are* righteous, or because they *are* his friends. Comp. Notes on Dan. 3:16, 17, 24, 25; 6:18–23."⁹

⁹ Barnes, A. (1870–1872). [*Notes on the Old Testament: Psalms*](#) (Vol. 3, pp. 48–49). Blackie & Son.

The tenth declaration we see in Psalm 97 concerning the glory of God's imposing majesty is that,

(10) His majesty is seen in the PROVISIONS He gives His people. (97:11)

- A. **11 Light is sown for the righteous, and joy for the upright in heart. (97:11)**
- B. God provides light to those in Christ (the righteous), meaning He provides the clarity needed to understand and be beautifully transformed by the glory of His imposing majesty. To those who live in glad submission to Him, He provides joy! There is NO greater gift than clarity and joy, and thus part of the glory of God's imposing majesty is that He can and does provide both no matter our circumstance! Therefore, Paul confidently wrote,

Note: **28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. (Romans 8:28)**

- C. "Heb. 'is sown for', *i.e.* planted in readiness for them to reap it as a crop. In every situation there is a righteousness waiting to be enjoyed"¹⁰
- D. **"97:11 Light is sown.** God's "light" (that is, guidance; see 118:27; 119:130) and joy are scattered along the path of the faithful like seed, ready to sprout."¹¹
- E. *"Light is sown for the righteous.* That is, There *is* light for the righteous; or, they shall be brought into light, though they may be for a time in darkness. The word rendered *sown*—זָרָא, *zarua*—is from a verb which properly denotes to scatter, to disperse,—as seed is scattered or dispersed when sown in a field. It is hence used with reference to moral subjects, as to sow righteousness, Prov. 11:18; to sow iniquity, Prov. 22:8; to sow mischief, Job 4:8;—that is, these things are scattered or sown, as seed is in a field, and produce a corresponding harvest. Thus light is scattered abroad, and will produce an appropriate harvest—a harvest of joy. It will spring up around the righteous, and he shall reap that which light tends to produce—happiness, intelligence, and peace. The figure of *sowing* light is an unusual one, but the meaning is plain. It is, that the righteous will not always be in darkness; that there is in preparation for him a harvest of joy; that it will as certainly be produced as a harvest will from grain that is sown; that though there may be present calamities, there will be ultimate peace and triumph. *And gladness for the upright in heart.* The word *gladness* here—joy, or rejoicing—is parallel to the word *light*. Joy or gladness is *sown* for the righteous; that is, arrangements are made for producing joy, as preparations are made by

¹⁰ Motyer, J. A. (1994). [The Psalms](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 549). Inter-Varsity Press.

¹¹ Packer, J. I., Grudem, W., & Fernando, A., eds. (2012). [ESV Global Study Bible](#) (p. 805). Crossway.

sowing seed for a harvest. The world is full of arrangements for conferring happiness on the righteous.”¹²

The second focal point centers on how we should respond to God’s identity. Specifically,

Psalm 97 gives us three rational responses to understanding the glory of God’s imposing majesty.

The first rational response to the glory of God’s imposing majesty is that,

(1) There is never a reason to WORRY! (97:1)

- A. 1 The Lord reigns, let the earth rejoice; let the many coastlands be glad! (97:1)
- B. Barnes wrote, “This is the general fact to be dwelt upon; this is the foundation of joy and praise. The universe is not without a sovereign. It is not the abode of anarchy. It is not the production of chance. It is not subject to mere physical laws. It is not under the control of evil. It is under the government of a God:—a wise, holy, intelligent, just, benevolent Being, who rules it well, and who presides over all its affairs. If there is anything for which we should rejoice, it is that there is One Mind, everlasting and most glorious, who presides over the universe, and conducts all things according to his own wise and eternal plan.”¹³
- C. “Only when the world recognizes this and accepts his rule of righteousness and justice (v. 2) will it find that the machinery of life runs as it should.”¹⁴
- D. “The psalmist introduced the record of his vision of the Lord by calling on **the earth** (i.e., people in it; cf. 96:1; 98:4; 100:1) to **rejoice** over the establishment of the Lord’s kingdom. **The Lord reigns** is also stated in 47:8; 93:1; 96:10; 99:1; 146:10.”¹⁵
- E. “**97:1 many coastlands**. The biblical authors commonly used the nations around the Mediterranean Sea as representatives of all nations everywhere (see Isa. 42:4).”¹⁶

The second rational response to the glory of God’s imposing majesty is that,

¹² Barnes, A. (1870–1872). *Notes on the Old Testament: Psalms* (Vol. 3, p. 49). Blackie & Son.

¹³ Barnes, A. (1870–1872). *Notes on the Old Testament: Psalms* (Vol. 3, p. 46). Blackie & Son.

¹⁴ Wilcock, M. (2001). *The Message of Psalms: Songs for the People of God* (J. A. Motyer, Ed.; Vol. 2, p. 99). InterVarsity Press.

¹⁵ Ross, A. P. (1985). *Psalms*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 864). Victor Books.

¹⁶ Packer, J. I., Grudem, W., & Fernando, A., eds. (2012). *ESV Global Study Bible* (p. 805). Crossway.

(2) There is never a reason to justify EVIL. (97:10)

- A. 10 O you who love the Lord, hate evil! (10a)**
- B.** If we actually understand the glory of God's imposing majesty, we can never justify evil. He is worthy of nothing less than total, glad submission, which is why evil is every response and posture that's not oriented in total, glad submission to God. The fruit of a life that's not living in total glad submission, that is, a life oriented in evil rather than righteousness, is a life that justifies sexual immorality, greed, lying, deceit, jealousy, division, pride, arrogance, selfish ambition, idolatry, and the list goes on!
- C.** Barnes wrote, **"There can be no true love for God where evil is not hated in all its forms, since it is the object of the Divine abhorrence. We cannot be like God unless we love what he loves, and hate what he hates. There is nothing more clearly affirmed in the Scriptures than ... where there is the love of sin in the heart, there can be no true religion."**¹⁷

The third rational response to the glory of God's imposing majesty is that,

(3) There is never a reason to let go of JOY. (97:12)

- A. 12 Rejoice in the Lord, O you righteous, and give thanks to his holy name! (97:12)**
- B.** Have you ever loved something so much that no matter what, you wouldn't let it go? Imagine if you were in a boat in a violent storm with your child. Imagine the waves are tossing the boat around so viciously that you have every logical and wise reason to believe the boat could flip over at any point. As a parent, could there be any fear or pain that you wouldn't be willing to endure to hold on to your child to keep them from being ejected from the boat, or drown if it flipped?
- C.** In the same way, as children of God, when we understand the glory of the imposing majesty of God, then we understand the eternal glory of what we have in Christ! It doesn't mean the circumstance we are in isn't horrifying and horrible. It doesn't mean waves of sorrow will not come our way. What it means is that no matter what comes, we love the JOY of having HIM and HIS life, and we refuse to let it go and be defined by anything else! Our life may be filled with circumstances that have no joy in them at all, circumstances of a sin-sick, cursed world, but if we have CHRIST, we always have reason for JOY ... LOTS OF IT!!!

¹⁷ Barnes, A. (1870–1872). [*Notes on the Old Testament: Psalms*](#) (Vol. 3, p. 48). Blackie & Son.

- D. **“The righteous** are called on to acknowledge and **praise** the righteous **Lord** with gladness because of their blessings of **joy** and spiritual prosperity (spoken of as **light**; cf. 27:1; 36:9).”¹⁸
- E. *“And give thanks at the remembrance of his holiness. Marg., to the memorial (comp. Ps. 30:4). The idea is, to the memory of his holiness; that is, when his holiness comes before the mind; when it is remembered; when it is thought of. Give thanks or rejoice, (a) that God is holy; that he is of purer eyes than to behold iniquity; that there is One eternally pure who presides over the universe; that there is One who will always do what is right; (b) that such a Being is our God,—our covenant-keeping God; that we may look to him, trust in him, enjoy him. Wicked men do not rejoice that there is a God at all, and especially that God is a holy God; but it is one of the characteristics of true piety to rejoice in the thought that there is a God, and that he is perfectly holy,—and hence to feel conscious happiness whenever his name is mentioned, and whenever his attributes are referred to. The highest source of joy for man is that there is a God, and that God is exactly what he is, pure and holy. It would be a source of deepest sorrow if there were no God, or if God were in any respect, even the slightest, a different being from what he is.”*¹⁹

Challenge: What word best describes the ACTIONS of your life, and what does it say you believe about God?

Understanding evil as an action isn’t difficult. But some may be reading this and thinking, “Austin, two of the three responses in the Psalm to the glory of the imposing majesty of God sounded more like attitudes than actions.”

However, it’s important to understand that WORRY and JOY are actions as well, big ones! Worry and joy are core actions in our lives, so much so that the Bible is filled with commands not to worry and to always cling to joy—ACTIONS! Our attitude defines and drives everything we do and say. Attitude is such a powerful action that, even without saying a word or lifting a finger, it unmistakably impacts everything in our life and everyone around us!!

Herein lies the most practical reason ever for Psalm 97. There is no greater reason to live in total glad submission to God, no greater reason to refuse to let go of joy, and no greater reason to refuse to worry than grasping the glory of the imposing majesty of GOD!

So, when we, as followers of Christ, find ourselves justifying evil, we need to meditate on Scripture’s testimony to the glory of God’s imposing majesty so we can see the treason in our justifications and repent.

¹⁸ Ross, A. P. (1985). [Psalms](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 864). Victor Books.

¹⁹ Barnes, A. (1870–1872). [Notes on the Old Testament: Psalms](#) (Vol. 3, p. 49). Blackie & Son.

When we, as followers of Christ, find ourselves justifying worry, we need to meditate on Scripture's testimony to the glory of God's imposing majesty so we can see the insanity of anything other than trusting Him!

When we, as followers of Christ, find ourselves justifying clinging to feelings of depression, anger, frustration, or malcontent, we need to meditate on Scripture's testimony to the glory of God's imposing majesty so that we have no reason to justify room in our hands to cling to anything else other than joy!