

“PUT NOT YOUR TRUST IN PRINCES”

PSALM 146 PASTOR ERIC YEE

Personal Introduction

Hi everyone. If you don't know me, my name is Eric and I'm a pastor at HMCC of Jakarta.

Pastor John was scheduled to preach this Sunday, but he and his whole family have been sick all week. Thankfully, it's not covid, but I encouraged him to rest, so that he wouldn't have to prep a sermon in such a short period of time while still being sick.

Therefore, it's my privilege to preach the Word of God to us today.

I've actually preached this sermon before several years ago, but I felt that it was fitting for us in this current season as a church.

So let's get right into today's sermon: "Put Not Your Trust in Princes."

Sermon Introduction

Steve Jobs. Martin Luther King, Jr. Mother Teresa.

I'm sure all of us recognize those names. These were some of the most prominent and praised men and women in our world in the last century because they were the most trusted in their respective fields.

Steve Jobs completely changed the landscape of the modern world with the Macintosh, iPhone, iPod, iPad, iTunes, and Pixar. He was one of the most respected business leaders in the world as CEO of Apple.

Martin Luther King, Jr. was the most trusted spokesperson and leader in the US Civil Rights Movement, fighting for the soul of the nation to eradicate segregation and prejudice based on the color of one's skin.

Mother Teresa was one of the most praised advocates for the destitute in society, giving much of her life to the poor and unwanted in Calcutta, India, and later received the Nobel Peace Prize for her efforts to overcome poverty and distress.

But as *great* as their prominence was and as *praiseworthy* as their efforts were, they're *not* here anymore.

I'm *not* diminishing their tremendous impact in our world and for many people, but...

- Steve Jobs can no longer lead Apple to its next big innovation.
- Martin Luther King, Jr. can no longer lead the charge in fighting against racial prejudice.
- Mother Teresa can no longer call the world to pay attention to the destitute in our society.

Those that we once respected and trusted and praised for their great contributions to mankind are no longer here.

But even as we're nearing this season of Christmas, let us remember that there *is* one who is always here with us. He is Immanuel, God with us. His name is Jesus, and since he came down to earth on that first Christmas day, our lives and the world have never been the same. He *alone* is the one we can always trust and forever praise.

The One Thing

Trust in the Lord Jesus, who is worthy of our praise!

Scripture Introduction

Turn your Bibles to Psalm 146.

Scripture Reading

Let's read Psalm 146.

- ¹ Praise the LORD!
Praise the LORD, O my soul!
- ² I will praise the LORD as long as I live;
I will sing praises to my God while I have my being.
- ³ Put not your trust in princes,
in a son of man, in whom there is no salvation.
- ⁴ When his breath departs, he returns to the earth;
on that very day his plans perish.
- ⁵ Blessed is he whose help is the God of Jacob,
whose hope is in the LORD his God,
- ⁶ who made heaven and earth,
the sea, and all that is in them,
who keeps faith forever;
- ⁷ who executes justice for the oppressed,
who gives food to the hungry.
- The LORD sets the prisoners free;
- ⁸ the LORD opens the eyes of the blind.
The LORD lifts up those who are bowed down;
the LORD loves the righteous.
- ⁹ The LORD watches over the sojourners;
he upholds the widow and the fatherless,
but the way of the wicked he brings to ruin.
- ¹⁰ The LORD will reign forever,
your God, O Zion, to all generations.
Praise the LORD!

Overview

We'll look at this psalm in four parts:

- I. Calls to Praise (vv. 1-2)
- II. Trusting in Dust (vv. 3-4)
- III. Hoping in the LORD (vv. 5-9)
- IV. Shouts of Praise (v. 10)

I. Calls to Praise (vv. 1-2)

Verse 1 starts off with:

- ¹ Praise the LORD!

In the Hebrew, this is "Hallelujah!" This was a very special word for Israel; it only occurs 24 times in the entire Old Testament and *all* the occurrences are in the Book of Psalms (in 15 different psalms between 104-150).

One use of the word “Hallelujah” was a *call* to praise. “Hallelu” is praise and “Yah” is short for “YHWH,” so it was a *command* to tell a group of people to *praise* the God of Israel.

Let me just pause here and give a bit of context.

The Book of Psalms is actually a collection of 150 psalms that come from different parts of Israel’s history. After Israel was *conquered* and *exiled* from their homeland by the Babylonians and then the Persians, they were *finally* allowed to return to Jerusalem from exile. So some Israelites returned and rebuilt the temple, and in the midst of that, they *also* collected and arranged these 150 psalms into this Book of Psalms, which were used for personal and corporate worship.

So the Israelites were *not* singing these praises and calling each other to praise God in the midst of victory, prosperity, and rest.

No, after their return from exile, the Persians were *still* ruling over them. The time of the rest and prosperity under the reign of King Solomon was a distant memory. They had *no* king, they had *no* kingdom. They were a *conquered* people and the land that they lived in was *not* their own. Things were *not* what they had hoped to be. This was *not* an ideal state for them.

Later in this psalm, the psalmist is going to get into the *reason* (or the “why”) for praising the LORD. But for now, in the midst of uncertainty and suffering, when there may be a million reasons *not* to praise the LORD, he gives the *means* (or the “how”) for God’s people to continue to *persevere* in *praising* God. He gives three ways, which we’ll look at in the first two verses.

First, we call *each other* to praise the LORD.

[Three ways to persevere in praising God:
1. Call each other to praise the LORD.]

One way we call each other to praise the LORD is by *directly* helping each other to see all the ways that we ought to praise him in the midst of our situations, when we’re so easily entangled by our own complaints and worries.

A few years ago, Tina and I had an opportunity to share with a mentor at the missions organization that we’re part of, and we were sharing all the worries we had about Caleb as we were treating his flat head syndrome—and how he needed to wear a helmet 23 hours a day for a few months to reshape his head.

We told her how much he hates anything on his head, that he even cries when we dry his head with a towel after we give him a bath—and how much he’s going to hate wearing the helmet.

We told her how supportive our church community has been, but then how we were worried about how other people that didn’t know us would stare at Caleb’s helmet and ask us about it.

And in the midst of that, she said a few things that gave us some much-needed perspective.

She said, “Praise God that you caught his flat head syndrome early and that you have an opportunity to fix it now. Praise God that you’ll have opportunities to have conversations with people who don’t know you. Praise God that you’ll get to know God more deeply through this whole ordeal.”

And you know what, Tina and I couldn’t help but start to say ourselves, “Yeah, you’re right! Praise God!”

Another way we call each other to praise the LORD *indirectly* is by sharing *testimonies*. When we’re in LIFE Group or in the midst of different conversations with our co-workers and family members, and we share about how God has been working in our lives to *provide* for our needs, to *comfort* us in our sorrow, to *challenge* us to obey, to *redeem* our suffering for ministry—all these testimonies indirectly point those who hear to *praise* the LORD.

Continuing with the rest of verse 1, it says this:

Praise the LORD, O my soul!

So he called the entire *congregation* to praise their God, and now he's calling *himself* ("O my soul!") to praise the LORD. He's speaking to himself and *commanding* himself to praise his God.

So for us, we must call *each other* to praise the LORD, and...

Second, we call *ourselves* to praise the LORD.

[Three ways to persevere in praising God:

1. Call *each other* to praise the LORD.
2. Call *ourselves* to praise the LORD.]

D. Martyn Lloyd-Jones, a pastor in the 20th century, wrote this in his book *Spiritual Depression*:

Have you realized that most of your unhappiness in life is due to the fact that you are listening to yourself instead of talking to yourself? Take those thoughts that come to you the moment you wake up in the morning. You have not originated them, but they start talking to you, they bring back the problem of yesterday, etc. Somebody is talking. Who is talking to you? Your self is talking to you. Now this man's treatment [in Psalm 42] was this; instead of allowing this self to talk to him, he starts talking to himself, 'Why art thou cast down, O my soul?' he asks. His soul had been repressing him, crushing him. So he stands up and says: 'Self, listen for a moment, I will speak to you'...

And then you must go on to remind yourself of God, Who God is, and what God is and what God has done, and what God has pledged Himself to do.

Many of us spend too much time allowing our souls to *repress* us in despair, to *trap* us in hopelessness, and to *coax* us into accepting a Godless identity—one that does *not* have the God of the universe as our Father, one that does *not* have the crucified Christ as our Savior.

And we *need* to tell our souls: "Praise the LORD, O my soul! He is my God, he has *not* forsaken me, his arm is *not* too short; I am loved, I am his child, no one can snatch me from his hands. I have been bought by the blood of Jesus Christ; I am forever his and he is forever mine."

As we continue in verse 2, the psalmist makes a personal *commitment*. He says:

² I will praise the LORD as long as I live;
I will sing praises to my God while I have my being.

This was a radical, *lifelong* commitment. And when you think about the many *hardships* the Israelites were facing as a *conquered* people, it was actually a very *difficult* commitment.

So for us, we call *each other* and we call *ourselves* to praise the LORD, and...

Third, we *commit* to praise the LORD.

[Three ways to persevere in praising God:

1. Call *each other* to praise the LORD.
2. Call *ourselves* to praise the LORD.
3. *Commit* to praise the LORD.]

Many of us are afraid to make commitments. We may look at this psalmist's commitment and call him a *hypocrite*.

We may think, "What business does he have making commitments he knows that he can't keep? He can't possibly praise the LORD 'as long as he lives' and 'while he has his being.'" And perhaps we're cynical

because *we've* made commitments that we couldn't keep before, or *others* that we trusted have broken commitments that they made to us. So now, we think it's wiser and safer to *not* make *any* such commitments.

When I was younger, I heard this little piece of bad advice: "If practice makes perfect, but nobody's perfect, then why practice?"

And sometimes we use a similar logic when it comes to commitments: "If sinners break commitments, and everyone's a sinner, then why commit?"

And you know what that kind of logic screams? "It's all about *me*." You don't want to make commitments because *you* don't want to fail. It's about self-preservation. It's about self-esteem.

But as sinners in a sinful world, the goal of making commitments is not *perfection*; no, the goal of making commitments is *progress*. You don't make commitments because you know you won't ever fail, but you make commitments because you know you'll *grow* even when you fail.

We can make commitments because it's about *God* and *his* faithfulness to us. Though we may constantly falter, we trust that God does *not* fail us. A *week* more in God's Word, a *day* more in biblical community, a *minute* more in prayer. Even if we falter the *next* moment in our commitment to him, we *know* that God is *still* committed to us—and he uses that *minute* more in prayer, that *day* more in biblical community, that *week* more in his Word, so that our lives are *never* the same.

So we *commit* to praise the LORD because although we know that we *will* falter, we *also* know that we *will* grow in our becoming like him, we *will* grow in our intimacy with him, and we *will* grow in our love for him—because *he* is faithful to us.

Now part of the reason that we call each other, we call ourselves, and we commit ourselves to praise the LORD is because, especially in the midst of pain and suffering, there will be great temptations *not* to praise him. And instead, it'll become much easier to trust more *tangible* and *immediate* sources of hope.

So after the calls to praise, the psalmist then moves to *cautioning* the people of God against...

II. Trusting in Dust (vv. 3-4)

Verse 3 says this:

³ Put not your trust in princes,
in a son of man, in whom there is no salvation.

The *reasoning* of the psalmist here is a bit *surprising* for me. I would *expect* him to say something like, "Put not your trust in princes... because they're sinners who sin and they'll eventually sin against you."

Now Israel had followed and trusted in King David, who *seemed* great, but who eventually fell into adultery and murder. They followed King Solomon, who *also seemed* great, but who fell into lust and idolatry. And not just their *own* kings, but they *also* trusted in *foreign* kings and built alliances with them, but those were the *very* people that ended up *betraying* their trust and *conquering* the Israelites.

So the psalmist very well could have said, "Don't trust in princes because they're corrupt sinners."

But surprisingly, that's *not* the rationale that he gives. He says, "Put not your trust in princes, in a son of man, *in whom* there is no salvation." Another way of saying that is, "There is no salvation *in him*." That means that the *source* of salvation is *not* him or any other prince.

So he's *not* even talking about *corrupt* leaders. On some level, he's giving the benefit of the doubt that they may even be *good* leaders that you're trusting, but you *must* remember that *they* are *not* your ultimate hope.

So who are these “princes” for you? Who are you trusting as your *source* of salvation? I’m *not* talking about *eternal* salvation per se, but who are the ones that you turn to when you’re in distress?

For many of us, we turn to *ourselves*. When problems arise with other people, we think we can solve it. When problems arise at the workplace, we think that if we just put in more hours and put in more effort, we can solve it. And when we *do* find solutions, we feel (or other people make us feel) like we “saved” them, or we “saved” the company, or we “saved” the department in the midst of a crisis. *People* praise us. And we start to praise *ourselves*. And we somehow begin to think that “salvation” really rests in *ourselves*—our own abilities and our own know-how and our own hard work.

For some of us, we turn to *those we respect*. They may be experts in our field, or those just a little further along than us. It may be business mentors or people we consider wise and godly. When problems arise, we call or message them, we read their books, and we listen to their talks. And we’re extra diligent to take notes because we feel that somehow “salvation” rests in them. They just need to tell us what to do or give us that golden nugget of advice that will completely change our lives and our situations.

For others, we turn to *those we love*. They may be family members, close friends, a boyfriend or girlfriend, or a spouse. We find so much of our affirmation in *them* and how *they* see us. We tell ourselves, “It doesn’t matter what happens to me, even if I go through some of the worst suffering, as long as I have *them*, as long as *they* love me, then I’ll be ok.” And they become the *source* of our “salvation.”

And this is what the psalmist has to say about that.

Verse 4 says this:

⁴ When his breath departs, he returns to the earth;
on that very day his plans perish.

This is an allusion to the creation and fall of man.

Genesis 2:7 = then **the LORD God formed the man of dust from the ground and breathed** into his nostrils **the breath of life**, and the man became a living creature.”

But then, after man sinned, God said in...

Genesis 3:19 = By the sweat of your face you shall eat bread, **till you return to the ground**, for out of it you were taken; **for you are dust, and to dust you shall return.**”

The psalmist is telling us *why* salvation is *not* in “princes”—in ourselves, in those we respect, or in those we love. *From* the dust of the earth we were *formed*, and *to* the dust of the earth we will *return*.

We are all just *dust!* And it’s *foolish* to trust in mere dust!

Dust will eventually return to dust, so *by nature*, people, no matter how great and influential they are, they cannot always be faithful. “On that very day” (on the day that he dies), “his plans perish” (he can no longer be faithful). Death shows us that people *will* disappoint us. They cannot always be there for us.

So even though it can be *so* tempting to find our source of hope in ourselves and other people, especially in the midst of uncertainty and stress, pain and suffering, the psalmist cautions us that it is a *foolish* thing to place our trust in mere dust.

So *who* then is worthy of our trust? *Who* then can we hope in?

The psalmist answers by saying that there is blessing in...

III. Hoping in the LORD (vv. 5-9)

Now the psalmist begins to tell us *who* the LORD is and *all* the reasons (or the “why”) for praising him—how *he* alone is worthy of our praise.

Verses 5-6 say this:

⁵ Blessed is he whose help is the God of Jacob,
 whose hope is in the LORD his God,
⁶ who made heaven and earth,
 the sea, and all that is in them,
 who keeps faith forever;

This is in *direct contrast* with the “princes” we are tempted to trust.

“Put not your trust in princes,” but “Blessed is he...whose hope is in the LORD his God.”

Trust and hope are related concepts. We *hope* in what we *trust* in. So to say that we *hope* in the LORD is to say that we *trust* in the LORD. But when we look at the contrast between the trustworthiness of *princes* vs. the trustworthiness of the *LORD*, they are literally *worlds* apart.

Princes are merely dust that “return to the earth,” but the LORD “*made* heaven and earth.” God not only made the *dust* that these princes are created from, but he made the very *earth* that the dust came from. And not just the *earth*, but the heaven and the sea, and all that is in them!

Princes will have “their breath depart,” but *God* is the one who breathed the very *life* given to them.

There will be a day that the plans of princes will perish; they *will* fail you. But the LORD “keeps faith *forever*.” He will *never* betray your faith. God is faithful *forever*!

It’s almost laughable to even *try* to compare “princes” to the LORD. God is *so* different, *so* much better, *so* much greater, *so* unimaginably more glorious and worthy of our trust than dust that returns to the ground. There is *no* comparison.

The psalmist is saying that *not only* is it foolish to put our trust in dust, but *how much more* foolish it is to trust in dust *when* we can trust the LORD our God who is *so much more* able and *so much more* faithful—not just for a season or a lifetime, but for *all* of eternity. He *alone* is worthy of our trust and he *alone* is worthy of our praise.

The psalmist then describes this God in light of *who* he shows his faithfulness to.

Verses 7-9 say this:

⁷ who executes justice for the **oppressed**,
 who gives food to the **hungry**.
 The LORD sets the **prisoners** free;
⁸ the Lord opens the eyes of the **blind**.
 The LORD lifts up those who are **bowled down**;
 the LORD loves the **righteous**.
⁹ The LORD watches over the **sojourners**;
 he upholds the **widow** and the **fatherless**,
 but the way of the wicked he brings to ruin.

Look at that list again of those who experience help from the LORD—the oppressed, the hungry, the prisoners, the blind, those who are bowed down, the righteous, the sojourners, the widow, and the fatherless.

Which one *doesn’t* seem to fit that list?

For many, “the righteous” seems out of place. We don’t necessary think of the righteous as in the same category as the oppressed, the hungry, and so forth. Perhaps, when we think of the *righteous*, we think of the *prospering* and the *victorious*, or at the very least, the people who have everything together.

So *why* are “the righteous” in the list with all those *other* people that *clearly* need help?

Notice the word “but” at the end of verse 9. “*But* the way of the *wicked* he brings to ruin.” The psalmist is *contrasting* the *entire* list with “the way of the wicked.”

Notice, he does *not* say, “The LORD loves the righteous, [and then move straight to] but the way of the wicked he brings to ruin.” No. There are sojourners, widows, and fatherless *in between* when he mentions the *righteous* and the *wicked*, so the righteous are *not* to be separate from all the others in that list.

There are at least two things that the psalmist is showing us here.

First, if the righteous are *not* to be separate from all the others in the list, then the righteous can readily *identify themselves* as the oppressed, the hungry, and so forth.

[Two lessons from verses 7-9:

1. The righteous *can* readily identify themselves as the oppressed, the hungry, and so forth.]

And we inherently already know that. This *entire* psalm would bring *no* comfort to the singers or the readers *unless* they understood *themselves* to be the very ones that the LORD helps. But if they say, “Oh, but I’m *not* oppressed, I’m *not* hungry, I’m *not* a prisoner, I’m *not* blind, and so forth,” then this psalm would *not* be comforting *at all*. It would lead them to *despair* by showing them that it’s foolish to trust in princes who are merely dust, but then they would see that the LORD helps the oppressed, the hungry, and all these *other* people that they *cannot* identify with—and they’d find that there is *no* help for them.

And if the righteous cannot be separate from the others in the list, they cannot just say, “Oh, I’m righteous... but I’m *not* oppressed or hungry, and so forth.” No, the righteous understand their dire situation and their dire need. They don’t just have problems that they can handle themselves or that others they respect and love can handle. Their problems are *much greater* than what mere dust can solve. The righteous understand that they are *depraved sinners*—they’re oppressed by their own sin, by Satan, and by a sinful world; they’re hungering for desires that dust cannot fill.

The *most* righteous people are those who understand that there is *not* an ounce of righteousness in them as they stand before a holy God, and they lean *wholly* on the righteousness that the LORD our God provides for us in Jesus Christ.

Jesus said that he did *not* come for those that *thought* that they were well, but he came for those who *knew* that they were sick, who *knew* that they were sinners who could not save themselves. Jesus came and went to the cross for such people, that they may trust wholly *in him* and receive the help that only *he* can give.

Second, if “the way of the wicked” is contrasted with the entire list, then the wicked *cannot* readily identify themselves as the oppressed, the hungry, and so forth.

[Two lessons from verses 7-9:

1. The righteous *can* readily identify themselves as the oppressed, the hungry, and so forth.

2. The wicked *cannot* readily identify themselves as the oppressed, the hungry, and so forth.]

They will *resist* that idea. Essentially, the wicked are too proud to see themselves to be *that* vulnerable and helpless.

And so the wicked will find *no* comfort from this psalm because they cannot readily identify themselves as the weak and vulnerable that God helps.

The sad thing is that though many Christians *know* this, we aren’t always *transparent* about it.

I think it’s *tragic* when outsiders view the church as self-righteous because that should be the *antithesis* of how we see ourselves and how we carry ourselves.

Why do we portray ourselves as better than we know ourselves to really be? When there are opportunities to be transparent about our struggles, why do we run from them? When we sin against people or make mistakes in general, why do we try to justify it and shift blame and hope that nobody notices?

That is *not* the caricature of those that have been saved by grace. Those that have been saved by grace *know* how lacking they are and how sufficient Christ is. They have nothing to lose and nothing to prove.

Our hope is in the LORD. May we be a people that allow those around us to see how desperate we are of that hope, because we know how desperately weak and vulnerable we really are.

So calls to praise, trusting in dust, hoping in the LORD...

And finally, as the psalmist is thinking about and singing out *who* his God is and *how* his God helps a desperate sinner like him, he begins to lift up...

IV. Shouts of Praise (v. 10)

Verse 10 says this:

¹⁰ The LORD will reign forever,
your God, O Zion, to all generations.

The psalmist trusts that the LORD is the King of kings and Lord of lords; the Babylonian kings and the Persian kings that conquered the Israelites were merely *perishing princes, dust* that returned to the ground. The LORD their God is over *all* people and he *alone* reigns forever, to *all* generations.

Verse 10 then ends with:

Praise the LORD!

Now we heard earlier that one use of “Hallelujah” was a *call* to praise, which we saw at the beginning of the psalm. But another use was a *shout* of praise, which is how this psalm ends.

And this shout of praise was *by faith*. Remember, having returned from exile and under foreign rule, the Israelites had *no* kingdom, *no* king, and *no* land to call their own. They had *not yet* experienced the blessing of no longer being oppressed, no longer being hungry, no longer being prisoners in the *fullest* sense.

But despite *still* being in physical bondage, they *trusted* that the LORD was the Savior of their souls, and that they would *one day* experience the *fullness* of the LORD’s salvation.

And for us, *our* shouts of praise are *no different* in that sense. We do *not* shout praise to the LORD because all is well in our lives, but we shout praise to our God *by faith*.

But there is one stark difference: God has given us the greatest *assurance* we could ever ask for. What the Israelites only knew in *prophecy*, we know in *fulfillment*.

On a Christmas day over 2000 years ago, in a ragged manger in Bethlehem, the words of the prophet Isaiah were fulfilled.

Isaiah 9:6 = For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

The LORD God from Psalm 146 stepped *into* our world. Born on that day, in the city of David, was a Savior—and he is called Christ the Lord. And *he* is the Lord God who will reign forever!

There is, then, only *one* prince that we can trust in. He is the Prince of Peace, *the* Son of Man, in whom there *is* salvation. When his breath departed on that cross and he returned to the earth, he did *not* remain there but he *resurrected* three days later, and on that very day, his plans did *not* perish but they were *accomplished*.

And so, *to him* we shout “Hallelujah!” by faith.

And still, there is a day coming when we will no longer shout “Hallelujah” *by faith* but *by sight*.

Besides the Psalms, the only other place in the Bible that the term “Hallelujah” is used is in Revelation, the last book of the Bible. It’s used four times and it’s all clustered in one chapter in six verses. I’ll just read a couple.

Revelation 19:1, 6 = 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... Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “Hallelujah! For the Lord our God the Almighty reigns.

In the Book of *Psalms*, “Hallelujah” was a cry of *faith*. But in the Book of *Revelation*, when all the saints have been gathered on that final eternal day, we will no longer shout our praises *by faith* but in the *fullness* of our salvation, and we will finally *see* the Lord our God reigning forever!

May we long for that day. But until that day comes, in this *upcoming* Christmas season and in *every* season “as long as we live” and “while we have our being,” may we continue to shout “Hallelujah” *by faith* in our Lord and Savior, Jesus Christ.

Life Application

1. Memorize a Bible verse/passage that will help you call yourself to praise the Lord.

God’s Word is always the foundation for true encouragement. It’s no use speaking to ourselves just positive thoughts if they aren’t true. But there is something powerful about speaking to ourselves the unchanging, trustworthy Word of God. We can hold onto God’s Word as an anchor for our souls. So read it, memorize it, and bring it to the forefront of your mind and heart to call yourself to praise the Lord even in difficult times.

2. Write down your “princes” and ask God to help you see Jesus as so much greater!

Perhaps God has been exposing you of different people that you trust more than him. And I know that a brief time of prayer here is probably *not* going to instantly resolve those matters in your heart. So write down those people—maybe yourself, someone you respect, someone you love. And spend time this week asking God to help you see Jesus as *so much more* able and *so much more* faithful than any of them—to see that he *alone* deserves our trust.

3. Share openly with someone about a mistake you made or struggle that you have.

If we know that we are saved by grace, and if our hope is truly in the Lord, then we *ought* to see ourselves as weak and vulnerable. But even if we’re convinced of that, I know that it can still be difficult to be *transparent* about our weaknesses and struggles to *others*. We desire for others to see us as better than we really are. But may we know that *all* we are is *in Christ*, and may we be a people who have nothing to lose and nothing to prove. So take a step this week to be transparent about your mistakes and struggles with someone, that they may see how Christ *alone* is your help and your hope, and how he *alone* is worthy of our praise.

The One Thing

Trust in the Lord Jesus, who is worthy of our praise!

Conclusion

If you're able, can we all stand as we respond to God's Word together?