

We resist the idea, but the most perfect form of government is a theocratic monarchy—but not one where a sinful, mortal man sits on the throne.

Those kingdoms in history have always been troubled and temporary. But with the right King on the throne—paradise is restored. Who is that King?

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Trust in the King who lives forever, and praise Him.

The true God/Christ-risen-to-immortality is the King who lives forever.

- I. He Is to be Praised as Eternal God (1, 2). Title “Lauda anima mea,” self-exhortation to praise God. Talk (don’t listen) to your heart!
 - Identified as Jehovah, my God. “LORD” (3x), “God” (Elohim). Deut 4.39 distinguishes Him from all “gods.” Not your “higher power,” not Brahman, not Allah of Islam, not “God as we wish Him to be.”
 - Worthy of our heartfelt, enduring praise. “O my soul,” much feeling. “While I live” = “while I have any being” (until I die; Psa 115.17), but hints at the resurrection (Psa 88.10; Job 19.25-27).
- II. He Does Not Perish Like Mere Earthly Princes (3, 4). → His superiority
 - Even the greatest mere men die and leave the throne forever. “The son of man” connotes mortality here. Departing breath, body returning to the dust of the earth (corruption in the grave, Gen 3.19), “thoughts perishing” (loss of consciousness) all graphically portray death. Can no longer “help” subjects in their kingdoms.
 - They are not worthy of your absolute trust. “Trust not in princes” but in the LORD (Psa 118.8, 9). Sinners are prone to idolizing kings, kings to being idolized (Dan 4.30; Acts 12:21-23). Always disastrous!
- III. He Is the Mighty Creator (5, 6ab). Only one Creator of all creatures is possible, and this *ex nihilo* creative act (Heb 11.3) evidences His omnipotence and abiding lordship over all creation forever.
 - His power and governance is on display in His creation. “Heaven + earth + sea + all in them” is a stock formula for creation comprehensively brought into existence and preserved by God alone (Neh 9.6) where He rules irresistibly (Psa 135.6).
 - He is worthy of our absolute trust. Those have more credence who are better able to keep their promises (the rich to give gifts, the young with plans for the distant future). Our unbounded faith in the Creator is not misplaced. “I believe in God the Father Almighty, Maker of heaven and earth” (Apostles’ Creed).
- IV. He Is the Righteous King (6c-9). Here His perfect justice is emphatic.
 - He absolutely keeps His word (6a, alt. “his promise for ever,” Coverdale). Balaam could not curse Israel because of this (Num

23.19; cf. Rom 11.29, “irrevocable,” ESV). “God cannot lie” (Tit 1.2).

- He gives all the blessings anyone experiences (7-9b). Various described, all from God (Jas 1.17). All the justice, food, liberation, healing, deliverance, and relief that anyone experiences anywhere are so many manifestations of God’s righteous goodness—the fruit of His love for the righteous and compassion toward the most vulnerable in society (foreigners, orphans, widows).
 - He overthrows the wicked in judgment (9c). Graphic imagery for the idea, “takes the wicked to their ruin” (alt.). Only ungodly kings refuse to condemn/punish/disarm wicked oppressors—kings unworthy of trust. But the divine King deserves implicit trust.
- V. He Shall Reign Forever and Ever (10). Climactic proclamation.
- His kingdom is everlasting. Doubled for emphasis (10a, 10b). “He who is Zion’s God is Zion’s King, head over all things to the church; and this is her joy and comfort in every age, that her God and her King reigns, and will reign for evermore; and especially in a glorious manner in the latter day” (Gill, in loc.).
 - All of you, praise the LORD (the King who lives/reigns forever). Psa 146 begins and ends with “hallelujah” (trans. “praise ye the LORD”) here, a command, ordering the audience to perform the action of praising the LORD (i.e., it is morally obligatory; refusal is a sin).

Christian Reflections upon Psalm 146

It prepares God’s people to look beyond mere earthly kings (e.g., Saul, David, Solomon) to their divine King for future, ultimate deliverance from all miseries and the consummation of God’s glorious kingdom paradise. This King has come in our Lord Jesus Christ and is saving His people as hoped!

The NT’s profound message about our Lord Jesus Christ can be summarized with four words about Him—incarnate, immortal, imperial, and inviting.

- The incarnate Christ. Born of Mary, yet Christ is “God with us” and “God in the flesh” (Matt 1.23; 1 Tim 3.16)—Jehovah of Psa 146!
- The immortal Christ. Yes, He died upon the cross, but His resurrection is not like any preceding it because Christ dies no more; death has no more dominion over Him (Rom 6.9)!
- The imperial Christ. Acts 2.29-36 is an early expectation based on the Psalms of His resurrection/ascension to reign forever!
- The inviting Christ (Matt 11.28-30). Via Psalm 146 and the NT interpretation I have shown you, Christ is calling us to faith in Him as Savior, to become citizens of His heavenly kingdom, and to praise Him as our King, the King who lives forever. Ω