

## THE PSALMS

### Series: Selected Psalms Phase 2

### Psalm 42/43: Devastation or Distress Taunts You ... God is Your Answer

### Today's Study Psa. 42/43 Part B: Depression Overcome, Deliverance Focused on God! Psa. 43:1-5

1. Eagerly Desiring God to Intervene and Deliver 43:1.
2. Entreating God to Strengthen Him in the Midst of the Prevailing Situation 43:2.
3. Earnest Prayer for God's Illumination and Restoration 43:3-4
4. Encouraging Himself to be Resolute and Maintain Faith in God 43:5

### INTRODUCTION

#### 1. Highlights from Psa. 42/43 Part A.

(a) Psalm 42/43 is a *Maschil* Psalm, meaning, "instruction," it is a teaching psalm. As it was noted in our presentation, we do not know the occasion or can we be certain as to who the author was but we know that **it teaches us what to do when we find ourselves in deep despair.**

(b) Most scholars agree that Psalms 42 and 43 were originally one psalm and we noted three reasons:

- (1) There is a common theme and continuity of both psalms.
- (2) Psalm 43 is without a title and some scholars affirm that the reason is it (Psalm 43) is the conclusion of Psalm 42.
- (3) There is also the repetition of the theme noted in Psalm 42:5, 11 and Psalm 43:5.

*Please see pages 3-4 of Part A for more information.*

#### (c) Desire for God's Presence, Call on Him Psa. 42:1-5

##### (1) Sobering Reality of One's Emotional and Spiritual Deficiency Psa. 42:1.

- The illustration given here by the psalmist (Psa. 42:1) is powerful in its presentation and nothing could more beautifully or appropriately describe the earnest longing of a soul after God, that what we have presented in our text.
- Just like a dehydrated deer, searching greatly for water in the wilderness, the psalmist's soul was yearning for the vitalizing resources found only in God, his hope, strength and joy! Being fully aware that he was emotionally and spiritually dehydrated, he earnestly cried out to God from the bottom of his heart.

(2) **Spiritual Thirst, The Earnest Desire for Genuine Help Psa. 42:2.**

- The psalmist wasn't thirsty for water, but for God. Drinking and thirsting are common pictures of man's spiritual need and God's supply. Here, the emphasis is on the **desperation of that need**. (See also Psa. 63:1).
- Spurgeon notes:  
*"Because He lives, and gives to men the living water, therefore we with great eagerness, desire Him. A dead God is a mere mockery; we loathe such a monster deity; but the everlasting God, the perennial fountain of life and light and love is our soul desire."* (Emphasis mine)

(3) **Scoffers Deride in order to Afflict and Confuse Psa. 42:3**

Matthew Henry notes:

*Even the royal prophet was a weeping prophet when he wanted the comforts of God's house. His tears were mingled with his meat; nay, they were his **meat day and night**; he fed, he feasted, upon his own tears, when there was such cause for them; and it was a satisfaction to him that he found his heart so much affected with grievance of this nature."*

(4) **Sanctuary ... The Place of Fellowship and Divine Communion Passionately Anticipated Psa. 42:4.**

- **"When I remembered these things"** (Psa. 42:4a) – referring to: These sorrows, the banishment from the house of God; these reproaches of my enemies.
- Actually, the fact being conveyed here is that his (the psalmist) current calamities would be remembered and he would pour out his soul within him. **The sorrows and afflictions which had overwhelmed him were the things he would remember.**
- Adam Clarke notes:  
*"My soul is dissolved, becomes weak as water, when I reflected on what I had, and on what I have lost."*

(5) **Soul Challenged, to Focus on the Divine Helper Psa. 42:5.**

- This is an earnest rebuke addressed to his own soul, summoning himself to see if there is any reasonable cause for such excessive depression, or why was he acting as if he had cherished his grief improperly.
- There was a brighter side, and he must turn to that, and take a more cheerful view of the prevailing matter. Unfortunately, he was focusing only on the dark side, seeing only the discouraging factors. Now he must look on the brighter side and such positive attitude was a duty he owed to himself and the cause of his religious persuasion.
- **By attempting to encourage himself in God, he lifted himself out of the awful pit of depression, darkness and doom.**

**(d) Despite How Desperate the Situation, Stay Focused on God! Psa. 42:6-11****(1) Despondent, But Will Remember God's Goodness Psa. 42:6**

- My souls is submerged and in order to keep it from sinking, I will remember You, meditate upon You and call upon You, and sincerely look forward to You sustaining me! The best way to forget the sense of our miseries is to remember the God of our mercies!
- When he could not go to the temple, where the Ark of God rested, he would go to God; he was determined to bring God near to himself by consistently centralizing his thoughts on the Almighty God and His never-failing love.

**(2) Deluge May be Threatening, Creating Havoc and Hopelessness Psa. 42:7**

Matthew Henry notes:

*"Whatever waves and billows of affliction go over us at any time we must call them God's waves and billows, that we may humble ourselves under His mighty hand, and may encourage ourselves to hope that though we be threatened, we shall not be ruined; for the waves and billows are under divine check. **The Lord on high is mightier than the noise of many waters. Let not good men think it strange if they be exercised with many and various trials, and if they come thickly upon them; God knows what He does and so shall they shortly.**"* (Emphasis mine)

**(3) Deliverance Assured Through the Almighty God Psa. 42:8.**

Irrespective of the prevailing situations the psalmist did not wholly despair; he expected to see better times, and base on such awareness, he was confident that God will replace his calamity with rejoicing.

**(4) Dependable Help, Irrespective of Any Challenge Psa. 42:9**

The psalmist knew of the victories that he experienced because of God's compassion and continued cared. Here in verse 9, he cried out to God enquiring why his enemies were allowed to persecute him. He felt abandoned, just like when we feel despondent. The reality is, God has never and will never forsake us; **He cannot forget us because we are indelibly imprinted on the palm of His hands. (See Isa. 49:14-16)**

**(5) Dismal and Dreaded Times ... Even Then Hope in God! Psa. 42:10.**

The enemies reproached him as if he was forsaken by God, as one suffering justly under His displeasure. Their argument was, that if he was truly the friend of God, he would not leave him in such a state, and the fact of him being abandoned proved he was not a friend of God.

**(6) Divine Helper ... God Our Hope, Reaffirmed Psa. 42:11**

**Beloved, we must avoid bitterness!** Hardship can temp people to become bitter and defeatist, but base on the psalmist's response to prevailing situations, we are taught that we are to look to the LORD God Almighty, instead of becoming depressed, disquiet and dejected.

## 2. Strong and Powerful Message Seen in Psalm 42:11

The following is a quote from Barnes. The format in which it is presented is mine. Be Blessed!

***“The idea of the whole is, that we should not be overwhelmed or cast down in trouble; that we should confide in God; that we should be cheerful, not desponding; that we should go to God, whatever may happen; and that we should feel that all will be well, that all will be overruled for good, and that brighter days will come.*** (Emphasis mine)

*How often have the people of God occasion to use the language of this psalm! In a world of trouble and sorrow such as ours is; in a world where the friends of God have often been, and may again be persecuted; in the anguish which is often felt from the ingratitude of children, kindred, and friends; in the distress which springs up in the heart when, from sickness or from any other cause, we are long deprived of the privileges of public worship – in exile as it were from the sanctuary – how imperfect would be a book professing to be a revelation from God, if it did not contain some such psalm as this, so accurately describing the feelings of those who are in such circumstances; so adapted to their needs; so well suited to direct to the true source of consolation!*

*If this adaptedness of the Bible to the actual requirements of mankind – this accurate description of the feelings which passed through our mind and heart – this constant direction to God as the true source of support and consolation – which so much endears the Bible to the hearts of the people of God, and which serves, more than any arguments from miracle and prophecy – valuable as those arguments are – to keep up in their minds the convictions that the Bible is a Divine revelation. Psalms like this make the Bible a complete book, and shows that He who gave it ‘knew what is in man,’ and what needs in this vale of tears.”*

## 3. Knowledge of the Psalms

This presentation will be limited due to time; I do recommend a more in-depth study as there is so much to be learned and be benefited and which will be of great blessings.

### (a) The Organizational Structure of the Psalms.

As noted in Part A of Psa. 42/43, the Book of Psalms are divided into five books or sections or groups, consisting of 150 songs, hymns, or poems and we refer to each as a Psalm.

The first four sections of the “**Book of Psalms**” are marked off by **concluding doxologies**. Psalm 150 serves as a doxology for the entire collection.

A doxology is a liturgical formula of praise to God that summarizes the people praises. The final verse of each concluding psalm also includes either “Praise the LORD” or “Amen”; for example, Psalm 41, that closes Book 1 ends with “Amen and Amen.” (Psa. 41:13)

The five-fold division, of “**The Book of Psalm**” is possible meant to be an imitation of the **Pentateuch** (the first five books of the Old Testament, the **Torah** or book of the Law, written by Moses), suggesting that the “**Book of Psalms**” reached its present form through liturgical use (“**liturgical**”: relating to public worship).

Some scholars believe that the corresponding relationship between the Psalms and the Pentateuch resulted from the fact that David purposefully began arranging the psalms in this manner with the intention of producing for Israel a hymnal that harmonize with the Law of God to His chosen people.

| BOOKS OF THE PSALMS | BOOKS OF THE PENTATEUCH |
|---------------------|-------------------------|
| Book 1 Psa. 1-41    | Book 1 Genesis          |
| Book 2 Psa. 42-72   | Book 2 Exodus           |
| Book 3 Psa. 73-89   | Book 3 Leviticus        |
| Book 4 Psa. 90-106  | Book 4 Numbers          |
| Book 5 Psa. 107-150 | Book 5 Deuteronomy      |

Sidlow Baxter an English preacher and author explained how the five Books of the Psalms are connected to the Books of the Pentateuch, as cited in Preacher’s Outline & Sermon Bible (P. O. S. B.).

*“The first group, corresponding with Genesis, has much to say about man. The second group, corresponding with Exodus, has much to say about deliverance. The third group, corresponding with Leviticus, has its emphasis in the Asap psalms, upon the sanctuary. The fourth group, corresponding with Numbers, and beginning with Psalm 90, the prayer of Moses, stresses the time when nations shall bow to God’s King. The fifth group, corresponding with Deuteronomy, has much thanksgiving for the Divine faithfulness, and lays much emphasis upon the word of the Lord, as for instances, in the longest of all the psalms, which has for its theme the written word of the Lord.”*

## (b) Categories or Types of Psalms

*Obviously, I have limited time due to volume, therefore, I will be able to only briefly present the following information and once more stress the importance of you continue to research on these very important and beneficial information. Please note that some psalms fit into more than one category ... these are not necessarily identified below.*

- (1) **Praise Psalms:** Celebrate God's greatness and mercy, composed basically with the purpose of exalting God; (example, Psalms 28; 95; 100; 145; 150; etc.).
- (2) **Lament of Complaint Psalms:** Express the psalmists' distress and despair about their circumstances; (example Psalms: 13; 22; 25; 44; 80; etc.)
- (3) **Imprecatory of Judgmental Psalms:** Contains curses against enemies, based on perceived injustice and ask God to take action against them; (example Psalms 69; 109; also 5; 11; 35; 54; 58; etc.).
- (4) **Penitential Psalms:** They are laments that express sorrows over sin and the problem that arise from it; (These are: Psalms 6, 32; 38; 51; 102; 130; and 143 . . . sometimes scholars differ, however we remain with the original listing).
- (5) **Royal Psalms:** Make reference to kings and deals with the king as God's anointed. They cover a variety of topics, for example (a) The king's coronation (b) The king's marriage (c) The king leading the nation in battle (d)The king's qualities (d)Intercessions for the king's righteousness and prosperity (e) Etc. (Scholars do vary but here is a listing commonly accepted: Psalms 2; 18; 20; 21; 45; 72, 101; 132; 144).
- (6) The listing may be extended and the challenge will be rewarded. Some sources can be controversial or confusing but with God's guidance through the Holy Spirit you can be benefited.

(c) **Spiritual Purpose of the Psalms.**

They have many spiritual purposes, including: (a) Worship (b) Prayer (c) Spiritual Growth (d) Fresh Perspective. The "Book of Psalms" have been a source of reflection, contemplation, and other aspects of spirituality.

Preacher's Outline & Sermon Bible (P. O. S. B.) notes:

*"The psalms teach us how to pray and relate to God in every circumstance and situation of life. A relationship with God is a two-way relationship; God reveals Himself to us, and we reveal ourselves to Him. The psalms teach us the latter. Some scholars have noted that the categories of psalms mirror the model of prayer given by Jesus (Matt. 6:9-13). Additionally, the psalms illustrate Phil 4:6-7." (Please read Phil 4:6-7).*

4. **Introduction to Psalm 43**

Psalm 43 does not have a title, neither do we know who is the author and on what occasion it was written. As we saw in Part A (Psa. 42/43), there is very strong similarity, in its general nature and its structure (Psa. 43), to Psa. 42:1-11; and it was

beyond doubt, composed by the same author, and in reference to the same occasion. As noted in Part A (Psa. 42/43), the resemblance between 42 and 43 is so obvious that most scholars agree that originally, they were one psalm. The fact remains that as to when and why the division occurred is not known. It has been noted that in a number of ancient Hebrew manuscripts, Psalms 42 and 43 are together as one.

On Psalm 43, Thomas Creedy notes:

*“Psalm 43, teaches us that God can vindicate and rescue His people (v. 1), and that God is both the stronghold of His people and capable of rejecting them (v. 2). Ultimately, Psalm 43 is a firm reminder that God is a personal God (‘my joy,’ ‘my delight,’ ‘my God,’ Vv. 4, 5b) and worthy of worship.”*

## THE EXPOSITION

### Psalm 42/43: Devastation or Distress Taunts You ... God is Your Answer!

#### Part A Psa. 42:1-11: Desperate Desire for the Almighty God.

1. **Desire for God’s Presence ... Call on Him Psa. 42:1-5.**
2. **Despite How Desperate the Situation, Stay Focused on God! Psa. 42:6-11.**

#### Part B Psa. 43:1-5: Depression Overcome, Deliverance Focused on God!

##### A. **Eagerly Desiring God to Intervene and Deliver Psa. 43:1**

*“Vindicate me, O God, And plead my cause against an ungodly nation; Oh, deliver me from the deceitful and unjust man!”*

The psalmist saw his adversaries as ruthless and godless; he was most likely persuaded because they appear not to know or have any desire for God. We do not know for certain who they were but it may have been enemies from within his nation or from a heathen nation. Irrespective of who or what the situation was, evidently, they (his enemies) were not living by God’s holy law and were dishonest in their unjustified discrimination.

##### **Psa. 43:1**

**LASB:** *“Declare me innocent, O God! Defend me against these ungodly people. Rescue from these unjust liars.”*

**NKJV:** *“Vindicate me, O God, And plead my cause against an ungodly nation; Oh, deliver me from the deceitful and unjust man!”*

##### 1. **Vindicate Me! Interpose on My Behalf Psa. 43:1a.**

*“Vindicate me, O God, . . .” (43:1a NKJV).*

- (a) **“Judge me, O God . . .”** (KJV), **“judge”** in the Hebrew means: to judge, to govern. A wide variety of usages are used, in defining **“judge”**. In the executive sense it could denote execute judgment, to bring about what had been decided. **This could be in the form of vindication (Psa. 10:18; Isa. 1:17, 23) or a commendation or punishment (Ezek. 7:3; 23:45).**
- (b) **“Judge”**, as used in our text (Psa. 43:1) is not saying “pronounce sentence on me;” it is an appeal to God to undertake his (the psalmist’s) cause, to interpose on his behalf, to let justice be done in this situation. (Note the NKJV translation: “Vindicate me, O God.”).
- (c) He regarded his own cause as right; he felt that he was greatly wronged by the treatment which he received from people, and ask to have it shown that he was not guilty of what his enemies charged him; that he was an upright man, and a friend of God.
- (d) Spurgeon notes:  
**“Judge me, O God, ...”**: *Others are unable to understand my motives, and unwilling to give me a just verdict.  
 My heart is clear as to intent and therefore I bring my cause before thee, content that thou wilt impartially weigh my character, and right my wrongs.  
 If thou wilt judge, thy acceptance of my conduct will be enough for me; I can laugh at human misrepresentation if my conscience knows that thou art on my side; thou art the only one I care for; and besides, thy verdict will not sleep, but thou will see practical justice done to thy slandered servant.”*

## 2. Vile, Intimidating Injustice of the Enemy to Be Addressed Psa. 43:1b.

*“ . . . And plead my cause against an ungodly nation; . . .”* (43:1b NKJV).

- (a) The psalmist uses legal terms to show his dependence on God (Psa. 43:1b).
- (1) Note the words **“plead”** and **“cause”**; a brief definition of each as it relates to the Hebrew usage:
- **“plead”**: I will highlight **one** of the definitions: A verb meaning, to strive, to contend, to dispute, and to conduct a lawsuit. . . . . David pleaded with the LORD to give him vindication in his case (See 1 Sam. 24:15, 16).  
 ... ..
  - **“cause”**: A noun meaning a strife, a controversy, a contention. The primary idea of this noun is that of a quarrel or dispute. ... .. open hostilities with an enemy.
- (2) In our text (Psa. 43:1). The psalmist made an appeal for help against an ungodly nation and one that was unmerciful.
- The idea conveyed here, is that, the nation or people referred to manifested none of the spirit of reverent devotion in their conduct toward him; he was treated with severity and injustice.

- Some scholars note that the description noted here (Psa. 43:1) would agree well with the state of things in the time of the rebellion of Absalom, when David was driven from his home and throne (2 Sam. 15).
- (b) Obviously, the psalmist was troubled; however, he maintained his faith in God, his sovereign King, his shield, and security, his all in all!!
- (1) Owing to the fact that he lived faithfully under God's safe keeping, he found it difficult to understand these horrifying occurrences.
- (2) Being fully persuaded that God was his help and these unpleasant and adverse situations continued, he honestly desired to know why; nevertheless, he continued to seek deliverance.
- (c) Spurgeon notes:
- "One such advocate as the Lord will more than suffice to answer a nation of brawling accusers. . . . One good word from God outweighs ten thousand railing speeches of men. He bears a brazen shield before him whose reliance in all things is upon his God; the arrows of calumny fall harmlessly from such a buckler."*

**"calumny"**: making a false and defamatory statement in order to damage their reputation; . . . slander. . . .

### 3. Victory Desired ... Admits the Deceit and Injustice Psa. 43:1c

*". . . O, deliver me from the deceitful and unjust man!"* (43:1c NKJV).

- (a) The psalmist's heartfelt plea to God, to be rescued from **deceitful** and **unjust** man.
- (1) **"deceitful"**: in the Hebrew means fraud and deceitful man.
- The term signifies the intentional misleading or withholding the truth.
  - Deceit fills the heart of those who plan evil (Prov. 12:20; cf. Psa. 36:3, [4]; Prov. 12:5; 14:8).
- (2) **"unjust"**: in the Hebrew, some associated words are, iniquity, unrighteous, wicked, wickedness. The word refers to anything that deviates from the right way of doing things. . . . God has no part with injustice (Deut. 32:4; 2 Chron. 19:7).
- (b) Beloved, testing, tears, trials, and tribulations will be experience and you may often wonder why? What have you done wrong? Etc. We must fervently pray to God when the feeling of rejection sets in, or when we feel forsaken, unjustly treated and exposed to continued persecution.
- (c) Spurgeon notes:
- "O child of God, leave these thine enemies in better hands, remembering that vengeance belongeth not to thee, but to the Lord. Turn to Him in prayer, crying, 'O deliver me,' and ere long you shall publish abroad the remembrance of His salvation."*

### B. Entreating God to Strengthen Him in The Midst of the Prevailing Situation Psa. 43:2.

*“For You are the God of my strength; why do You cast me off? Why do I go mourning because of the oppression of the enemy?” (Psa. 43:2 NKJV).*

### 1. Source of Strength and Hope! Psa. 43:2a

*“For You are the God of my strength; . . .” (42:2a NKJV)*

(a) Spurgeon commented on **“For”** (43:2a) as follows:

*“‘For’ Here is argument, which is the very sinew of prayer. If we reason more with the Lord we should have more victories in supplication.”*

(b) As we have seen before, the overwhelmed psalmist had faith in God and relied on Him as his strength, shield, stronghold and security. He abided constantly in the secret place of the Most High; under the shadow of the Almighty, in whom he felt safe and secure; nevertheless he (the psalmist) could not understand how these terrible situations continue and he seeks God to intervene.

(c) The psalmist fully realized that despite the prevailing situation, he knew his source of help: **“For You are the God of my strength; ...”**: you will find some similarities with this verse (Psa. 43:2a) and Psa. 18:2. **Note briefly:**

(1) The psalmist knew that he owed his safety entirely to God; He was a **rock**, a tower, a buckler (2 Sam. 22:31; 1 Chron 5:18 . . . a shield protecting the whole body (Psa. 91:4); etc. It was from God that the psalmist derived his protection, which was like a **rock**, a tower, his dependable source of security.

(2) Several pointers are found in Psa. 18:2, but at this time, I can only briefly note a few thoughts . . . note for example: **“. . . my strength . . .”** (18:2a)

- **“strength”** in the Hebrew has various associated words, for example: sharpe rock, a refuge, strength, (mighty) God, etc.
- As used in Psa. 18:1 and 2, the Hebrew word differs but both words indicate that God is a refuge or protection to anyone.
- **“. . . in whom I will trust . . .”** (18:2): That is, I have found Him to be such a refuge that I can **trust** in Him, and in view of my past triumphs, I **will** confide in Him always.

(See also Psa. 28:7).

### 2. Strong Feeling of Being Abandoned ... Admitted Psa. 43:2b.

*“. . . Why do You cast me off? . . .” (43:2b)*

(a) **“. . . Why do You cast me off? . . .”**: Why does it appear as if I am none of yours? As if I were abandoned? (See Psa. 22:1)

(1) The Hebrew word representing **“cast off”** communicates to us: put aside,” “cast away,” “remove far away.”

- It implies strong disgust or loathing: **“‘Why do You cast me off’ as a loathsome or disgusting object.”** (Compare the thought here with Rev. 3:16).
- In essence, the word properly conveys: “to be foul,” “to be rancid,” “to stink,” “to be loathsome or abominable,” and “to treat or regard anything as such.”

(2) The repeated asking of **“why”** is familiar to the tested people of faith. Asking **why** indicates different things (*time available for a few Scriptural references... please see the context in which these are used and research on it, noting message conveyed*): (a) Job (Job 7:20), (b) Moses (Num. 11:11), (c) David (Psa. 10:1), (d) Habakkuk (Habak. 1:3), etc.

In asking **“why?”** ... it may not necessarily mean that the individual doubts God, but trying to humbly understand his place in the current situation.

(b) One of Spurgeon’s comments on Psa. 43:2b:

*“... Learn from the question that it is well to enquire into dark providence, but we must enquire of God, not of our own fears. He who is the author of a mysterious trial can best expound it to us. . . . .”*

### 3. **Somberness Continued Due to Prevailing Oppression Psa. 43:2c.**

*“... Why do I go mourning because of the oppression of the enemy?” (43:2c NKJV)*

(a) **“Why do I go mourning . . .?”**: Also noted in Psa. 42:9; this expression, with others of similar character makes it credible that psalms 42/43 was composed by the same person, and with reference to the same circumstances.

(b) Spurgeon notes:

*“Why do I wander hither and thither like a restless spirit? Why wear I the weeds of sorrow on my body, and the lines of grief on my face? . . .”*

(c) The Preacher’s Outline & Sermon Bible notes:

*“The psalmist felt that God had cast him off, that He had forsaken or rejected him. No doubt, the grief his oppressors caused him was agonizing, but even more unbearable was the feeling that he was separated from God. He needed God, and he yearned for fellowship with Him (42:1-2).”*

## C. **Earnest Prayer For God’s Illumination and Restoration Psa. 43:3-4.**

### 1. **Light and Truth of God to Lead!! Psa. 43:3**

*“Oh, send out Your light and Your truth! Let them lead me; Let them bring me to Your holy hill And Your tabernacle (Psa. 43:3 NKJV).*

(a) The psalmist was aware of the fact that in order for his restoration to become a reality, he had his part to play. As he focused on such requirement, he asked God to lead him by His light and His truth (Psa. 43:3a)

*“Oh, send out Your light and Your truth! Let them lead me; . . .” (43:3a NKJV)*

(1) Sometimes the word **“light”** is used in the psalms in reference to God’s presence (Psa. 4:6; 44:3; 89:15). It also speaks of God’s comfort and guidance during the dark times in our lives (Psa. 23:4; 78:14; 121:1-8).

(2) **“Truth,”** in the Hebrew means truth, faithfulness. It is frequently connected with lovingkindness (Prov. 3:3; Hosea 4:1) and occasionally used with other terms such as peace (2 Kings 20:19); etc. As used in Psa. 43:3a, **truth** is connected with mercy and lovingkindness.

- (3) What we observe in Psa. 43:3a, is that the psalmist being fully aware that although he had his part to do in regards to his restoration, he called upon God to demonstrate His faithfulness and love by guiding him back to Jerusalem; through the **light** and **truth** of His word; God would direct what he should say or do . . . **“O send out Your light and Your truth! Let them lead me; . . .”**
- As noted above **light** is used in reference to God’s presence. As used in Psa. 43:3a, it is equivalent to favor or mercy (Psa. 4:6). **The idea conveyed here is that in the time of darkness and trouble, when the light of God’s countenance seemed to be withdrawn or hidden the psalmist prays that God would impart light; that He would guide him back again to his former privileges.**
  - **Truth** . . . we’ll briefly discuss its meaning and usage as used in Psa. 43:3a: As used here it is equivalent to truthfulness. The prayer of the psalmist is that God would manifest His faithfulness to him and his people, by restoring him to the privileges and blessings from which he had been unjustly driven.
  - The psalmist’s deep desire: Let Your **light** and **truth** lead me back to my familiarized privileges and blessings connected with the place of public worship, **“let them lead me!”** (See also Psa. 5:8; 25:5; 27:11; 143:10).
- (b) Love and desire for the place of worship and God’s presence. (Psa. 43:3b)  
*“ . . . Let them bring me to Your holy hill And to Your tabernacle.”* (43:3b NKJV)
- (1) The psalmist anxiously desired to return to mount Zion, the place of worship where God is celebrated and hereby referred to as **“Your holy hill.”** (Psa. 43:3b)
- The language implied here (Psa. 43:3a) and Psa. 42:1-11, implies that the psalmist was banished (expelled, etc.) from his country and his beloved place of worship and proves that both psalms were composed by the same author and with reference to the same occasion.
  - *“The psalmist prayed that God’s light and truth would bring him back to the LORD’S **holy hill** because it was the location of the LORD’S tabernacle, the place on earth where God dwelled among His people.”* (Preacher’s Outline and Sermon Bible)
- (2) Spurgeon notes:  
*“ . . . We seek not light to sin by , nor truth to be exalted by it, but that they may become our practical guides to the nearest communion with God: only such light and truth as are sent us from God will do this, common light is not strong enough to show the road to heaven, nor will mere moral or physical truths assist to the holy hill; but the light of the Holy Spirit, and the truth as it is in Jesus, these are elevating, sanctifying, perfecting; and hence their virtue in leading us to the glorious presence of God.”*

## 2. Love of His Life; Joyful Praises and Gratitude to Be Gloriously Expressed! Psa. 43:4.

*“Then I will go to the altar of God, To God my exceeding joy; And on the harp I will praise You, O God, my God.” (Psa. 43:4 NKJV)*

(a) Repeatedly, we have seen the psalmist yearning, expressing his heartfelt desire for fellowship with God as he was accustomed to before he was exiled. (Psa. 43:4a)

*“Then I will go to the altar of God, To God my exceeding joy; . . .” (43:4a NKJV)*

(1) His hunger and thirst to be in the presence of God has been clearly seen from the beginning of the psalm (Psalm 42/43), wherein we have seen his heart-burning desire to once more worship with the congregation.

**Note carefully the progression closeness, desired:**

- **The holy hill** (43:3): location of the place of worship, Mount Zion, Jerusalem.
  - **The tabernacle** or the dwelling place of God’s presence (43:3).
  - **The altar of God** (43:4): the place of sacrifice . . . the place where we meet God.
  - **God Himself** (43:4): at that time the presence of God abideth in the Ark of the Covenant and was kept in the tabernacle. He deeply desired to be in the presence of the True and Living God!!
- (2) The psalmist sought something more than deliverance from his enemies and the returning to his beloved country; there was that deep and sincere hungering and thirsting to be in God’s holy presence that he once enjoyed!
- (3) See how deeply entrenched was his desire for restoration and why such was so eagerly anticipated; in a high-spirited manner, he acknowledged that God was his **exceeding joy**, above everything else.
- **“. . . my exceeding joy; . . .”** (43:4a NKJV): it is translated in the Septuagint as: *“Who makes my youth joyous”* or *“the joy of my youth.”*
    - Another source renders the Hebrew usage as: the gladness of my joy: meaning that God was the source of his joy, so that he found all happiness in Him.
    - L. A. S. B. translates (Psa. 43:4a) as: **“To God my exceeding joy;”** as **“to God – the source of all my joy.”** Oh, beloved, it is so unfortunate that so many despondently seek pleasure and happiness from other sources, when it is found in the Almighty God!!
- There are many Scriptural references pointing to the fact that God is our **exceeding joy**, for example, note the following:
- **Psa. 16:11 Amp. Bible**  
*“You will show me the path of life; in Your presence is fullness of joy, at Your right hand there are pleasures forever more. [Acts 2:25-28, 31.]”*
  - See also Neh. 8:10; Psa. 5:11; Hab. 3:18; John 15:11; 17:13; Phil. 4:4-5.

- The psalmist desired above everything else to have fellowship with God, because He was His all in all, his **exceeding joy!!** He was not looking at circumstances or anything else but solely to God; indeed, also for all believers we testify: **“On Christ the Solid Rock I Stand” ... “all other ground is sinking sand!!”**
- (b) The psalmist was eager to return to his beloved homeland and worship but that he would enthusiastically joyously glorify God among the congregation! (Psa. 43:4b)
- “ . . . And on the harp I will praise You, O God, my God.” (43:4 NKJV)*
- (1) The psalmist highest priority to be addressed upon returning to Jerusalem was that upon entering the city he would go to **the altar of God** (43:4a) and offer sacrifices of thanksgiving to the Almighty God (43:4b).
- Music has always been an integral part of worship; for example, as we have observed in **Psa. 33** (note Vv. 2-3), the psalmist calls upon the musicians to join in with the congregation giving thanks to the LORD. In essence, the fact is, God’s people are to praise and be thankful to God, and to do so with joy.
  - As we observed in our text, Psa. 43:4b, the psalmist vowed that once he returned to his homeland, he would offer songs of praise with the harp in the presence of God. We are reminded that David is represented as excelling in the music of the harp (for example see 1 Sam. 16:16-23).
- (2) **“ . . . And on the harp I will praise You . . . ”** (43:4b): The psalmist would not only praise God with animal sacrifice, but also with music and songs. When reached his destination there would be a procession of praise – led by the **light** and **truth** (see v. 3) of the LORD; he would go to the house of God, to **the altar of God**, and then it would culminate in **praise** and **glory** and **honor!!**
- (3) Also powerfully illustrated here, Psa. 43:4, is that it was not merely God as such that he desired to worship, or to whom he now appeal, **but as his God, the God to whom he regarded as his God even in time of affliction and trouble . . . “O God, my God!”**
- (4) **“O God, my God”** . . . Spurgeon notes:  
*“How he dwells upon the name which he loves so well! He already harps on it as though his harp music had begun. What sweeter sounds can music know than these four words? To have God in possession, and to know by faith, is the heart’s heaven – a fulness of bliss lies therein.”*

#### D. Encouraged Himself to Be Resolute and Maintain Faith in God! Psa. 43:5.

*“Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; For I shall yet praise Him, The help of my countenance and my God.” (43:5 NKJV)*

We have seen these identical verses in Part A (Psa. 42:5, 11). Below I will make a few additional pointers (with a few repetition).

1. **Sadness Should not Overwhelm the Soul!! Psa. 43:5a.**

*"Why are you cast down, O my soul . . ." (43:5a)*

(a) Note a few translations, as relating to Psa. 43:5a:

(1) **NIV:** *"Why, my soul, are you down cast?"*

(2) **Amp. Bible:** *"Why are you cast down, O my inner self?"*

(3) **LASB:** *"Why am I discouraged?"*

(b) As we saw in Part A (Psa. 42:5; 11), the psalmist is hereby making an earnest rebuke to his own soul, calling attention to himself to see if there is any reasonable cause for such excessive depression, or why he is acting as if he had cherished his grief improperly.

(1) The reality must be faced, if God is yours, why this despondency? If God have lifted you, why are you burying yourself in a state of hopelessness? As Spurgeon notes: *"The dew of love is falling, O withering heart revive."*

(2) **The psalmist believed that God would deliver, at this time (relating to the psalmist) such break through was not realized. However, he knew that it was necessary for him not to surrender to despondency or depression; therefore, he gave himself another wake-up call.**

2. **Self-Addressed . . . Emphasis Continues: Don't Make Yourself Weak and Beggarly Psa. 43:5b**

*". . . And why are you disquieted within me? . . ." (43:5b NKJV)*

(a) *". . . And why are you disquieted within me?"*: As we noted in Part A, some thoughts conveyed here are: "to growl as a bear," "to sound, or make a noise as a harp, rain, waves," "to be agitated or anxious in mind! To moan internally."

(1) The Amp. Bible translates as: *". . . And why should you moan over me and be disquieted within me?"*

(2) In other words: "You are disquieted (annoyed, disturbed, frightened, etc.) in confusion and dishonor; now why are you in such a state?"

(b) Spurgeon notes:

*"What cause is there to break the repose of thy heart? Wherefore indulge unreasonable sorrows, which benefit no one, fret thyself and dishonor God? Why overburden thyself with forebodings?"*

3. **Settled Mind and Focused on God . . . His Hope!! Psa. 43:5c**

*"Hope in God; For I shall yet praise Him, The help of my countenance and my God" (43:5c NKJV)*

(a) Note some valuable lessons (stated briefly):

(1) The doctrine which is taught is the same as we saw before: we should not be dejected or cast down in the troubles of life, but should hope in God, and look forward to better times, if not in this world, certainly in the world to come.

(2) If we are His children, we shall **"yet praise Him;"** we shall acknowledge Him as the **health** (KJV) (**help** NKJV) (Psa. 43:5c) of our **salvation** of our

**countenance;** as one who by giving **salvation** diffuses joy over our  
**countenance;** as one who will manifest Himself as our God.

- (3) He who has an eternity of blessedness before him – he who is to dwell forever in a world of peace and joy – he who is soon to enter and abide where there will be no sin, no sadness, no tears, no death – he who is to commence a career of glory which is never to terminate and never to change – should not be cast down – should not be overwhelmed with sorrow.
- (b) In closing, note two quotes:

(1) **Preacher's Outline and Sermon Bible**

*"This song closes with the now familiar refrain of self-encouragement. Until God delivered him from his oppressors and returned him to Jerusalem, the psalmist determined to live above depression and despair. As he evaluated the reasons why he was so down cast and disturbed, he realized that his hope in God is greater than the circumstances that depressed him. God was his Savior and his God. Triumphantly, he resolved, to praise Him regardless of his circumstances."*

(2) Spurgeon notes:

*"My God will clear the furrows from my brow, and the tear marks from my cheek; therefore, will I lift up my head and smile in the face of the storm. The psalm has a blessed ending, such as we would fain imitate when death puts an end to our mortal existence."*

## **DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT!**

### **2 Tim. 2:15 NKJV**

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."

### **2 Tim. 3:16-17 NKJV**

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

**PSALM 43 PART B**  
**Review Questions**

1. Complete the following:

One paragraph from Barnes comments on Psa. 42:11 (Noted in our introduction of Part B).

*“The idea of the whole is, that we should not be (a) \_\_\_\_\_ or cast down in (b) \_\_\_\_\_; that we should (c) \_\_\_\_\_ in God; that we should be (d) \_\_\_\_\_, not (e) \_\_\_\_\_ that should go to God, (f) \_\_\_\_\_ may happen; and that we should (g) \_\_\_\_\_ that all will be well, that all will be (h) \_\_\_\_\_ for good, and that (i) \_\_\_\_\_ days will (j) \_\_\_\_\_.”*

2. (a) Fill in the related psalms and each book of the Pentateuch. (b) What reason given by some scholars, for the corresponding relationship between the Psalms and the Pentateuch?

(a)

| <b>BOOKS OF THE PSALMS</b> | <b>BOOKS OF THE PENTATEUCH</b> |
|----------------------------|--------------------------------|
| Book 1                     | Book 1                         |
| Book 2                     | Book 2                         |
| Book 3                     | Book 3                         |
| Book 4                     | Book 4                         |
| Book 5                     | Book 5                         |

(b) \_\_\_\_\_  
 \_\_\_\_\_  
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3. List three types (categories) of the Psalms, briefly explain their function and give examples of each.

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4. Complete by choosing the correct answer:  
One sentence taken from a quote by P.O.S.B, commenting on the “Spiritual Purpose of the Psalms.

*“The psalms teach us how to pray and to relate to God in \_\_\_\_\_ .”*

- (a) some areas of conflicts and failures.
- (b) every circumstance and situation of life.
- (c) most situations that we may encounter.
- (d) some situations that we may desire.

5. In regards to the word **“judge”** (Psa.43:1 KJV): (a) briefly explain its Hebrew usage (b) how is it used in Psa. 43:1?

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10. (a) In general usage how is ***“light”*** used in the Psalms, briefly explain? (b) Briefly explain the Hebrew meaning of ***“truth”***. (See Psa. 43:3).

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11. (a) Answer True or False. (b) Explain your answer.

As observed in Psalm 43:3, the psalmist vowed to returned to his beloved homeland, solely on his own initiative because that was the only alternative of him returning to those things he so greatly desired and longed for.

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12. “. . .**Let them bring me to Your holy tabernacle.**” (Psa. 43:3b NKJV); who or what was the psalmist referring to when he spoke of ***“them?”***

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13. Experiencing the challenging and adverse situations, despite all that he longed for what was the psalmist deepest desire as we observe in Psalm 42/43?

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14. What the phrase “*. . . And on the harp I will praise You.*” (Psa. 43:4b), teaches about the psalmist’s objectives when he returned to his beloved homeland for which he had been yearning so desperately?

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15. Complete the following:  
A quote by Spurgeon, commenting of Psa. 43:5.

“What cause is there to (a) \_\_\_\_\_ the repose of thy (b) \_\_\_\_\_?  
 Wherefore (c) \_\_\_\_\_ unreasonable (d) \_\_\_\_\_, which  
 (e) \_\_\_\_\_ no one, fret thyself and (f) \_\_\_\_\_ God? Why  
 (g) \_\_\_\_\_ thyself with (h) \_\_\_\_\_.”