

PSALM 43

THE PSALM OF LIGHT AND TRUTH

Many commentators try to make this Psalm a part of the last one; but by doing so, they have failed to see that the general tone in this composition becomes more gladsome and hopeful than in the one preceding it. The thirsty deer of Psalm 42:1 is now on its way to the refreshing water-brooks. The Psalmist is claiming his right to refreshment, and he is anticipating it as if it were already at his very lips. The gloom of “night” (42:8) and of “mourning” (verse 2) would be exchanged for “light” (verse 3), favor, and “truth.” The fulfillment of the promises made to him would quickly show that he has not been “forgotten” (42:9). Very soon, the Lord would be his jubilee-song – the “joy of his joy.” And the harp would celebrate the well-pleased face of the Father, Who once seemed to be so far away.

To Christ and His people, the highest gladness (spoken of in verse 4) comes from the altar, with its accepted Sacrifice. Christ risen and Christ ascended are pointed out thereon; and it is in His resurrection and ascension that we see the Sacrifice accepted, and our hearts learn true joy! No doubt this same source of joy is to be opened up to us even more fully at His Second Coming. On that Day, all His (and our) enemies shall be put under Him.

The Lord Jesus will never cast off any of those who trust in Him, no matter how many fears they may have of their own state. We need nothing more to make us happy than the good that flows from God’s favor and promise. The Holy Spirit of light and truth makes up for the absence of Christ’s bodily presence as He guides us in the way to heaven. Let us pray earnestly that the Lord would send forth the truth of His Word and the light of His Spirit to lead us into the way of holiness, peace, and salvation. The desire of the Christian – like that of the Psalmist in distress – is to be saved from sin as well as sorrow, to be taught in the way of righteousness by the light of heavenly wisdom which shines in Jesus Christ, and to be led by this light and truth to the New Jerusalem above!

Overview of the Psalm, adapted from Charles Spurgeon:

On account of the similarity of the structure of this Psalm to that of Psalm 42, it has been thought by some to be a fragment that has been mistakenly separated from the preceding song; but it is always dangerous to allow these theories of error in Holy Scripture. Why should the Psalm have been broken? We believe the fact is that the style of the poetry was pleasant to the writer; and therefore, later in his life, he wrote this supplemental composition after the same manner as the first.

Here David complains of his enemies, and he asks for the privilege of communion with God as his surest deliverance from them. In the first three verses, he cries to God in prayer; then, in verse 4, he promises praise in the anticipation of an answer; and finally, he chides himself for his despondency (verse 5).



Lord Jesus, we pray that Your cheering and transforming light may fall upon us, as the sunlight falls upon a diamond, causing it to glisten with intense beauty. We beseech You to illuminate us likewise, and to cause us to become light-givers as well as light-receivers! Amen.