

Psalm 43

Considered to be a continuation of Psalm 42.

Psalm 43:1 - "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man."

In David's case the ungodly nation could be Israel in rebellion against his rule. The deceitful and unjust man could be his son Absalom.

Considering Moses in the accompanying Torah readings, the ungodly nation, the cause of the oppression, would be Egypt, and the unjust man: Pharaoh.

Rashi - "against an unkind nation": That is Ishmael, who dwelt between two righteous men [Abraham and Isaac] and did not learn from their deeds.

Psalm 43:2 - "For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?"

"cast me off" - a stronger word than in the previous psalm where he said "forgotten" (**Psalm 42:9**).

The word rendered "cast off" - *zânach* - is a word which implies strong disgust or loathing: "Why dost thou cast me off as a loathsome or disgusting object?"

Compare Christ's cry on the cross, after taking on the sin of the world: "Why hast thou forsaken me?" (**Psalm 22:2, Matthew 27:45-50**) **Isaiah 53:4** - "Yet we esteemed Him stricken, smitten by God, and afflicted (i.e. with leprosy, a loathsome disease).

Psalm 43:3 - "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

"tabernacles" - referring to the tabernacle itself, and to the holy of holies within.

Rashi - "Send Your light and Your truth": The King Messiah, who is compared to light, as it is stated (below **Psalm 132:17**) : "I have set up a lamp for my anointed," (Midrash Tillim) and Elijah the prophet, who is true, a faithful prophet.

As the pillar of fire and of the cloud led the Israelites into the promised land, and as the Urim and Thummim on the breastplate of judgment of the High Priest:

Exodus 28:30 - "Also put the Urim and the Thummin (lights and "perfections"/complete truths) in the breastplate, so they may be over Aaron's heart whenever he enters the presence of the Lord. Thus Aaron will always bear the judgment of the children of Israel over his heart before the Lord."

Divining by the urim and thummin is considered to be a concession to Israel, which faded from use when God's prophets came on the scene.

Judgment = *mishpat*, the process of legal decision making resulting in justice, that which is right. Specifically, a ruling on the Torah and its interpretation in a specific case.

"Breastplate of Judgement" (*Choshen Mishpat*) the term for Aaron's breastplate, was the name given by the Rabbis for compilations of halakha (Jewish law).

In the New Covenant, the Law is written on the heart:

Jeremiah 31:31-34 - "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds"

Guidance for believers now takes place in our hearts through the Holy Spirit, and is not about the incidentals of this world. He is always guiding us back to dwell with him, to return to the rest, between the wings of the cherubim, on the Mercy Seat. Once there, confusion dissipates, and the "what, when and where" of our mission becomes clear.

Psalm 43:5 - "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health (*Yeshua* = salvation) of my countenance, and my God."

More on the Urim and Thummin:

<https://bible.org/question/how-did-urim-and-thummim-function>