

A Day in the Life in Nazareth

Psalm 69:1 – 72:20

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~ Our Spiritual Safari across the desert sands of Psalms arrives at a small town in southern Galilee in this report. Nazareth is an out-of-the-way place; far from the center of Jewish life in Judaea. Even though the Scriptures are mostly silent about the early years of the Lord Jesus, there are a few facts given about His home life and the people who lived around Him during that time that provide a panoramic insight. Those were dark days, by the way. Christ was utterly rejected and humiliated in His Own home. Frankly, the physical suffering was bad enough, but the emotional suffering was tormenting. My feeling is that His suffering in this life was almost unbearable; and I am confident that if you or I had to endure what Jesus had to endure down here, our lives would result in suicide. That means every one of us, friends. So, this report examines another great prophetic Psalm — number sixty-nine — which takes us inside the house of Mary, Joseph, the Lord Jesus, and His immediate family to see what an average day in the life was all about.

The serious student of Scripture will deeply desire to understand Psalm sixty-nine clearly and thoroughly. This is truly an amazingly Messianic Psalm; it is the second-most quoted in the New Testament; with the twenty-second Psalm leading it. Psalm twenty-two dwells on the death of Christ, and the final hours on the cross; Psalm sixty-nine dwells on the home life of Christ in the desperate days growing up in Nazareth. And it was all dark – very dark. At the same time, Psalm sixty-nine is an imprecatory prayer containing a cry for justice. Psalm sixty-nine is quoted in each of the four Gospel accounts, as well as both Acts and Romans; and there are other references to it that are not direct quotes in other places. Well, our safari is going to hang around the home of Jesus longer than we have hung around any other Psalms; because there is a meaning we *must* receive in order to understand the life of our Blessed Hope. Pray for wisdom, judgment and discernment, and then read this Psalm carefully....

✠✠✠ ~ (To the chief Musician upon Shoshannim, A Psalm of David)

Psalm 69:1 – 72:20

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1 Save me, O God; for the waters are come in unto my soul.

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, and chastened my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate; and let none dwell in their tents.

26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

~ There is nothing salutary, neither anything of redemptive value for you and me in the suffering Jesus endured during His earthly life and ministry. The limitations He had were voluntary parameters. The Lord Jesus had to

contract to humble Himself on our level. In that state, Jesus felt as if He were sinking in deep mire of verse two. The “*floods*” of His suffering started when He was born in an animals outhouse stable, later fleeing to Egypt to escape King Herod — and then being raised in the home of Joseph and Mary. I think Jesus spent thirty long years being “*weary of weeping.*” He bore *our* grief, through — not His. They “*hated Him without a cause*” because there was no justification for hating Him.

Today, we are justified without a cause by the grace of redemption God has provided for us. God doesn’t find anything in you or me that would merit our salvation. Andrew isn’t some nice, sweet little Sunday school boy — just ask those people in my Sunday school class. Now, I’m sure *you* are a great and super-duper saint without whom God couldn’t possibly live; but not me, friends. God says I am a poor sinner saved by grace alone — and that just happens to be exactly right. There would be no point being dishonest with myself and God; Who already knows all about it anyway. They hated Jesus without a cause so I might be justified without a cause.

Many people wonder how verse five could apply to Jesus; well, Jesus was made sin for us on the cross — and that was that thing He was resisting in the Garden of Gethsemane when He said, “*let this cup pass from me.*” That means the cup of sin — your cup, my friends — and my cup of iniquity that the prophets spoke of — which is quickly filling up, by the way. It was an awful thing for Jesus to take that cup. It is natural for us to sin — not Him. Sin for Jesus was as unnatural as a bird without wings or a horse riding a motorcycle.

Jesus being made sin for us compounds the awfulness of this Psalm to the inth degree. See, the sinner hates the righteous man today; if there is one thing a sinner and atheist will resist with their entire mind, their whole heart, and all their might, is a genuine Christian trying to tell them about the death, burial and resurrection of the Lord Jesus Christ for their sins. That is where they literally come unglued. That’s the degree of lowliness and humility Jesus took on for us. Unfortunately, it doesn’t stop there, and it gets worse. Frankly, you may want to stop reading this report at this point, and go clean out your refrigerator — or go fishing — or something. Anything else.

Verse eight tells us things we wouldn't know otherwise. We already know from the Gospel accounts Mary had other children. The other children treated Jesus as a stranger. They picked up on the fact that Joseph was their father, but not His father. Well, they hated Him for that; partly because it brought the family a bad reputation in the community; and partly because the thing humans do naturally is hate, my friends. We're not seeing a happy home. I've seen a man-made picture of the perceived home of Jesus in Nazareth depicted as a warm, nice, loving, and happy ideal place; my friend, *NOTHING* could be farther from reality.

The people in Nazareth, including His brothers and other family members, were as busy as termites in temple work; and they had just about the same damaging effect as a termite would have. They were religious to their fingertips, but they were as far away from God as they could possibly get! When Jesus would fast and weep, they ridiculed Him, and called Him a disingenuous liar Who was feigning religion. There are many people who say the same things about the genuine Christian today who is attempting to serve the Lord properly, correctly and completely by teaching sound doctrine from the entire Word of God to the entire world, too, my friends. I just thought that would be appropriate to point out here. It doesn't get any worse than that, either; that's as morally destitute as anyone can ever become in this life. You might want to just write that down.

The "*proverb*" in verse eleven that Jesus became to those around Him was that He was an illegitimate bastard child. That was the word around town. See, the modern atheist and liberal isn't the one who thought about that – it was the religious leaders who knew Him. Everywhere from the home to the temple to the market to the city of downtown Nazareth – and even the drunks in the bars – made up hateful and dirty little ditties about Jesus and Mary. This was a day – every day – in the life of Jesus in Nazareth. It wasn't so nice up there. Jesus did all of that so that you and I might become legitimate sons of God, friends. No one in Heaven will ever point their finger at Andrew C. Hunt and say I am not a son of God; because Jesus bore that place for me down here — and paid the penalty for my sins on the cross.

Verse twenty-two begins the imprecatory portion of this Psalm, and it is quoted by Paul in reference to the lost person in the Book of Romans. Seeing as it appears in the New Testament, I find no problem with the Christian making this a prayer for today. The imprecatory prayers have been greatly misunderstood; and when we place them in the proper setting, they are just as applicable for us today as they will be for the Godly remnant of the nation Israel during the Great Tribulation period! Judgment comes upon the lost, my friend – sometimes at the Great White Throne in Heaven, but sometimes right here on this earth, too. It depends on who is praying for them. Verse twenty-five is quoted by Peter in the Book of Acts and “*habitation*” and “*dwelling in tents*” means right here on this third rock from the sun. Verse twenty-six is interesting because, see, men persecute Christ by persecuting the man who loves Christ – even when those doing the persecuting claim to be saints, like Jesus’ brothers and family did. This all becomes very convoluted very quickly. Selah ~

Verse twenty-seven and twenty-eight brings up the Book of the Living; which is the Book of Life in Revelation. It is critical to understand what this is all about. Everyone gets into the Book of Life, and is made a candidate for salvation, simply by *being born*. Those who are blotted out of the Book of Life are those who have rejected Jesus as their Savior and crossed over the line – such as those in Romans chapter one. They had heard the Gospel. They made a conscious decision to continually reject God. And Paul says God gave them up. They were never going to trust Christ, and God knows their hearts. Even so, they still had the legitimate and sincere offer of “*whosoever will may come.*” They just refused His invitation. There can come a time when one is no longer a candidate for salvation *in this life* – I don’t care how many churches you join, or how much money you waste supporting orphanages – you can lose your invitation to be saved; and you can just write that down.

Moving along, this magnificent Psalm ends with glorious praise once again. Can you praise the Name of God with a song and a Psalm? Jesus came to this earth in humiliation, but He is coming back in exaltation! Only the redeemed are going to be in Heaven. There are only two kinds of people in the world today: the saved and the lost – and that’s it; which means redeemed sinners and unredeemed sinners. Any of us can easily distinguish

which group we're in. I love this Psalm because it promises God is going to bring justice for the poor and needy to this earth someday – and that means justice for *me*! That won't happen until Jesus returns and establishes His Kingdom here on earth; and if you haven't read our last report in this connection, I suggest you go back and do so now....

LXX ~ (To the chief Musician, A Psalm of David, to bring to remembrance)

1 Make haste, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

~ Psalm seventy is a brief Psalm comprised of the last five verses of the fortieth Psalm. Critics say this is an accidentally inserted fragment. Well, if you take the word “*accidentally*” out of that last sentence, then I would agree! The reason it is a song of remembrance is because you and I tend to forget the Word of God real fast. I'm sure almost all of you readers have forgotten all about Psalm forty! God wants us to know very definitely that He is our Helper. This is also a reminder that God is for the poor and needy – and, again, I fall categorically into that category. Even so, God is *MY* Deliverer and *MY* Helper as I type this report and you read it. Do you ever pray for me, friends? Or do you only criticize what I am trying to do in my calling for the work of the Lord? ~

LXXD

1 In thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O Lord GOD: thou art my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

7 I am as a wonder unto many; but thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

20 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

~ Psalm seventy-one is an elegy and a prayer. It has been called a prayer for old age. I like to think I don't need this one; but, then again, I am sure I do. Verse nine is a good read for the senior citizen. I think it will mean a little bit more to each of us each day. Verse eighteen helps, too. There's no sense climbing into a rocking chair to sit back and die because God hasn't forsaken us. Right down to our dying moment, we have a very definite purpose in His plan, in this world. Now, I love rocking chairs, but I don't

want to be in one permanently. I want to be active in the work of the Lord until I just fall asleep one night, after a hard day's work, and this old flesh bid a quiet farewell to the earth and the things of it. That's the one thing I have asked the Lord to allow me to do; and to do it that way. The Lord listened to Hezekiah and granted his prayer; I like to think the Lord will answer mine this way, too....

LXXXDD ~ (A Psalm for Solomon)

1 Give the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

~ Our Spiritual Safari ends this leg of our expedition through the entire Bible with a song *FOR* Solomon. The critic will always say that Solomon wrote this Psalm. Solomon did *NOT* write this song; although it does sound as if he could have. Verse twenty is a dead give-away as to who the author was. This also marks the conclusion of the Exodus section of Psalms; when

the glory of the Lord filled the tabernacle. This is a Psalm of the God of Righteousness; the first two verses set the tone of righteousness. For awareness, righteousness is the one plank in the platform no political candidate has ever possessed.

The Lord Jesus not only has that plank in His tabernacle, but *ALL* of the boards in the tabernacle are planks of righteousness. He who has an ear to hear, let him hear. Christ is going to reign and rule this earth someday – in righteousness. As we move along through Psalms in this safari, we’re moving into the Leviticus section in our next report – and, friends, we’re going to need a *WHOLE BUNCH* of righteousness for that study. I hope you have been blessed as we proceed through the Book of Psalms. This concludes the prayers of King David of Israel. David said his salvation would be complete when God placed his son on the throne; and this is where Solomon assumed kingdom rule. That’s what this Psalm is all about; but you’ll need to pray for wisdom, judgment and discernment, and read this Psalm very carefully, if you want all the details ~

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