

Series: Psalms
Title: The Way of Escape
Text: Ps 59:1-17
Date: March 26, 2020
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Psalm 59: 1: « To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him. »

To the chief Muscian, destroy thou not, a golden Psalm of David; written under David's very dire circumstance when he was shut up in his house with Saul's bloodthirsty men surrounding the house ready to kill him in the morning. We read about this in 1 Samuel 19: 11.

1 Samuel 19: 11: Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

Can you put yourself in David's shoes that night? He is on an upper floor, probably in the wall of the city. I picture him peeking through each window. Everywhere he sees Saul's men watching the house, waiting to kill him in the morning. He is completely surrounded. David's wife was Michal, Saul's daughter. She urges David, "*If thou save not thy life tonight, tomorrow thou shalt be slain.*" David had nowhere to turn.

The condition of every sinner all the time is like David's condition that night. He was surrounded by enemies and helpless to save himself and so are we. Most of our enemies are unseen to our natural eye. Like as Saul constantly schemed and laid in wait for David all the time, so we are surrounded with "*the wiles of the devil*" constantly all the time.

Ephesians 6:12: For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Constantly, every hour of every day, the enemy we are surrounded by is this present evil world. But the world is our enemy because of our own sinful lusts in our Adamic nature which lusts for this world.

1 John 2: 16: For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17: And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

James 4:4: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God. 5: Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

The very worst enemy that surrounds us every hour of every day is our own corrupt, sinful, God-hating sin-nature which we inherited from our father Adam.

Romans 7: 18: For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

Genesis 6: 5: And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Like David that night, we are helpless to save ourselves from our enemies. But by God making David see himself surrounded by his enemies and helpless, it was God's great blessing to David. How? God makes us see our utter helplessness in order to drive us to Christ to cry what David cried that night.

Psalm 59: 1: Deliver me from mine enemies, O my God: defend me [raise me up high] from them that rise up against me.

It is a great blessing which outweighs all the pain of the trial when God brings us nearer to Christ. Are you surrounded by enemies? Are you unable to deliver yourself? Then, sinner, cry unto God! Do you know what God did when David cried to him? God made a way for David to escape.

1 Samuel 19: 12: So Michal let David down through a window: and he went, and fled, and escaped.

Proposition: The way of escape—the window of hopes—for helpless, needy sinners is Christ Jesus the Lord.

Our subject is: The Way of Escape

We see that Christ is our way of escape by hearing Psalm 59 as the words of our Substitute as he served God for his people in this earth. Why is Christ the way of escape? Here are reasons why Christ is the way of escape to every true believer.

THE SINLESS SUBSTITUTE

Psalm 59: 1: Deliver me from mine enemies, O my God: defend me [raise me up high] from them that rise up against me. 2: Deliver me from the workers of iniquity, and save me from bloody men. 3: For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. 4: They run and prepare themselves without my fault: awake to help me, and behold.

The Lord Jesus Christ is the way of escape because as the substitute of his people, he is sinless. The devil and wicked sinners arose against our Savior—*“they rise up against me.”* Our Lord Jesus was surrounded by *“the workers of iniquity”*, *“bloody men”* (*bloodthirsty for his death*). He said, *“The mighty are gathered against me.”* We know David is a type of Christ because these same words are used concerning Christ.

Acts 4: 25: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26: The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27: For of a truth against thy *holy* child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28: For to do whatsoever thy hand and thy counsel determined before to be done.

They charged our Redeemer falsely. He was without sin. He said—*“not for my transgression, nor for my sin, O LORD. They run and prepare themselves without my fault.”* Our Lord Jesus Christ was without transgression and sin and fault. Yet, he was charged with sin by men. He was reviled as a blasphemer and gluttonous man. When a believer charges the another with being a reviler the very charge is itself an act of reviling! Yet, even when they reviled our Redeemer, they could not provoke him to revile by charging them as revilers. He did not sin by threatening back nor in any other way!

1 Peter 2: 22: Who did no sin, neither was guile found in his mouth: 23: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously.

We see why we need Christ! Who of us have been reviled and reviled not again? Who have been reviled and not even had a hint of guile in our heart? Anyone? Who of us ever suffered and threatened not? Not even in our thoughts? Christ never even did that! That is why God’s elect need a sinless Substitute! Christ Jesus is the way of escape and salvation for the believer because he is the sinless Savior of his people. His sinlessness is why Christ was fit to make his grave with the wicked and the rich in his death—*“because he had done”* no sin, neither was their any in his mouth coming up from his heart.

Isaiah 53: 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9: And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. (Isa 53:7-9)

Never let anyone say Christ was made a sinner on the cross. He knew no sin. Indeed, *“he hath made him sin for us.”* But Christ is he *“who knew no sin.”* Indeed, Christ owned our sin to be his own. We see it throughout the Psalms. But we also see right here that it was not for any personal transgression in him. God said, *“For the sin of my people was he stricken.”*

In order to be the holiness and righteousness of his people the Son of God became a sinless Man, *“made of a woman, made under the law to redeem them that were under the law.”* As the Head and Representative of his people, Christ served God in perfect obedience without one sin *“even unto the death of the cross.”* That is why Christ is the way of escape to all who believe on him.

THE AUTHOR AND FINISHER OF OUR FAITH

Psalm 59: 1: Deliver me from mine enemies, O my God: defend me from them that rise up against me. 2: Deliver me from the workers of iniquity, and save me from bloody men...8: But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision. 9: Because of his strength will I wait upon thee: for God is my defense. 10: The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Christ Jesus is the way of escape because he is the author and finisher of our faith. In order to be the Faith of our faith—the Author and Finisher of faith—Christ Jesus had to commit all his care into the Father’s hand in perfect faith. That is what we hear him doing in our Psalm—*“Deliver me...O my God: defend me...Deliver me...But thou, O LORD shalt...I wait upon thee: for God is my defense. The God of my mercy shall [go before] me: God shall let me see...”* That is Christ serving God in perfect faithfulness as the perfect believer trusting God for his people. We see his perfect faith when we behold Christ, in faith, committing his cause into God’s hand in this Psalm. In order to Deliver his people, he had to trust the Father to deliver him. In order to be the Defender (the High Tower—meant by the words *“defend me from them that rise up...”*) of his people—he had to trust the Father to be his defender. In order to be the Savior of his people, he had to believe God the Father to save him.

Make no mistake who Christ is. He is God of very God. Christ Jesus is the Creator of heaven and earth. It is he who upholds all things by the word of his power. Yet, as the servant of the Father, as the GodMan representing his sinful elect people, in order to be our defense and the God of our mercy, he had to wait upon the Father to be his—*“Because of his strength will I wait upon thee: for God is my defense. The God of my mercy shall prevent me [go before me in mercy]: God shall let me see my desire upon mine enemies.”*

In all this we see what the apostle Peter said, “*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.*” (1Pe 2:22-23) We see Christ reviled yet not reviling again; suffering yet instead of reviling we see him committing his care to God his Father who judgeth righteously. In the midst of all the wiles of the devil, his house being totally surrounded by workers of iniquity, Christ was faithful to God. That is the perfect faith by which God beholds his people as perfectly faithful to him. That is why we won’t find God’s people boasting in our faith. We boast in Christ’s faith. We run the race of faith, not looking to our faith, but instead,

Hebrews 12:2: Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

HE HIGHLY EXALTED GOD

Psalm 59: 16: But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. 17: Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Christ Jesus is the way of escape because in all that he did, he made (and continues to make) his people behold God the Father highly exalted. Christ promised the Father that he would sing of God’s glory in the great congregation. He promised in the midst of his people, in his church, that he would sing.

Hebrews 2: 11: For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, 12: Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

That is another way of saying that in Christ we behold the fulness of the Godhead bodily. It is another way of saying that we see the glory of God in the face of Christ Jesus. Christ sings to us through the preaching of the gospel.

Through the preaching of the gospel, Christ sings to us of God’s power—“*But I will sing of thy power.*” It is because in Christ we behold the power of God to put away the sin of his people. He sings to us or makes us behold that he is God the Father’s power unto salvation.

Through the preaching of the gospel, Christ says to God—“*yea, I will sing aloud of thy mercy in the morning.*” In Christ’s mercy toward helpless sinners like us Christ sings to us of God the Father’s mercy. In beholding God’s mercy to save us in Christ—because of Christ—though we do not deserve the least of his mercies, we see God’s mercy. And we behold God’s mercy new every morning.

Christ brings each believer to sing with one heart unto God our Father and to Christ himself. We sing to God our Father and his Son Christ Jesus what Christ himself sings to his Father—“*thou hast been my defence and refuge in the day of my trouble.*” Even our perfection of praise to God is not of us. Christ performed it for us. Christ praises God perfectly saying these things and we praise God perfectly in him. And by beholding that God has made himself our defense and refuge by providing his Son Christ Jesus as our defence and refuge, we are brought to sing this to God in the face of Christ Jesus.

Do you see, brethren? By highly exalting God, by making us behold the fulness of the Godhead bodily in him, Christ sings to us of all the beauty and glory and saving strength of God our Father. Doing so, Christ brings us to cry to God our Father and his Son Christ Jesus the same thing Christ cried to the Father—“*Unto thee, O my strength will I sing: for God is my defense and the God of my mercy.*”

It is this love and condescension and obedience of Christ to God for us that constrains every true believer to be of the same mind and same love and commit all our care into Christ’s hand. That is exactly what the apostle Paul said to the church at Philippi. This is what I say to you and me this hour.

Philippians 2: 1: If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2: Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. 3: *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4: Look not every man on his own things, but every man also on the things of others. 5: Let this mind be in you, which was also in Christ Jesus: 6: Who, being in the form of God, thought it not robbery to be equal with God: 7: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9: Wherefore God also hath highly exalted him, and given him a name which is above every name: 10: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; 11: And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Amen!