

Sermon preached by Mr F.L.Gosden at Galeed, Brighton, on Lord's Day Morning  
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"Wisdom hath buildeth her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled." Proverbs 9:1-5.

'Wisdom hath builded her house.' What a building! What a house! What provisions are provided therein and what citizens! Oh if we had any true evidence that we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. 'Wisdom hath builded her house,' and "except the Lord build the house, they labour in vain that build it." It does not say, except the Lord build the house there will be no house built. For the foolish build houses upon the sand, but wisdom hath builded her house. He who under the name of Wisdom declares His eternity and sovereignty in the 8th chapter, one of the most blessed in the Old Testament. What a Builder is this great God *in* whom are hid all the treasures of wisdom and knowledge.

'Wisdom hath builded her house,' and Paul writing to *the* Hebrews says,. "Whose house are we, if we hold fast the confidence and rejoicing of our hope unto the end." For this house is built of living stones The Lord Jesus is the life of these living stones, He is the foundation of this house and it is built upon a mountain, upon a rock. "The mountain of *the* Lord's house shall be established upon the top of the mountains." The church of God occupies a unique position in the earth; as we were reading in ch.8:1; "By *me* kings reign, and princes decree justice; by me princes rule, and nobles, over all the judges of the earth." Wherefore the church of God is above all. Earthly thrones have their place, and there are the judges of the earth; there are the Houses of Parliament, and great is the responsibility of Parliament and the Prime Minister - We should pray for them, but the greatest things that occupy Governments of this world are things that are passing away, that belong to this time state. But, the things that occupy *the* people of God are eternal, things which are incorruptible, that can never fade or pass away. They are to do with him who is King of kings and Lord of lords. A kingdom of immense delight which is not of this world. Therefore He hath built his house upon Mount Zion. Oh blessed are they that are embraced in that declaration of Paul to the Hebrews "Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem." A three-way description of the visible church of God upon this earth, which if we belong to,, it will issue in that eternal kingdom of glory. Oh that we might be favoured in our soul's experience this day to realize that by the Spirit we come to it: "Ye are come unto Mount Zion." And to realize that the things of God are excellent above the best things of this world.

'Wisdom hath builded her house; she hath hewn out her seven pillars.' Concerning creation, which is a great house that God built - the house of creation is a great house, and the provision that the Creator has made in it is a wonderful provision. But Hannah said "*The* pillars of the earth are the Lord's," and the pillars of the earth naturally are the laws of nature, and they are God's laws and those laws of nature are governed by *the* sun itself, which controls all other natural laws. It controls

the tides, the seasons, summer, winter, harvest, cold, and heat, day and night - it is no small consideration to pause and realize that the pillars of the earth are the Lord's. How it sets forth His perfection, for if the sun should vary for a second in a million years, the whole would come to confusion. But in the realm of grace there are the pillars of the Lord, and there are the laws of grace. Paul writing to Timothy speaks of the church as being the "ground and pillar of the truth," so that the pillars of the church of God are the doctrines of the Gospel. Speaking of this building and those that are of this household, Paul says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone." So that it is very evident that these pillars are the doctrines of the Gospel as preached through the ministry. So that it would embrace also the ministers of the Gospel, for the foundation of the Apostles and prophets and the doctrines of the Gospel and God's grace, But He hews out these seven pillars, and there is a preparation for the preaching of the Gospel. Paul says, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

'Wisdom hath builded her house, she hath hewn put her seven pillars.' Seven in Scripture is a number of perfection, and God can provide that material that is necessary for the building of His house. The church of God is compared to two things, and Paul says to the Corinthians: "Ye are God's husbandry, ye are God's building," and when it is spoken of as God's building, there is a foundation which is laid in Zion, Jesus Christ, other than which no man can lay. First the church is spoken of as God's husbandry. Then his people are plants of His right-hand planting, and "they that be planted in the house of the Lord shall flourish in His courts of our God. They shall be fat and flourishing they shall bring forth fruit in old age, to show that the Lord is upright and that there is no unrighteousness in Him." Therefore it is a mercy if we can examine ourselves upon these two points as to whether we have an internal evidence of being God's husbandry, whether we have the root of the matter in us, whether we have the root of faith, whether we have any evidence of the life of God in our souls; or on the other hand whether we are built upon the foundation of the Apostles and prophets; and the apostle in that beautiful chapter concluded "In whom ye also are builded together for a habitation of God, through the Spirit." The emphasis there is "ye also"; not regarding only other people, but ye also, which connects up with the first verse in the same chapter: "And you hath He quickened which were dead in trespasses and sins... in whom ye also are builded together for a habitation of God, through the Spirit." When we consider that infinite wisdom builds this house as He has described himself in the preceding chapter, what an infinite favour it is to have this all-wise God to be our God, to be the author of our salvation!

'She hath killed her beasts.' This respects the sacrifices of the Levitical dispensation, which were divinely instituted, although they were ineffectual; they were a type. But the Old Testament saints had faith and looked beyond the sacrifices of the beasts, and by faith beheld the great antitype. Abraham did. What a blessed example we have of his faith when he took his son Isaac up to the mount at the commandment of God! Isaac said, "My father, behold the wood and the fire; but where is the lamb for a burnt offering?" How that must have penetrated that father's heart, who knew that he carried the knife to slay his son and the fire to burn him for a sacrifice! But his reply gave evidence to his faith "Son, God will provide Himself a Lamb." But Abraham went forth, and all the promises were in Isaac; "In Isaac shall thy seed be called", and the seed of Isaac was the seed of promise. In Isaac was the promise that all the families of the earth should be blessed and yet Abraham was commanded to slay that son, as though to slay every promise God had given him. But

he took him and bound him. Isaac could have resisted his aged father. There is something very precious in that mount, which sets forth the Lord Jesus Christ, the Substitute, the Lamb of God which taketh away the sins of the world. He bound Isaac; and how Isaac submitted without a word! And he raised his hand with his knife to slay his son; but there was a voice from heaven, Oh my friends, if that divine Substitute is revealed by the Spirit in our hearts, and we view that love divine that condescended to suffer, bleed, and die for rebels, *that guilty worms might rise*, it will indeed touch our hearts and make sin exceedingly sinful. "Abraham, stay thy hand, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from Me," and each in a more or less measure, if they are real followers of Christ, will be required to deny some Isaac.

'She hath killed her beasts,' and this sets forth the Lord Jesus in His precious death. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not His mouth." Now everything in the Gospel is for sinners, and for sin, but what we need is for the Holy Spirit to take every branch, and if I might say so with reverence, every twig of this blessed tree of life, every part of the Gospel, and bring it into our souls. For myself, I feel to need every whit of the Gospel, and it would fit, my friends. The fulness that is in Christ Jesus is suitable, a fitting fulness. It is there provided, and the ingredients of it are such as to be an antidote for sin. It comes in every part and meets the opposite. And this is in the Lord Jesus Christ 'She hath killed her beasts.'" It was for this purpose He came and took human flesh. Otherwise He could never have been a sacrifice or High Priest, or the altar; and the Lord Jesus is all three. He was the High Priest, the offering, the sacrifice of Himself upon the altar of His humanity, and what a completeness there is there for sinners! It was just to this end that Moses was commanded to rear a pole with a serpent at the top of it that thus sin-bitten sinners might look and live. And this is love divine: 'She hath killed her beasts.' He was made sin; to my mind the greatest declaration in the Word of God. He, the Father, hath made Him, His holy Son, to be sin for us, who knew no sin. And that is important - who knew no sin. If He knew sin, if there was a spot or wrinkle in Him, then the whole of His work would have been invalidated and useless, and oh to see the opposite! "He hath made Him to be sin who knew no sin, that we" who knew no righteousness, who know no holiness, "might be made the righteousness of God in Him."

'She hath killed her beasts.' we shall be brought to feel our need of this suffering Saviour, my friends. It shows the malignity and terrible nature, the mystery of sin. You cannot define it. The entrance of it was when man fell. Created in sinless innocency, when he fell oh what a flood of iniquity "filled his veins and spread the poison to the heart"! Do you believe it because you have felt that poison spread to your very heart, to your very centre? Blood-poisoning naturally, is a terrible thing, and it is amazing how quickly it may be fatal, and poison courses through the veins and brings death. I have felt it just so with respect to my depraved nature. I believe that a true knowledge of sin is essential, and it is a mercy to be made experimentally, what we are actually - sinners. And I am persuaded that it is true that *sinners can say, and none but they, how precious is the Saviour*. Can you discern these things in your *own* person? There are some very vivid evidences of it, and if you scratch yourselves with a piece of rusty nail or anything like that, how soon it begins to fester! Why is it? Because we are sinners. Then you take that to its final conclusion, we shall be laid in the grave poisoned by sin, and go into corruption. Have you felt it concerning yourself? Oh it will make the Lord Jesus precious, to see the very opposite in Him, in expressible holiness and beauty, and that for sinners! He has to deal with this disease. He is a great Physician; the Gospel can cure it. 'She hath

killed her beasts.' It was the only way, that that that dear, holy, harmless Lamb of God, separate from sinners, should be sent in the likeness of sinful flesh, and it is an evidence of love divine. If it is applied and made over to us, we shall be covered with shame, and yet at the same time will feel like Peter: "Depart from me, for I am a sinful man, O Lord!" I feel that people make a great mistake concerning that confession of Peter and say he ought not to have said it. But you may depend upon it, when Peter said "Depart from me, for I am a sinful man, O Lord!" his faith never clave unto the Lord more than it did at that moment. He held on to the **Lord** when he said, "Depart from me." There was a conflict in his breast as he realized what he was, his utter deplorable depravity and unworthiness, as he had a view of the glory, the beauty, the holiness of the dear Son of God.

'She hath killed her beasts.' He must die; He came for that purpose. And it was a voluntary death. The whole of the work of salvation was voluntary. Had the Lord Jesus died of necessity, it would have proved Him to be a sinner, but the voluntary nature of His death is very precious to a sinner. We are mortal, and must needs die, because we are sinners, But He died by dismissing His spirit, He cried, "It is finished" and gave up the ghost and dismissed His spirit; and that was in obedience to the law of God. So that the Lord Jesus from the manger to the grave itself, entered into all places and was a Substitute for His people in every condition into which they should come. Even in all their afflictions, and sorrows, and temptations, He took a part.

'She hath killed her beasts, she hath mingled her wine.' Wine is mainly spoken of as the love of God, the precious blood of Christ. It is the wine of the kingdom. But here it sets forth more particularly His love. She hath mingled her wine. I like this word, "mingled." It seems to come very close to what we sometimes describe as the ingredients of the Gospel. As a woman in her baking mingles her ingredients - perhaps you might think that is hardly a worthy comparison. Well, I think the Scriptures will come near to confirm: "The kingdom of heaven is as a woman which took leaven and put it in three measures of meal, till the whole was leavened." She mixed the leaven with her meal, and that is compared to the kingdom of heaven, and the Lord Jesus has mingled His wine. His love ran through it all. He mingled love with all in His sufferings, His ignominy, His death. It was love that brought Him down, nothing else but the love of God in Christ Jesus, *She hath mingled her wine*, and the blessed Spirit mingles this wine in the hearts and experience of His people. Sometimes we sing concerning afflictions and distress, that *love is inscribed upon them all*. Don't you see a beauty in this expression. 'She hath killed her beasts, she hath mingled her wine'? The Lord's people have to walk in a path of tribulation and afflictions to the kingdom, and when you feel this love inscribed upon the dealings of the Lord, you are able then to say;

*Although my cup seems filled with gall,  
There's something secret sweetens all.*

And that is the *mingled* wine of His divine love, His precious blood, His atoning peace speaking blood.

This is a part of the provision of the house. The great provision is the Lord Jesus Christ provided by the Father; a High Priest provided a Mediator provided, a new and living way from hell to heaven provided, a Substitute provided, sovereign invincible grace provided, redemption by price provided in the unsearchable riches of Christ, which alone could pay the debt, and redemption by power by the sovereign grace of God provided in the Lord Jesus Christ. 'She hath also furnished her tables.'

This is the banqueting house. Have you ever had five minutes in the banqueting house and the banner over you love? "He brought me into the banqueting house" and that really is Christ Himself. It is to be brought unto Him. He is everything in the church of God, everything in the Gospel, everything in preaching, everything in hearing, everything in the pathway of as pilgrim, everything that is hoped for.

'*She hath also furnished her table.*' So Isaiah takes up the same blessed heavenly themes "Upon these mountains shall be a feast of fat things, of wines on the lees well refined, of fat things full of marrow." Oh the riches of Christ! How different from anything that this world can produced. Can you feel the distinction in your own experience? The Lord can be tasted by faith. He can be smelled when the scent is changed. For when one is born again their scent is changed, and you will smell the sweet odours of His good ointments. And have you not found it so when the presence of Christ has been it the sanctuary, and you have breathed in the very atmosphere of heaven?

We have very many blessed descriptions of this furnishing or the table. Jeremiah speaks of it and those who are brought to it, and how they come. He says "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." What a mercy if we can trace that in our experience. Oh how many things were stronger than we are! Our deceitful and desperately wicked hearts, our depraved nature, with all the lusts of the flesh, the world with all its allurements the devil with all his temptations, were stronger than we. But the Lord hath ransomed him from the band of him that was stronger than he, and when He had delivered them from such enemies, did He just say "Now you are delivered, and therefore go your way"? No there is more than deliverance, my friends. Salvation is not only what we are saved from, but what we are saved to, and therefore. He immediately goes on "Therefore they shall come and sing in the height of Zion, and flow together to the goodness of the Lord, for wheat, and for wine, and for oil, the young of the flock and of the herd." And the result is "Their soul shall be as a watered garden, and they shall not sorrow anymore at all". He furnished the table, and here are some of the provisions. What a house, what a Builder, what a provision: *Blest Inhabitants of Zion, washed in the Redeemer's blood.*

'*Wheat*' -- this is the Bread of life, the wheat having been ground and this represents the Lord Jesus. All the provision is Christ Himself. He is the Bread of life, the Wine of the kingdom, the Oil the Holy Ghost that takes of the things of Christ, the young of the flock and of the herd the Lamb of God which taketh away the sins of the world, and it is by this provision that their soul is like a watered garden, and they shall not sorrow any more at all.

'*She hath killed her beasts, she hath mingled her wine, she hath also furnished her table.*' It is indeed a blessed thing when the King sits at the table and dispenses the benefits of the Gospel, His own benefits, when we can sensibly sit down under His heavenly shadow, under His defence, under the shadow of His wings, His love, His mercy and His fruit is sweet to our taste. There are Christ's fruits, and there are the fruits of faith in His people's hearts, and all come from Him. Christ's fruits are the results of His condescension, His Person, His work, His sufferings, His death; the fruits of it, the benefits of it. And the fruits of the Spirit in the heart are of faith, of hope, of love, humility, and the fear of God.

'She hath also furnished her table.' One table that He furnishes is the Lord's Table, a concentration of the whole Gospel, concentrated in the Lord Jesus Himself. Oh the love that I have seen in the institution of those two ordinances by the dear Son of God. Oh may He prepare us for this furnished Table. We need preparation and I can say this, if the Lord prepares us by His Spirit to worship Him here in the beauty of holiness, that same preparation is preparing us for heaven; for if He prepares us for this table here below, He is preparing us for the marriage supper of the Lamb above.