

Marriage and the Home 2 of 2

In the Light of the Sanctuary

#0458

Study Given by W. D. Frazee—July 6, 1968

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love”
1 John 4:7–8.

Note that love has its origin in the heart of God. All true love comes from Him. Only he who loves knows God. He who does not love does not know God. From this Scripture it is clear that we can never know love merely by receiving love.

“He that loveth not knoweth not God...” 1 John 4:8.

Love must flow not only *to* us but *through* us if we are to understand it. A poet has expressed it this way: “Learn that to love is the one way to know, or God, or man. It is not love received that maketh man to know the inner life of them that love Him. Only love bestowed shall do it.”

And so, God’s great purpose in the home is that you and I shall have the privilege not merely of receiving love, but of bestowing love, imparting love, expressing love, that thus we may know Him.

You remember that statement I read last night from *Steps to Christ*, page 10. It’s not only through the Bible and through the things of nature that God has spoken to us:

“Through the deepest and tenderest ties that human hearts can know He has sought to reveal Himself to us” *Steps to Christ*, page 10.

And keep in mind that it is not just by receiving love that we understand love and God, but it is by giving love, by loving.

In this mystery of love, God in His infinite wisdom has ordained that one man and one woman shall enter into this Most Holy Place, and there share in this love which God has intended shall make them understand Him.

Each companion looking into the other’s heart can say: “He gave thee to me, dearest, that His love so flowing through my inmost soul for thee might make me know his tender thoughts toward me, and thus through loving thee His love to prove.”

Oh, I wish every married couple in the world knew the mystery. But as we studied last night, it is a mystery known only to the initiated. Paul in Ephesians the fifth chapter, speaking of the union of husband and wife, says:

“This is a great mystery...” Ephesians 5:32.

And as we pointed out, just to experience the immersion in water that baptism represents does not mean to know the union of the soul with Christ. The physical experience can represent that deep spiritual union of the individual and the Savior. But the physical experience may be had by those who know nothing of the spiritual experience.

And so it is in marriage, my friend. A man and a woman may stand at the altar and exchange vows. The minister may pronounce them married. They may enter into the physical union of marriage and live as man and wife for weeks and months and years, and never know the mystery of divine love that blends one heart with the other, one life with the other, each preserving its individuality and yet the two blended so completely that Jesus can truly say, “They are no longer twain but one.”

Dear married folks, have you entered into that mystery? Do not wonder if there are heights still to scale, mountains yet to climb, for the One who knows has told us that:

“To gain a proper understanding of the marriage relation is the work of a lifetime” *Adventist Home*, page 105.

But oh, that we may learn the way, and God’s way in this, as in every other subject that concerns our salvation and our happiness is in the sanctuary:

“Thy way, O God, is in the sanctuary” Psalm 77:13.

Now, you’ll remember that when God called Moses up into the Mt. Sinai to give Him certain directions, He said in Exodus 25:8:

“...Let them make Me a sanctuary that I may dwell among them” Exodus 25:8.

The sanctuary was to be a dwelling place for God. The Heavenly Sanctuary is God’s dwelling place, and the earthly type was a dwelling place. You remember that when it was all built and anointed, the inauguration ceremonies were carried on, that the presence of God came and filled that sanctuary. The fire of God fell and kindled the incense upon the altar. The holy Shekinah took up its dwelling place between the cherubim in the Most Holy Place. And thus, the purpose of God in the earthly sanctuary was made clear. It was the dwelling place of God.

And my dear friends, every Christian home is to be a sanctuary, and every *new* home that is established is to be anointed. I’ll study that more with you later in the evening. But I’d like to have you think first of all this evening as the sanctuary of the home as a dwelling place for God.

Is your home a place where God and angels dwell? Are you conscious of their presence? Are you happy in their society? Are they at home with what goes on there, the music, the reading, the TV and radio, all the rest, the conversation at the meal table? Does heaven feel at home in your house? Does the holy Shekinah dwell there? Are the angels present and participating?

This is the high destiny, the holy calling to every Christian home. To accept anything less than that is to live far below our privileges.

“...Let them make Me a sanctuary; that I may dwell among them” Exodus 25:8.

You remember last night we were talking about the veils, the veils that stand at the entrance of the sanctuary and the entrance of the Most Holy Place, those veils that stand there to indicate that somebody may enter but most people can't.

And we pointed out that while there are many experiences in which we may share and should share with many outside, there is a love which belongs only to one man and one woman, and within that inner shrine, at that inner shrine that love is to be expressed.

There's a statement that I want to share with you from this new morning watch book that I'm sure many of you are enjoying this year, *In Heavenly Places*. It's on page 207. We might spend some time in comment on this, but I think I shall just read it and leave it with you. This is another example of the fact that there are experiences that belong to those two within the veil that do not belong outside:

“Husbands and wives should feel it their privilege and duty to reserve for the privacy of each other's society the interchange of love tokens between themselves”
In Heavenly Places, page 207.

Perhaps, I ought to read that again:

“Husbands and wives should feel it their privilege and duty to reserve for the privacy of each other's society the interchange of love tokens between themselves” *Ibid*.

I might simply ask this question. If even married people should:

“...reserve for the privacy of each other's society the interchange of love tokens between themselves” *Ibid*.

...what about other people? You see how different this is from the customs and fashions of the society in which we find ourselves. But my dear friends, I read in this book of God:

“...My thoughts are not your thoughts, neither are your ways
My ways, saith the LORD. For as the heavens are higher

than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” Isaiah 55:8–9.

Read the whole page in *In Heavenly Places*, page 207.

You remember that in the ancient sanctuary, the veils had in them wrought in threads of gold and silver figures of angels. This represented, of course, the heavenly hosts who fill the glorious temple above. How is it in the home, my dear friend?

I found in *Volume 5*, page 362, a most beautiful statement that I must share with you on this subject:

“Only where Christ reigns can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. Debasing sensuality will be banished. Upward to God will the thoughts be directed; to Him will the heart’s devotion ascend” *Testimonies for the Church, Volume 5*, page 362.

What a beautiful passage, what a beautiful picture. As angels look down from the ceiling in that earthly sanctuary as they were pictured in the veils, so living angels are in that sanctuary above. And living angels are to be in your home and mine. And you will notice that they are pictured as keeping watch in the marriage chamber, hallowing the marriage chamber. Debasing sensuality banished, they keep holy vigils.

Let me make it very plain, for it is so easy for some wandering mind to misunderstand. There is nothing in what we are presenting from God’s Word to take away the sanctity of the physical union in the marriage relation. Quite the contrary, as husband and wife are joined in that intimate physical union they are to have the presence of God and holy angels. That’s what this teaches. And this, my dear friends, is what God longs for every Christian home to represent. In the union of husband and wife is to be represented the union of the soul with Christ.

“Husbands, love your wives, even as Christ also loved the church, and gave Himself for it...For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” Ephesians 5:25, 31–32.

We have quoted what we read last night from Ephesians the fifth chapter. Oh friends, what a wonderful thing it is to be conscious in the home, in the Most Holy experiences of the marriage relation, conscious of the presence of God and holy angels, happy that they are keeping vigils.

You notice as the result of this, it says:

“Upward to God will the thoughts be directed; to Him will the heart’s devotion ascend” *Testimonies for the Church*, Volume 5, page 362.

Any experience that banishes the thought of God, or ignores the presence of God may well be questioned, for the purpose of these experiences of love is that men may know God. Shall we learn to know Him by those experiences that cause us to forget Him? Why, this would be impossible. Oh, my dear friend, that every Christian might know the height and depth, the length and breadth of the wonderful love which is available for those who build a sanctuary on earth that God may dwell with them. Yes, your home and mine is to be a sanctuary.

Now, turn to Exodus the 30th chapter verses 7–9, and I want you to notice a beautiful picture here in the sanctuary, and as we study it we shall apply the lessons to our homes. See, we are dealing here with the golden altar of incense just before the second veil.

Now, notice what is written:

“And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon” Exodus 30:7–9.

Morning and evening, Aaron as the high priest was to offer the incense upon that altar. No strange incense, you notice; it was a special incense. God Himself gave the recipe. But the priest was to place it upon the altar every morning and every evening.

Now, turn over, please, to the 141st Psalm verse 2, and we shall see a wonderful lesson from this:

“Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice” Psalm 141:2.

You see, there were several things transpiring there together. Each morning as the high priest trimmed the lamps and put the incense on the altar, and on the brazen altar outside, the morning sacrifice was offered as a lamb was slain and placed there in token of the consecration of the nation to Jehovah. A similar experience took place in the evening.

Now, in the book *Messages to Young People*, page 325, I’d like to notice a comment on this matter of the morning and evening sacrifice as it applies to our homes. This is taken from the book *Patriarchs and Prophets*, page 144.

“Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be

a house of prayer, it is now...Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry. From every Christian home a holy light should shine forth" *Messages to Young People*, page 325.

Notice the symbolism of the candlestick, as well as the altar of incense.

"Love should be revealed in action" *Ibid.*

Love is represented both by the perfume of the incense and the radiance of the light.

"Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense" *Ibid.*

So, dear husbands and fathers, you are called as priests to lead in the service of worship in your home morning and evening.

And if someone should say, "I'd like to, but I'm too busy," I ask you, is your home a sanctuary or is it not?

The purpose of the sanctuary is the worship of God. Our first job in the home is not to make a living. It's to make a living, and to present that life day by day in dedication, in worship to the One who made us, who loves us. And if we will seek *first* the kingdom of God and His righteousness, all needful material things will be added (Matthew 6:33). Oh friends, let's make first things first. What do you say? This is so important.

Now, as we have mentioned, this morning and evening service of prayer and praise in the sanctuary represents what you and I may experience in our homes from day to day, as we seek to remember our Creator and place on the altar of prayer our praise, our thanksgiving, our requests.

Notice that Aaron was to lead in this service. I have just read here in *Messages to Young People*:

"Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice..." *Ibid.*

Because of the disruptions that death and sin sometimes make, there are homes where there *is* no father to lead in this service. What should the mother do? In such a case, where the father is not there, or for any reason does not function as a Christian, let the mother step in and do her best to fill the place.

And we have for this the inspired statement in *Volume 2*, page 281, writing to a mother:

“Your petitions should have been offered to God morning and evening. You should have been as priest of the household, confessing your sins and the sins of your children” *Testimonies for the Church, Volume 2*, page 281.

So, dear mothers, some of you who have to carry the burden all alone, remember you have your commission from the great High Priest. But the ideal is still as represented throughout the Scripture and the Spirit of Prophecy, the father, ideally and typically is the priest. And as I read you last night from *Volume 1*, all the members of the family center in the husband, the father.

I was reading an interesting article some time ago written by a judge of New York City. He had made an investigation of crime conditions, especially among teenagers in the various countries of the world. And he found this true, that the more the husband and father was looked to as the head of the house in any nation, in any culture, the less juvenile crime there was in that country.

Vice versa, the more the father was down in the scale, the more the mother and the children ran things, the more juvenile delinquency, the more juvenile crime there was. This is something to ponder, dear friend.

Now, let's go back to the sanctuary and see that incense ascending morning and evening. I'll read you a beautiful passage in *Patriarchs and Prophets*, page 348, describing this:

“Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle” *Patriarchs and Prophets*, page 348.

Do you get the picture? As the incense was placed upon this altar, the holy fire melted that incense, the fragrance filled the sanctuary. But it spread out over the veils, out through the court, out into the camp around. So, is the influence of the Christian home. When love fills the heart of the father, when love is expressed to the mother and reflected back from the mother to the father, when the children live in that influence, oh what a fragrant place to be.

And the influence reaches out in the church, in the community, oh so far—how sweet, how sweet. God grant that we may have more of such Christian homes. What do you say?

Now, notice the fire that was upon this altar. This fire was kindled by God Himself. Turn to Leviticus, the 10th chapter, and I want you to see something very

important. Long after the services of the sanctuary were started, this took place. One morning at the hour of the morning sacrifice, Nadab and Abihu, the two oldest sons of Aaron, took their censers, and this verse says:

“Nadab and Abihu... put fire therein, and put incense thereon, and offered strange fire before the LORD, which He commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD”
Leviticus 10:1–2.

Now, some people might think that God was too strict. But those who would think such do not understand the importance of the divine law. The love that we are studying, the love in the sanctuary, is not some weak sentimentalism. It's not some foolish talk that overlooks duty and responsibility, for the heart of the sanctuary service is that ark in the Most Holy Place, and there the law of God is enshrined, and that law is very strict, my friends. It must be. It represents the divine will. God is perfect, His law is perfect, and He expects perfect obedience.

And Nadab and Abihu had been told to offer the incense. They offered the incense, and the incense was all right. But they weren't careful to get the fire from the sacred altar. They just got some ordinary fire.

God said, “That won't do.”

And that ended their lives right there.

God does not always see fit to execute judgment so quickly. He does it sometimes so that we'll understand that He means what He says.

Now, my point is this. Dear priests of the home sanctuary, where do you get the fire when you offer the incense? What is the origin of the spirit in your home? Is there love there? If so, what kind of love, may I ask? Where did you get it? Or does it make any difference?

It makes all the difference in the world, my friends. The only fire that is to be used in the holy sanctuary of the home is the fire that God has kindled on the altar of the heart, divine love.

And do you know where most of the love comes from today, most of what's called love? It comes from Hollywood. And it may seem to be very exciting, even fiery, but it is strange fire. And whether you get it through the medium of the movie screen or the TV, or as it filters out through other media of communication, the result is the same, my friends. The popular press, the newspapers, the magazines, the periodicals, the *best* of them these days, they are permeated with a philosophy of love and marriage which came from the pit, not from heaven.

And if you look at that and listen to that, if you read that philosophy of love and then attempt to carry out that in your home, you are offering strange fire, my friends. And the result is death. If you want the fragrance of real love, heaven's love in your home, I repeat, you must get the fire from off the heavenly altar.

You fathers, do you want a family worship that is spirit-filled, interesting, attractive, fragrant with incense? You must take time alone with God on your knees with the Bible and the Spirit of Prophecy to get your soul on fire with heaven's fire. Oh, fathers and mothers, let us spend time getting the fire from heaven. What do you say? Then, our love can be a heavenly love, a heavenly love. God grant it for everyone.

Now, you will notice that it was the priest that was to offer the incense. I read it there in Exodus 30. Aaron was to do this, the high priest. It was something special. It wasn't for everybody to do.

I shall not take time to read you the story tonight, but if you'd like to write down in your notes 2 Chronicles 26:16–21, you'll read about a king, Uzziah by name, who decided that *he* would go into the temple and burn incense.

The high priest met him at the door and with him a company of priests, and they said, "It is not for you, oh king, to burn incense, but for the priests, the sons of Aaron" [a paraphrase of 2 Chronicles 26:18].

But as king, he thought, "Well, I'm the ruler. I'll go in. I'll burn incense."

And so, in he went, or started to go, but the leprosy of God smote him, and he went out in fear and trembling. He had to vacate the throne and go off to a house by himself a leper because he had dared to venture into the sanctuary to offer incense.

And what is the lesson in what we're studying? Let me repeat what was brought so vividly to our attention last night. These experiences that belong in the inner shrine of love are not for everybody, my friends. And I care not who you are. You may be the king upon the throne. You have no right to invade the home of another. You have no right. For it is written in the Tenth Commandment:

"...Thou shalt not covet thy neighbor's wife..." Exodus 20:17.

Think of it, friends. Be sure, oh be sure, before you start offering incense that you have a sanctuary that has been anointed by God and that you have a commission by God as priest.

Turn, please, again to Hebrews the fifth chapter, verses four and five. I want to review that chapter again with you in preparation for our next thought this evening. Speaking of the work of the priest:

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest" Hebrews 5:4–5.

As I said last night and I repeat tonight, do not think, dear men, that you can be a priest just by deciding to be. Do not think that you can be a priest just by getting married. The question is, has God called you?

“Oh,” you say, “well, that’ll take care of itself.”

No, it won’t take care of itself. Of course, nothing can keep you from going and getting married. And God won’t stop you. But where will you get the incense? And where will you get the fire? Unless God has called you unless He anoints you, you will either be without the fragrance of the incense, without the fire, or you will have to go and get some strange fire. There’s plenty of it around.

I ask you to meet that challenge. Be sure before you take the step of marriage that God has called you and commissioned you to be His priest.

Now, let’s go back to Exodus the 30th chapter again, and I want to study the anointing of the sanctuary and the anointing of the priest. And in this, I would like to have you learn some lessons concerning the wedding service. You know, a home usually begins with a wedding service. The question is, what kind of ceremony should inaugurate the new home?

That, of course, depends upon *what* it is and *whose* it is. If the concept has come out of Babylon, then a Babylonian wedding with Babylonish garments will be appropriate. If Hollywood has inspired the marriage, Hollywood may well set the pattern of the wedding. But there is another way. To those who will listen, I hear Jesus say:

“...Come up unto Me into the mount...” Deuteronomy 10:1.

“There, I will show you the pattern.”

It did not originate in Egypt. It came from heaven. Come, then; climb the mount. Kneel and behold. Look till the view of the earthly, the worldly sinks out of sight. Look till the vision of the heavenly is clear and glorious. And then, see that you:

“...See...that thou make all things according to the pattern showed to thee in the mount” Hebrews 8:5.

What is the purpose of the inaugural ceremony? What is the purpose of the wedding, anyway? Ah, my friends, in the light of what we are studying, its purpose is that the sanctuary may be anointed, that the priest may be anointed. This is the purpose of a Christian wedding.

So, let us look now at Exodus 30, beginning with the 22nd verse, and I want you to see what was done back there. The Lord told Moses to make a special anointing oil. It was composed of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. You’ll find the recipe there.

Then, beginning with the 25th verse, He told Moses that the sanctuary was to be anointed with this holy anointing oil, the rooms were to be anointed, the table was to be anointed, the candlestick was to be anointed, the altar was to be anointed, the Ark was to be anointed. The whole sanctuary and all its furniture were to be anointed with this holy oil.

And then, notice in the 29th verse, the result of this anointing was to make the sanctuary and all the furniture most holy. It was to be sanctified, set apart for holy use.

And then, finally, in the 30th verse, Aaron and his sons were to be anointed and consecrated.

Turn to the 133rd Psalm verses 1–2, and I want you to see the psalmist's comment on this. This is a beautiful picture of a wonderful ceremony, the anointing of the high priest:

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore” Psalm 133:1–3.

Notice that unity and love are represented by this holy anointing oil, poured upon Aaron so copiously that it ran down over his garments.

Oh, my friends, in a Christian wedding, a *Christian* wedding, this holy anointing is to be sought for. Without the presence of the Spirit of God, no Christian home can be what it should be. Without the unction, we shall not function as we should. Without this holy anointing, no priest can take his place and serve.

And you see, when once this view of the matter is clear, we shall not be thinking about how to ape the fashions and customs of this world. Far from it, we'll be a million miles away. It is like the hour that seals the soul's union with Christ in baptism, joyous but solemn, solemn yet joyous. It is like the hour that witnesses the setting apart of the Gospel minister as holy hands are placed upon him in ordination, solemn yet joyous, joyous but solemn.

So is a *Christian* wedding. The froth and foam, the hilarity and mirth of the worldly wedding, are a far cry from the anointing of the sanctuary. And so is the display, the extravagance, the show, all ministering to pride, that are so common today.

“Ah but,” says one, “were there not beautiful services and ceremonies in connection with the sanctuary? Was there not gold and precious stones evident in that beautiful building?”

Those are good questions. They deserve a good answer. They deserve the right answer. We're going to give it.

God loves the beautiful, my friends. When He made this world, He made everything beautiful. And He not only made beautiful gardens filled with luscious fruit, beautiful flowers. But He scattered the gold and silver and precious stones

everywhere that men might enjoy those scenes. But sin came in. God had to hide the gold and hide the beautiful stones, make them rare and scarce.

There's coming a time when Eden shall bloom on earth again, and gold and silver and precious stones and everything beautiful will be everywhere. It will be safe then. But in this world of sin in which you and I live, God knows (and if you and I will keep one eye half-open, we will find out) those things usually minister to pride.

And no better example can be found than the earthly temple itself. That temple which was the most beautiful object on earth, came in time to be the idol of the Jewish nation. They took pride in those golden walls, in the pomp and ceremony of those services. And when Jesus came, He swept it all away. And He established a New Testament church without the golden temple, without the pomp and ceremony. Look in the New Testament, and you will find nothing in the way of these rituals and ceremonies, these processions, this pomp of worship that is so characteristic of much of religion today. It is not in the primitive apostolic church.

Where did it come from? Where *did* it come from? It came from the papacy, my friends, and that's where it leads to.

May I read you something most interesting from the book *Great Controversy*, page 566? And the name of this chapter is "Aims of the Papacy." And as I read it, think what kind of wedding goes with what kind of religion.

"The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence" *Great Controversy*, page 566.

And may I put in parentheses, if we can't do quite that well, let's come as near to it as we can. Or shall we? Listen to the next sentence:

"This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God" *Ibid*.

Oh my friends, I pray God that these walls shall never look down upon *that* kind of thing. I pray that we shall understand that we are in a world that has gone far away from the simplicity of the New Testament church. But it is written in this same book:

“Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times” *Ibid.*, page 464.

Oh, I pray that every service we hold shall be such. This is why we do not have the conventional graduation ceremony. This is why you do not see long processions and certain types of music and certain types of addresses that appeal to pride and show. And God grant that every service within these walls of any character, friends, shall reflect the simplicity of the New Testament church.

In *Volume 4*, page 503, I read:

“We are living in the last days, when the mania upon the subject of marriage constitutes one of the signs of the near coming of Christ... There would be no great display and rejoicing over the union of the parties. There is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify Him” *Testimonies for the Church, Volume 4*, pages 503–504.

And on page 515 of the same volume:

“There have been marriage relations formed in Battle Creek with which God has had nothing to do. Marriages have been ill-assorted in some cases, immature in others. Christ has warned us that this state of things would exist prior to His second appearing. It constitutes one of the signs of the last days... When there is so much uncertainty, so great danger, there is no reason why we should make great parade or display, even if the parties were perfectly suited to each other... When those who profess to be reformers... ape the customs and fashions of the worldly wealthy, it is a reproach to our faith” *Ibid.*, page 515.

You might be interested in a bit of history. Do you know who had just gotten married when this testimony was given, one of the things that called for this scathing rebuke from the inspired prophet? I’ll read it to you here in a printed testimony called, *A Testimony for the Physicians and Helpers of the Sanitarium*. It was published shortly before *Volume 4* was published. In fact, much of what’s in here is in *Volume 4*. This particular paragraph is not, as it was of local significance, but this was printed right in Battle Creek at the time that this testimony that I read was given.

“The display of fashionable dress on the occasion of Dr. Kellogg’s marriage was a telling discourse in favor of departing from principle. Many lectures upon reform could

not counteract the evil influence which was thus exerted. We have had to meet it everywhere. This display was made by Sister Lampson's advice" *Testimony for the Physicians and Helpers of the Sanitarium*, page 77.

She was the matron of the Battle Creek Sanitarium.

"Such an exhibition at a health reform institute was in keeping with many digressions afterward" *Ibid*.

It must have meant something to have a living prophet in the church. Don't you think so, friends? The human messenger lies sleeping. I have stood by her grave. But oh, I thank God that she being dead, yet speaketh. The testimony of Jesus which was given to her to warn us, to counsel us, to guide us is a living testimony. Let's find out what it says and not worry what the latest counsel is on these matters. What do you say, friends?

Tell me, friend, just stop and think about it a minute. Would it be reasonable to expect that the world would know how to anoint the sanctuary? Would it be reasonable to expect that the world could tell us how to carry out an anointing service for the priest, that was to minister in the sanctuary? Why it's utterly foolish to think that they would know the first thing about it.

So, my dear friends, let us not for a moment ape the customs and fashions of the world in courtship, in marriage, in weddings, in the experiences that go on in our homes. We're to make all things according to the pattern shown in the mount [see Hebrews 8:5]. What do you say?

Now, a word in closing, unmarried, young and old—anybody here that's unmarried, young or old, I have a few words for you. Be not anxious to enter into the responsibilities of marriage. If God calls you, be ready. If He doesn't call you to that, He has some other place for you, either temporarily or longer.

I like the way the song puts it, "Ready to go, ready to stay, ready my place to fill."

Be assured that today's duties are the preparation for tomorrow's opportunities.

[Recording ended in progress]

Copyright 2021. All rights reserved.
W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org