

Husbands and Wives duty to one another

God's example of jealousy

He is a jealous God, and he requires the whole heart, and the warmest affections. Children, arouse, to your eternal interest. Your season to lay up a treasure in heaven will soon be past. Awake every energy of thy soul. **Awake and love and adore thy Redeemer.** Be a living example to others, and give full proof that you are Christ's disciples. {YI February 1, 1856, par. 6}

The Lord our God is a jealous God. He requires the sincere affection and unreserved confidence of those who profess to love him. Says the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." {T22 188.2}

JEALOUS, a. jel'us.

1. Suspicious; apprehensive of rivalry; uneasy through fear that another has withdrawn or may withdraw from one the affections of a person he loves, or enjoy some good which he desires to obtain; followed by of, and applied both to the object of love and to the rival. We say, a young man is jealous of the woman he loves, or jealous of his rival. A man is jealous of his wife, and the wife of her husband. 1828 Webster's Dictionary

➡ If God had sanctioned **polygamy**, he would not have thus directed Abraham to send away Hagar and her son. He would teach all a lesson in this, that **the rights and happiness of the marriage relation are ever to be respected and guarded, even at a great sacrifice.** Sarah was **the first and only true wife of Abraham. As a wife and mother, she was entitled to rights which no other in the family could have.** She revered her husband, calling him lord; but **she was jealous lest his affections should be divided with Hagar.** **God did not rebuke Sarah for the course which she pursued.** Abraham was reproved by the angels for distrusting God's power, which had led him to take Hagar as his wife, and to think that through her the promise would be fulfilled. {ST March 27, 1879, par. 13}

Sarah was not in the wrong for expressing that her affections be divided with her rival, (Hagar) by expressing her complaints. God never designed polygamy (plurality of wives/ or a third person). There is a proper jealousy and an improper jealousy. Sarah's jealousy was proper in God's eyes.

Never make a third person your confidante. Your private life is sacred; keep the barriers high, that no one may presume to intrude into the sacred circle. Be calm and tranquil, patient, forbearing, and forgiving. {Lt16a-1870.19}

A word more: do not speak a word in jest that will injure or reflect upon each other. Never recount the mistakes, or errors, or faults of each other in the presence of a third person, or in company, be the circle ever so select. Live for God and for each other. {Lt16a-1870.20}

Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and [so] hate thee. Prov 25:17

But let none of you suffer as a murderer, or [as] a thief, or [as] an evildoer, or as a busybody in other men's matters. Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1Pet 4:15-18

We are counseled not to meddle in another's persons affairs. This is not about how we were taught as to whether this is right or wrong; it's about God's law regarding this kind of behavior. We certainly teach (at times unknowingly) the commandments and doctrines of men when we walk contrary to God's law.

Should we meddle in others' affairs or share our perplexities/ complaints about our spouse with acquaintances and friends?

The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, [and] trust. But your association with other women and girls has been a source of temptation to them, leading them to take liberties, and overstep the restraint which the marriage relation imposes on every man and woman. {Lt17-1895.10}

Since writing you, as you will see in the letter of earlier date, I have carried a burden on my mind for you. Again last night your case was forced to my notice, and I was talking with you as a mother talks to her son. I said, "Brother Daniels, **you should not feel it to be your duty to converse with young ladies upon certain subjects, even if your wife is present.** You are encouraging in them the idea that it is all right to communicate to ministers the family secrets and difficulties that should be brought before God, who understands the heart, who never makes a mistake, and who judges righteously. **Refuse to listen to any communications of private matters, concerning either families or individuals.** If persons are encouraged to come to one man with their troubles, they will think it all right to keep up this practice, and it will become a snare, not only to the soul who communicates, but to the one to whom these things are confided." I said, "God has not laid this kind of work upon you. **Do not invite the confidence of either married or unmarried women.** Take the young men and give them your special attention; pray with them and for them. **Do not talk with them, or with young ladies either, upon the subject of marriage.** This subject needs to be repressed rather than encouraged. {Lt 7, 1889} {2mcp 766.3}

➡ **Should we share our perplexities/ complaints about our spouse with a member of our family (ie brother, sister, mother, grandparent, uncle etc.)?**

There are families where the husband and father has not preserved that reserve, that dignified, godlike manhood, which a follower of Jesus Christ should. He has failed to manifest kind, tender, courteous acts due to his wife, whom he has promised before God and angels to love and respect and honor while they both shall live. The girl employed to do the work may be free and somewhat forward in her pleased. And he is not as demonstrative in his attention and love as he once was to his

wife. **Be sure Satan is at work here.** Respect your hired help, **treat them kindly, considerably, but go no farther.** Let your deportment be such that there will be no advances to familiarity from your help. **If you have words of kindness and acts of courtesy to give, it is always safe to give them to your wife.** It will be a great blessing to her, and will bring happiness to her heart which will be reflected back upon you again. Also, the wife may let **her sympathies and interest and affection go out to another man beside her husband.** He may be **a member of the family**, whom she makes a **confidant**, and to whom she relates her troubles, and, perhaps, her **private** family matters. She shows a preference for his society. {SA 155.1}

Satan is at the bottom of this; and unless she can be alarmed, and stopped just where she is, he will lead her to ruin. **My sisters, you cannot observe too great caution in this matter.** **If you have tender, loving words and kindly attentions to bestow, let them be given him you have promised before God and angels to love, honor and respect, while you both shall live.** Oh! how many lives are made bitter by **the walls being broken down which inclose the privacies of every family**, calculated to preserve purity and sanctity. A **third person** is taken into the confidence of the wife, and her **private** family matters are laid open before the **special friend.** **This is the device of Satan to estrange the hearts of the husband and wife.** Oh! that this would **cease.** What a world of trouble would be saved! **Lock the faults of one another within your own hearts. Tell your troubles alone to God. He can give you right counsel and sure consolation, which will be pure, having no bitterness in it.** {SA 156.1}

An example of what can happen when we don't follow the counsel above regarding a "third person" and meddling:

She professed great sympathy for you because of the opposition you received from your wife. **Like the serpent in Eden, she made her manners fascinating.** She cast the impression on your mind that you were an abused man; that your wife did not appreciate your feelings and reciprocate your affections; that a mistake had been made in your marriage relation; until you imagined the marriage vows of lifelong constancy to her whom you had taken as your wife, to be as galling chains. **You went for sympathy to this apparent angel in speech. You poured into her ears that which should have been entrusted alone to your wife whom you had vowed to love, honor, and cherish as long as you both should live. You forgot to watch and pray always lest you should enter into temptation.** Your soul was marred by a crime. You stamped your life record in heaven with a fearful blot. Yet **deep humiliation and repentance before God will be acceptable to Him.** The blood of Christ can avail to wash these sins away. {2T 89.1}

You have fallen, terribly fallen. Satan lured you on into his net, and then left you to disentangle yourself as best you could. You have been harassed and perplexed, and fearfully tempted. A guilty conscience troubles you. You distrust yourself and imagine that everyone else distrusts you. You are jealous of yourself and imagine that jealousy exists in other hearts toward you. You have not confidence in yourself and imagine that your brethren have not confidence in you. Satan often presents the past before you and tells you that it is of no use for you to try to live out the truth, the way is too strait for you. You have been overcome; now Satan takes advantage of your sinful course to make you believe that you are past redemption. You are on Satan's battlefield engaged in a severe conflict. **The barrier which is thrown around every family circle, and which makes it sacred, you have broken down.** {2T 89.2}

“A talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.” Proverbs 20:19.

A man that flattereth his neighbor, spreadeth a net for his feet. Proverbs 29:5.

It is not safe or proper for men to express words of kindness to women (example: “Hi Beautiful!” or “Hi Sweetheart” etc.) Single or married men should never make statements like above to single women and especially to married women as this is just as Satan would have it!

We are living in an age where iniquity abounds, and an unguarded word or an improper action may greatly injure the usefulness of the one showed this weakness.

➔ **Keep up the barriers of reserve.** Let not one instance occur in your relation to others that the enemy may make capital of. **If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit.**

If married men leave their wives to care for their children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one. It is to mould the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future, immortal life. **The husband in the open missionary field may receive the honors of men, while the home toiler may receive no credit for her labor.** But if she works for the best interest of her family, to fashion their characters after the divine model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man’s finite vision views them. {ST October 15, 1885, par. 3}

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips. Yet they are exalted to Heaven in the estimation of finite man, who reads only from outward appearance.

➔ **My sisters, never fawn over, pet, and flatter poor, failing, erring men, either young or old, married or unmarried. You know not but these very attentions and this profuse praise may prove their ruin.** I am alarmed at the short-sightedness, the want of wisdom, that many manifest in respect to this familiarity. **Men**

who are doing God’s work and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let young men and

➔ **married men** say, **“Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital, of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ.—because they hated the purity and holiness of his character, for it was a constant rebuke to them.”** {ST October 15, 1885, par. 4} *(Joseph is a Biblical example)*

I wish I could impress upon every worker the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God.

➔ This is the way that Enoch walked with God. **When young, or even married men and women open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are**

imbued with the Spirit of Christ, and who are walking with God, will have no unholy repining for sympathy.

➡ They have a companionship that satisfies every desire of the mind and heart. **Married men who accept the attention, the praise, and petting of women, should be assured that the love and sympathy of this class is not worth the obtaining. It is valueless.** This is a subject to which we must give heed. **We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters.** The Apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that are pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. **If men would only think more and act less impulsively, they would meet with much greater success in their labors.** We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ. {ST October 15, 1885, par. 5}

Satan is working stealthily, untiringly, to effect your downfall through his specious temptations. He is determined to become your teacher, and you need now to place yourself where you can get strength to resist him. **He hopes to lead you into the mazes of spiritualism. He hopes to wean your affections from your wife and to fix them upon another woman.** He desires that you shall allow your mind to dwell upon this woman, until through unholy affection she becomes your god. {Lt231-1903.2}

It is presented to me that **spiritual fables are taking many captive.** Their minds are **sensual**, and, unless a change comes, this will prove their ruin. To all who are indulging these unholy fancies, I would say, Stop, for Christ's sake, stop right where you are. You are on **forbidden ground.** Repent, I entreat of you, and be converted. {Lt231-1903.5}

➡ **To married men** I am instructed to say, **It is to your wives,** the mothers of your children, **that your respect and affection are due. Your attentions are to be given to them,** and your thoughts are to dwell upon plans for their happiness. {Lt231-1903.6}

When a man shows affections to another woman, he has placed his wife in SECOND positon. A woman who receives the LEAST MANIFESTATION of affection from a married man is in need of REPENTANCE and CONVERSION

➡ My brother Ellet, remember that **the woman who receives the least manifestation of affection from a man who is the husband of another woman shows herself to be in need of repentance and conversion.** And **the man who allows his wife to occupy the second place in his affections is dishonoring himself and his God. This thing is one of the signs of the last days. But surely you do not desire to fulfil this sign. This is the part that the wicked are to act. Christ will take charge of the affections of those who love and honor God, causing them to center upon proper objects.** {Lt231-1903.8}

My brother, your wife has her faults, but so have you. She is your wife still. She is the mother of your children, and **you are to respect, cherish, and love her. Guard yourself carefully, that impurity may not abide in mind or heart.** {Lt231-1903.9}

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is

suffered to be **overtaxed with labor, the mind is depressed**, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged. Hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this, all through the ranks of Sabbath-keepers. And angels bear the shameful tidings to heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. {RH April 22, 1862, par. 7}

Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove

more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and **encouraging words, will pay you ten-fold**. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. **He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace, and a final rest for the weary.**

He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness and strife. {RH April 22, 1862, par. 8}

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy.

There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and often meets a clouded brow; instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self respect and that dignity which God requires him to maintain. **The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him who she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision.**

Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard

ourselves upon that point. **We must have perfect control of our own spirit.** “He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body.” The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. **We live too near the close of probation to be content with a superficial work.** The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and **we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan.** The grace of God is sufficient for every follower of Christ. {RH April 22, 1862, par. 9}

Bro. Aldrich is self-caring. God has mercifully laid some affliction upon him, which has been very sore for him to bear, but in which he has not discerned the mercy of God. The affliction of his wife has had a tendency to humble the aspiring, proud spirit of Bro. Aldrich, yet he has not submitted to this with all that meekness he should have possessed to be benefited thereby. I was shown that **Sr. A. possessed a fine organism, a sensitive, trusting, loving, confiding/temperament, and clings to her husband, entwining her affections about him, as the tendrils of a vine about its support. True love is not a strong, fiery, impetuous passion. It is, on the contrary, an element calm and deep. It looks beyond mere externals, and is attracted by qualities alone.** It is wise and discriminating, and its devotion is real and abiding. {PH097 30.1}

➔ God tests and proves us by the common occurrences of life. **It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life that make up the sum of life’s happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life’s wretchedness.** The self-denials for the good and happiness of those around us, will be found to constitute a large share of the life record in Heaven. And the care of self irrespective of others’ good and happiness, will reveal the fact that none of these things are beneath the notice of our Heavenly Father. {PH097 31.1}

Should a man or woman show affections (ie, touching by hugging or whispering in their ear) to the opposite sex? Lovesick sentimentalism.

Now concerning the things whereof ye wrote unto me: [It is] good for a man not to touch a woman. 1 Cor 7:1

➔ We want to cultivate charity. We may cultivate that love which Christ manifested—love for every soul for whom He died. **But do not show in that affection, especially for the opposite sex, a lovesick sentimentalism. Do not,** I beseech of you, **reveal anything of this weakness** and thus cause your good to be evil spoken of. No, that will not answer. **You are to love as Christ loved—pure, holy, and undefiled.** It is a love that is spotless, and **you are to abstain from every appearance of evil.** When we do that we shall carry a weight with us in our profession. **Right here on this ground, in our associations together, we should manifest this kind of love.** {Ms10-1891.35}

I have been long designing to speak **to my sisters,** and tell them that, from what the Lord has been pleased to show me from time to time, there is a great fault among them. **They are not careful to abstain from all appearance of evil.** They are not all circumspect

➔ in their deportment, as becometh women professing godliness. Their words are not so select and well chosen as should be for women who have received the grace of God. They are too familiar with their brethren. They linger around them, incline towards them, and seem to choose their society. They are highly gratified with their attention. {PH011 23.3} ←

These women who suppose they possess such sensitive, refined organizations make very useless wives and mothers. It is frequently the case that they withdraw their affections from their husbands, who are useful, practical men, and show much attention to other men, and with their lovesick sentimentalism draw upon the sympathies of others, tell them their trials, their troubles, their aspirations to do some elevated work, and reveal the fact that their married life is a disappointment, a hindrance to their doing the work they had hoped to do. {2T 464.1}

Satan is making determined efforts to overcome those who advocate the commandments of God, that their principles shall become tarnished and their lives corrupt. It is a pitiful sight to see young men who are bound by no marriage ties, pursuing a foolish course, exhibiting the disease of lovesick sentimentalism. They are unbalanced in mind and have lost their sense of propriety of conduct so essential for a noble, virtuous character. But that which is the most to be deplored is to see married men who have companions and children, fanning around the girls, and the girls making advances to them or encouraging their attentions. These attentions becloud the mind, benumb the senses, as to the line that distinguished right from wrong. Impure thoughts, indiscreet actions, unholy conduct, and next the seventh commandment transgressed. {Ms4a-1885.70}

Brethren, your duty, happiness, future usefulness, and final salvation call upon you to sever the tendrils of your affections from everything earthly and corruptible. There is an unsanctified sympathy that partakes of the nature of lovesick sentimentalism and is earthly, sensual. It will require no feeble effort for some of you to overcome this and change the course of your life, for you have not placed yourselves in connection with the Strength of Israel and have become enfeebled in all your faculties. {5T 267.1}

Sanctification is of the devil's creating if the law of marriage is disregarded and, under the plea of sanctification, they [claim they] cannot sin. As Christ interprets it, [one who] looks upon a woman and lusts after her is committing adultery with her in mind and in heart. All this fallacy I met in my past labors among the people in many places. There were some after the passing of the time who claimed to be sanctified, who were breaking the seventh commandment. [It] was a lovesick sentimentalism which progressed to the transgression of the seventh commandment. There cannot be a more fatal delusion upon the human mind than thus sanctifying sin. Sanctification becomes to some a great deception, furnishing much hay, wood, and stubble to place on the foundation under the name of sanctification. This is a self-righteousness and self-confidence that is inspired of Satan. {Ms241-1902.4}

... kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband— lovesick sentimentalism. {Lt21-1896.4}

Whatever may be his calling and its perplexities, let the father take into his home the same smiling countenance and pleasant tones with which he has all day greeted visitors and strangers. Let the wife feel that she can lean upon the large affections of her husband,—that his arms will strengthen and uphold her through all her toils and cares, that his influence will sustain hers, and her burden will lose half its weight. Are the children not his as well as hers? {CTBH 70.1}

Live for the glory of God. Be tender, kind, and courteous to each other. The happiness of your life will consist in making God your trust, and in seeking to make each other happy. Practice self-control. It is so easy to speak thoughtlessly, words that grieve and wound. Do not venture to trifle with each other's feelings. Practice patience, encourage love, discipline yourselves to guard every word and action, and study how you can be a blessing to each other. {Lt16a-1870.17}

Love is a delicate plant; rude blasts frequently bruise it if they do not uproot it entirely. {Lt16a-1870.18}

➔ The first year of married life is a year of experience, a year in which husband and wife learn each other's different traits of character as a child learns a lesson in school. In your life-connection, your affections are to be tributary to each other's happiness. Constantly you are to reveal unselfishness, each acting his part to minister to the happiness of the other. This is the will of God concerning you. {Lt57-1902.3}

The husband and the wife are to bear with and respect each other. The husband is the priest of the household. The wife is to lean upon his large affections, and his arm is to strengthen and sustain her in carrying the burdens. Both should learn to use much discretion in the management of human minds. In dealing with their children they should depend upon the guidance of the Holy Spirit. {Ms87-1902.8}

If the Lord's professed believing people would be under rule to the Prince of Life, the husband will be the head of the wife and she in her deep love can lean upon her husband, while he is indeed, if he answers the purpose of God, to be priest in his religious service and houseband to bind about the family relation. Pure, clean, holy affections will be a testimony to the world of happy Christian homes. The wife is [to] love, respect, and counsel with her husband. The wife is to be the queen of the home, not a slave but a part of the hallowed union. {Ms202-1903.6}

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not <breathe into another's mind> the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. {Lt76-1894.11}

A medium through which Satan seeks to seduce especially the elect in these last days:

The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and **he will work with tremendous power to ensnare the people of God upon their weak points of character**. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. **First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law**. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. **God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions**. This is not the fruit of sanctified thoughts or hearts. {RH May 17, 1887, par. 9}

And I find more bitter than death the woman, whose heart [is] snares and nets, [and] her hands [as] bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Eccl 7:26

Quotes on Polygamy

He (*David*) often conquered, and triumphed. He increased in wealth and greatness. But his prosperity had an influence to lead him from God. His temptations were many and strong. **He finally fell into the common practice of other kings around him, of having a plurality of wives, and his life was imbittered by the evil results of polygamy. His first wrong was in taking more than one wife, thus departing from God's wise arrangement**. This departure from right, prepared the way for greater errors. The kingly idolatrous nations considered it an addition to their honor and dignity to have **many wives**, and David regarded it an honor to his throne to possess several wives. **But he was made to see the wretched evil of such a course by the unhappy discord, rivalry and jealousy among his numerous wives and children**. {4aSG 86.1}

His **crime in the case of Uriah and Bath-sheba** was heinous in the sight of God. A just and impartial God did not sanction or excuse these sins in David, but sends a reproof, and heavy denunciation by Nathan, his prophet, which portrays in living colors his grievous offense. **David had been blinded to his wonderful departure from God. He had excused his own sinful course to himself, until his ways seemed passable in his own eyes. One wrong step had prepared the way for another, until his sins called for the rebuke from Jehovah through Nathan**. David awakens as from a dream. He feels the sense of his sin. He does not seek to excuse his course, or palliate his sin, as did Saul; but with remorse and sincere grief, he bows his head before the prophet of God, and acknowledges his guilt. Nathan tells David that because of his repentance, and humble confession, God will forgive his sin, and avert a part of the threatened calamity, and spare his life. Yet he should be punished, because he had given great occasion to the enemies of the Lord to blaspheme. This occasion has been improved by the enemies

of God, from David's day until the present time. **Skeptics have assailed christianity, and ridiculed the Bible, because David gave them occasion. They bring up to Christians the case of David, his sin in the case of Uriah and Bathsheba, his polygamy, and then assert that David is called a man after God's own heart, and if the Bible record is correct, God justified David in his crimes. {4aSG 86.2}**

I was shown that it was when David was pure, and walking in the counsel of God, that God called him a man after his own heart. When David departed from God, and stained his virtuous character by his crimes, he was no longer a man after God's own heart. God did not in the least degree justify him in his sins, but sent Nathan his prophet, with dreadful denunciations to David because he had transgressed the commandment of the Lord. **God shows his displeasure at David's having a plurality of wives by visiting him with judgments, and permitting evils to rise up against him from his own house.** The terrible calamity God permitted to come upon David, who for his integrity was once called a man after God's own heart, is evidence to after generations that God would not justify any one in transgressing his commandments, but that he will surely punish the guilty, however righteous, and favored of God they might **once have been** while they followed the Lord in purity of heart. **When the righteous turn from their righteousness and do evil, their past righteousness will not save them from the wrath of a just and holy God.** {4aSG 87.1}

A multitude at first apparently received the warning of Noah, yet did not fully turn to God with true repentance. There was some time given them before the flood was to come, in which they were to be placed upon probation—to be proved and tried. They failed to endure the trial. The prevailing degeneracy overcame them, and they finally joined others **who were corrupt**, in deriding and scoffing at faithful Noah. **They would not leave off their sins, but continued in polygamy, and in the indulgence of their corrupt passions.** {3SG 66.3}

The Lord said of Noah and his family who were saved in the ark, "For thee have I seen righteous before me in this generation." Noah had but **one wife, and their united family discipline was blessed of God.** Because Noah's sons were righteous, they were preserved in the ark with their righteous father. **God has not sanctioned polygamy in a single instance.** It was contrary to his will. **He knew that the happiness of man would be destroyed by it.** {3SG 100.1}

Laban understood the wrong of **polygamy**, although it was alone through his artifice that Jacob had taken two wives. He well knew that it was the jealousy of Leah and Rachel that led them to give their maids to Jacob, which confused the family relation, and increased the unhappiness of his daughters. And now as his daughters are journeying at a great distance from him, and their interest is to be entirely separate from his own, he would guard, as far as possible, their happiness. **Laban would not have Jacob bring still greater unhappiness upon himself, and upon Leah and Rachel, by taking other wives.** And Laban said, "The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters; or if thou shalt take other wives besides my daughters; no man is with us; see, God is witness betwixt me and thee." {1SP 116.3}

Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world. In that which pertains to mere earthly and material progress, his descendants became distinguished. But they were regardless of God, and in opposition to His purposes for man. **To the crime of murder, in which Cain had led the way, Lamech, the fifth in descent, added polygamy, and, boastfully defiant, he acknowledged God, only to draw from the avenging of Cain an assurance of his own safety.** Abel had led a pastoral life, dwelling in tents or booths, and the descendants of Seth followed the same course, counting themselves "strangers and pilgrims on the earth," seeking "a better country, that is, an heavenly." **Hebrews 11:13, 16.** {PP 81.1}

David afterward married Abigail. **This was not according to the original plan of God; it was in direct opposition to his design, that a man should have more than one wife.** David was already the husband of Ahinoam. **The gospel condemns the practice of polygamy.** The custom of the nations of David's time had perverted his judgment and influenced his actions. **Great men have erred greatly in following the practices of the world. The study of everyone should be to know what is the will of God and what saith the word of the Lord. The bitter result of this practice of marrying many wives was permitted to be sorely felt throughout all the life of David.** {ST October 26, 1888, par. 15}

The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trusts. **Associations with idolaters corrupted his (Soloman) faith, one false step led to another, there was a breaking down of the wise barriers which God had erected for the safety of His people, his life was corrupted by polygamy, and at last he gave himself to the worship of false gods.** A character that had been firm and pure and elevated became weak, marked with moral inefficiency. {Lt21-1894.7}

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common at that time was directly opposed to the law of Jehovah. But this evil was tolerated in Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations that bowed at idolatrous shrines, practising licentious and cruel rites, greatly dishonoring to God. These Solomon countenanced and sustained. **His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, he who prayed for the people, that their hearts might be undividedly given to the Lord, was in his later years following a course entirely contrary to right. The life once wholly dedicated to God, had been given to the enemy. {RH March 10, 1910, par. 4}** **One false step leads to another.** Solomon's alliance with heathen nations was followed by evils which led the children of Israel to violate the law of God. The people became contaminated with the principles and practices of the heathen. **Polygamy was introduced into Palestine.** The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered; and the licentious rites

practiced by the inhabitants of the Noatic world, were countenanced. {ST November 26, 1896, par. 8}

Sister White tells her son, Edson why he is not fit to have a wife.

When you were in debt and you knew it, how could you, Edson, rush on, take painting lessons and this, that and the other? I am heartily sick of all this. I think if ever you are to manifest judgment and prudence it is time to begin. **How are you, with your present disposition to scatter means, preparing to take care of anyone but yourself, and you don't begin to do that. At your present slow rate of learning you show by your management to everybody that you would never make an economical helper anywhere, and that you would never accumulate enough to warrant you to have a wife. Think you any woman would link her destiny with yours when you had plainly shown you could not even manage yourself and pay your own expenses?** Let me tell you, Edson, there are enough that understand your prodigal habits so well they would not suffer a fine young girl to be any way deceived and give her affections to you when your own course of life in regard to the management of business shows you have twenty outgoes where you have one income. I do not write this to discourage you by any means, but I write that you may **now stop and reflect, and make up your mind whether you are going to put on a man's judgment or be as changeable as the wind, with no fixed purpose of your own. It is time for you to change now. Turn a square corner and realize there is no virtue in your being benevolent when that means given all comes from another.** Husband your means. Why things look so discouraging is **you got into debt while I was writing earnestly to have you keep out of debt.** I am troubled, troubled. **Your fruits in the future alone will give me surety that you are a changed boy in regard to the expenditure of means.** {Lt2-1868.7}

Your Mother. {Lt2-1868.}

Write immediately. {Lt2-1868.}

By attending this feast, Jesus sanctioned marriage as a divine institution, and through all his subsequent ministry he paid the marriage covenant a marked respect in illustrating many important truths by it. {3Red 14.1}

INFATUATE, v.t. [L. infatuo; in and fatuus, foolish.]

1. To make foolish; to affect with folly; to weaken the intellectual powers, or to deprive of sound judgment. In general, this word does not signify to deprive absolutely of rational powers and reduce to idiocy, but to deprive of sound judgment, so that a person infatuated acts in certain cases as a fool, or without common discretion and prudence. Whom God intends to destroy, he first infatuates.

The judgment of God will be very visible in infatuating a people, ripe and prepared for destruction.

2. To prepossess or incline to a person or thing in a manner not justified by prudence or reason; to inspire with an extravagant or foolish passion, too obstinate to be controlled by reason. Men are often infatuated with a love of gaming, or of sensual pleasure.

FLATTER, v.t. [Flatter may be from the root of flat, that is, to make smooth, to appease, to soothe. L. plaudo. Perhaps flat and plaudo are from one root, the radical sense of which must be to extend, strain, stretch.]

1. To soothe by praise; to gratify self-love by praise or obsequiousness; to please a person by applause or favorable notice, by respectful attention, or by any thing that exalts him in his own estimation, or confirms his good opinion of himself. We flatter a woman when we praise her children.

A man that flattereth his neighbor, spreadeth a net for his feet. Proverbs 29:5.

2. To please; to gratify; as, to flatter one's vanity or pride.

3. To praise falsely; to encourage by favorable notice; as, to flatter vices or crimes.

4. To encourage by favorable representations or indications; as, to flatter hopes. We are flattered with the prospect of peace.

5. To raise false hopes by representations not well founded; as, to flatter one with a prospect of success; to flatter a patient with the expectation of recovery when his case is desperate.

6. To please; to soothe.

A concert of voices - makes a harmony that flatters the ears.

7. To wheedle; to coax; to attempt to win by blandishments, praise or enticements. How many young and credulous persons are flattered out of their innocence and their property, by seducing arts!

BEGUILE, v.t. begi'le. [be and guile.] To delude; to deceive; to impose on by artifice or craft.

The serpent beguiled me and I did eat Genesis 3:13.

1. To elude by craft.

When misery could beguile the tyrant's rage.

2. To elude any thing disagreeable by amusement, or other means; to pass pleasingly; to amuse; as, to beguile the tedious day with sleep.

BEGUILED, pp. Deluded; imposed on; misled by craft; eluded by stratagem; passed pleasingly.