

# Jealousy and Love

#0010

Study Given by W. D. Frazee

“Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned” Song of Solomon 8:6–7.

Tonight for a little while, we want to study love and jealousy. Now, we will miss what Solomon is telling us here unless we see something different from that word cruel in the sixth verse. Jealousy can be cruel all right. Lucifer proved that in Heaven, didn't he? And history has many examples of how cruel jealousy can be. But this is not what Solomon is talking about.

The love he's talking about here and the jealousy he's talking about here are one and the same thing. They are two different manifestations of the same thing. As often happens in Hebrew poetry, there is parallelism: a repetition in different words of the same thought. You'll notice where the word “cruel” is given there, you have a marginal reading. It says the Hebrew word is literally rendered “hard.”

“Love is strong as death; jealousy is [hard] as the grave”  
Song of Solomon 8:6 margin.

It doesn't give. It's hard, It's hard. And I'm glad it is, friends. You notice the parallel between the two statements. “Love is strong as death; jealousy is hard as the grave.” Can you think of anything more impossible to reason with than death and the grave? Can you? It is the final end. There is something about love, my friend, and something about jealous love that there is no answer to. It's that way.

Now we have this picture in the Second Commandment, we referred to it briefly in an earlier study. “I, the LORD thy God *Am*” what? “A jealous God.” Exodus 20:5. God jealous? Yes. Yes. Paul says, writing to the Corinthians:

“For I am jealous over you with godly jealousy”  
2 Corinthians 11:2.

What does godly mean? Like God.

“I the LORD thy God am a jealous God”  
Exodus 20:5.

And Paul, writing to the Corinthians as an ambassador of God says:

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ” 2 Corinthians 11:2.

In all ages, my friends, the woman who runs around with other men, either during her engagement period, or after her marriage, is looked down upon. And rightly so, it ought to be so the same with men. Shouldn't it? Yes. Each one, the man or the woman, who turns from the one that Heaven has given him, and in *any* way opens the heart to another, arouses, and should arouse, jealousy on the part of the partner that he has wronged.

Now let's go back to the Song of Solomon. And may I tell you what I'm studying runs counter to some of the psychological counseling that's common in the world today. There is a type of teaching today, which is helping people to become broad-minded, to be very tolerant with the partner whose mind, and heart, and the body goes out to others outside the home. This is devilish, my friends. I don't care what sweet and beautiful garment it comes robed in, it is devilish! There is no place in the love that God imparts to admit a third party into this sacred circle. God is jealous, and if there is true love in the heart of the husband, he will be jealous if there is the *slightest* approach to familiarity between his wife and another man.

Likewise the wife, if she is a real true Christian, and has real true love for her husband, she is jealous if somebody comes between or even seems to begin to come between her husband and herself. This is the teaching of the Bible. You can see it in what we've read so far, and we're going to go further with it.

All right, back to Song of Solomon.

“Love is strong as death” Song of Solomon 8:6.

Did Jesus prove that when He died for us? We're told that in that battle with the powers of darkness, as He went down into the jaws of death, His love for us grew stronger and stronger. Isn't that wonderful? Ah, that's the way it is with the true husband, the true wife. They will battle to the death to hold that which God has given them.

And oh, my dear husband: if your wife is ever bewitched, infatuated, don't let her go, don't let her go, "love is strong as death," hold on, do your best to save that erring one. And, dear wife, if your husband, God forbid that it could happen, but if your husband is infatuated with some other woman, get down on your knees and cry to God. Don't let go! Don't let go! Plead with God to give you that love that is strong as death, and that jealousy that's hard, that *won't* give in, that *won't* give up.

“Jealousy is hard as the grave: the coals thereof are coals of fire, which hath a most vehement flame” Song of Solomon 8:6.

Oh yes, this is burning love. Do you remember what we read the other night in 1 Peter the fourth chapter? Above all things have what? Fervent charity, fervent love. What does fervent mean? Warm. Burning. Glowing. The love that this is

talking about is not just some quiet lackadaisical thing, "Yes, I like you, but then if you like somebody else, well..." No. No. Nothing like it. Love is *possessive*. And there is no type of love so possessive as married love.

And, as I told you at the beginning of this course, each is to represent to us, and reveal to us, and manifest to us a facet of the character of God that nothing else does quite the same.

"I the LORD thy God am a jealous God" Exodus 20:5.

"Many waters cannot quench love, neither can the floods drown it" Song of Solomon 8:6.

Ordinarily, water puts out fire, doesn't it? But here is a fire that water cannot put out.

"Many waters cannot quench love, neither can the floods drown it" Song of Solomon 8:6.

And I will tell you something, friends: only in eternity can we know the power of a loving heart to hold the loved one. There is many a man that would be lost for time and eternity had not his wife stood by him during some period when he got off the track to a greater or less extent. There is more than one woman, and it is increasingly so in this modern society, who gets enamored with somebody else. It is horrible, but it happens, doesn't it? And oh, if that husband knows how with one hand lays hold of Jesus and will not let go, and with the other put his arm around that wife and will not let go, "many waters cannot quench love, neither can the floods drown it."

Many of you who are sitting here tonight, I could hope it would be all of you, may be thinking, "Well, what Elder Frazee is saying is good, but we will need that." fully learn the lesson tonight there are some things I am saying you will never need. But unless both of you learn the strength of jealous love toward each other, and both of you sense that with its implications and applications, you need everything I'm saying. In other words, friends, if you will take it as prevention, you will never need it as a cure. But one way or another, you will need it. You'll need it.

Now, you know Paul tells us in Romans 15 that whatsoever things were written aforetime were written what for? For our learning. All right. Now let's go to some of the things which were written aforetime. Let's go back to the book of Genesis. You know it's amazing how Inspiration draws aside the curtain and shows us men and women as they are. If you and I had been writing about our ancestors, I think there're some things we would have left out that are just spread out here in plain language in the book of Genesis and other books. Don't you think so, friends?

Well, what are they written for? For our learning. For our learning. Now I want to study with you for a little while tonight, a story of Abraham and Sarah, and Hagar, and Ishmael, and Isaac. Because it's right on the point. Genesis 16.

I am not going to do a lot of reading, but if you look there in the 16<sup>th</sup> of Genesis beginning, you will remember that Sarah was barren, and God had promised Abraham that he would have a son. Time went on, and there were no children. She was barren.

Now you remember that Sarah came up with the suggestion that Abraham should take Sarah's maid, Hagar, and use this maidservant to bear a child. Oh, probably we wonder why in the world a child of God would ever even think of such a thing, let alone suggest it. And we wonder why Abraham, the father of the faithful, should listen to any such counsel. But it's only an example, friends, of the power of custom. If you read in the commentary, the Seventh-day Adventist commentary on this chapter, you will find that the civilization that Abraham and Sarah had grown up in there in Ur of the Chaldees that was just the way they did things.

So this wasn't an original idea with Sarah at all. It was just something she'd seen done all her life, that was the way; there had to be children in the family. And if when a husband and wife were married, the wife apparently couldn't bear any, then, the thing to do was to have the maidservant perform that biological function, and the child was accepted as the heir, and so it went on.

Well, it's very hard for us to understand that because that isn't our particular culture. We have other things that are just as abominable as that that society is pretty well used to.

Very well, that's the background of it. My point is, who suggested this to Abraham? His wife did. Sarah did. Well, in process of time the child was born, but you remember that God never accepted him as the heir, and in due time the Lord came to Abraham and told him and Sarah that still his plan was, as it had been, that they were to have a child, Abraham and Sarah, and the child was born. What was his name? Isaac. All right.

Now turn over here please to the 21<sup>st</sup> chapter of Genesis. We read about the birth of Isaac. Of course, they were all glad. Do you know what Isaac means? Laughter. Sarah and Abraham were so happy that at last they had this boy that they called him Isaac—laughter. They were just happy as could be.

But there was somebody that wasn't happy. Do you know who it was? Hagar. And who else? Ishmael. All right. Now the eighth verse.

"And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking" Genesis 21:8–9.

Very interesting. Who noticed? Sarah. She had her eye open. It wasn't Abraham that noticed it. It wasn't somebody else. Who noticed it? Sarah.

Somebody might have said, "Well, she was just a jealous old woman." She was a woman, and she was old, and she was jealous. It was all true.

“And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son” Genesis 21:9–10.

What does it mean ‘cast her out’? Send her away. Don’t let her live here any longer. That was a far more serious thing back there than it would be today, friends.

“Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight because of his son” Genesis 21:10–11.

What does that mean, “because of his son”? Ishmael. He had pleaded before with God even before Isaac was born. He had said, “Oh, that Ishmael might live before Thee!” Genesis 17:18. Many thoughts crowd my mind as I read this, friends, but just let me drop this point parenthetically: There is no nice way out of a mess, there is no easy way out of the problems that sin brings. Polygamy is a disgrace, whether it is done routinely or in sequence one after the other. America today, in what we call a civilized society, has plenty of polygamy, friends, of many stripes and types. And I want to tell you that *every* transgression of the divine law brings pain and suffering. And even when people want to get back, the way back is painful. Don’t forget it.

Here is the example. Abraham is in a hard place. Does he love Isaac? Yes. Does he love Sarah? Yes. Does he love Ishmael? Yes. I suppose he must have had some feelings toward Hagar as the mother of his son Ishmael. There he is. He’s in a bind, isn’t he? Well, he cries to God.

Now notice what God says. God is the surgeon, and He gives the surgeons answer in this verse.

“And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice...” Genesis 1:12.

Husbands, get this learned: your wife, not you, is the one to settle what other woman shall be in your house or not be in your house. I’m putting it plainly so that nobody can misunderstand me. And equally true, dear wives (and get his husbands) your husband and not you, is the one to settle who shall be around and be friendly. Dear husbands, if your wife sees or *thinks* she sees that some woman is about to come in and she wants that rival banished before things get as far as this got, what does this say?

“In all that Sarah hath said unto thee, hearken unto her voice” Genesis 1:12.

I know the man is the head of the house, and he certainly was back there in the patriarchal system, but God is speaking now and He’s the Head of the whole

thing, isn't He? And He says to Abraham, the head of the house, "Listen to your wife in this matter. Listen to your wife."

Now, this is an example, husbands and wives, of another application of that wonderful verse we were studying in an earlier class in 1 Corinthians 7:

"The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife" 1 Corinthians 7:4.

Do you see, friends? Husbands, you don't belong to yourselves, you belong to your wife. Wives, you don't belong to yourselves, you belong to your husband. And so God says to Abraham, "Listen, Sarah has said it is time for Hagar to go." In all that she said, He said, "Listen to her—do it." Was that painful? Oh friends, it's painful. Painful.

And if it would do any good, I could tell you some experiences, if there is anything hard to break up it is attachments between a man and a woman, whether they are proper, or improper, legal or illegal. And the reason for this is that love is strong. Strong, strong.

It happens all the time, friends: some man gets involved with some woman that is helping him in his business; some secretary, some stenographer, some nurse, or they are associated together in some other way. Does it happen all the time? Yes. Dear woman, mothers in Israel, wives in Israel, don't think that because you are in a society that is permissive on that that you have got to go along with it. Not a bit of it! Not a bit of it! And if in your foolish heart you have sometimes allowed something like that, like poor Sarah did, remember, God stood back of Sarah when she backed up and took the stand she should have taken years before. Do you see?

Abraham could have said to Sarah, "Now look here, Sarah, after all, you were the one who suggested it." Was it the truth? Yes. The thing wasn't hatched in Abraham's mind. But it was nonetheless wrong. And now that Sarah could see the evil results of it, she said, "Abraham, she's got to go." And God said, "Abraham, she's got to go."

Oh, but wasn't that cruel? Yes. Yes. It was cruel. "And jealousy is cruel as the grave." Cruel, in this case, not in a wicked sense, but in a proper. It takes a hard instrument to handle some situations. And no soft, easy, bit of putty is going to handle messes like this. It takes the surgeon's knife: something hard and sharp.

Now I want to read you the divine commentary on this in the book *Patriarch's and Prophets*, page 147. This is wonderful.

"Sarah saw in Ishmael's turbulent disposition a perpetual source of discord, and she appealed to Abraham, urging that Hagar and Ishmael be sent away from the encampment. The patriarch was thrown into great distress. How could he banish Ishmael his son, still

dearly beloved? In his perplexity, he pleaded for divine guidance. The Lord, through a holy angel, directed him to grant Sarah's desire; his love for Ishmael or Hagar ought not to stand in the way, for only thus could he restore harmony and happiness to his family... Abraham obeyed the angel's word, but it was not without keen suffering. The father's heart was heavy with unspoken grief as he sent away Hagar and his son" *Patriarchs and Prophets*, pages 146–147.

So did it hurt him? Why yes, friends. It hurt deeply. This is what I'm getting at. There's no painless way out of messes like this. The best way is to keep out of it, avoid the first approach. But we've got to have that jealous love that permits us no third party even getting one toe in the door.

Now the application:

"The instruction given to Abraham touching the sacredness of the marriage relation was to be a lesson for all ages" *Ibid.*

What is it? A lesson for all ages.

"It declares that the rights and happiness of this relation are to be carefully guarded, even at a great sacrifice. Sarah was the only true wife of Abraham. Her rights as a wife and mother no other person was entitled to share" *Ibid.*

Wives, you can share your food with somebody, but not your husband. You can share money with somebody, but not your husband. Almost everything you have you can share with other people, but not your husband.

"Her rights as a wife and mother no other person was entitled to share. She revered her husband, and in this she is presented in the New Testament as a worthy example. But she was unwilling that Abraham's affections should be given to another, and the Lord did not reprove her for requiring the banishment of her rival" *Ibid.*

"Cast out the bondwoman and her son." The words of Sarah are the words of Scripture. God inspired her to make that demand. And God backed her up with Abraham. Do you see, friends? Is it clear?

Well, let's put this together with some other things we've studied. In our last lesson, we were studying about that the Lord had called some people to have children. I'll word it this way: God has called every married couple to have children. He's called many married couples to have children in what we speak of in the physiological way. He's called some to have children by adopting them. And He's

called some to have *many* sons and daughters in the kingdom of God through soul-winning.

But listen, whether you have children born in your house, or whether you adopt some children, or whether you as a husband and wife throw your energies together into soul-winning, you're going to be tempted somewhere along the line, perhaps, on this point.

What I mean is this: In your endeavor to help people, and by the way, should married people with children, even a houseful of them, should they be helping people to come into their home and learn a way of life? Why Sister White did. Sure. So it isn't that we have a choice here: some people are to do missionary work, and others are to have children? Oh no, friends. Sister White says children are to be your what? Helpers. That's right.

But here is the point that I want you to draw out. Remember, whenever you have somebody come into your home, whether it's for a meal, for a night, for a week, or for a longer period, as a guest, as a patient, as a student, or some relative; unless the point I am studying tonight is clearly understood and you two, as a couple, know where the lines are, and where the circle is, and you help each other safeguard that, you're in for trouble. You're in for trouble.

Just let me use one point as an illustration. And there are many other illustrations that could be used. Some of you have students living in your home. There's a certain relationship there. The Spirit of Prophecy plainly says that you are to take an interest in those students as parents take in their children. That's written. Perhaps I'd better read it so that you won't have to take my word for it, because I'm saying this, getting ready to say something else. *Volume 6, page 168.* This is talking about a school-home, but the same principle applies just the same in what we speak of as our training homes.

“Teachers who are placed in charge of these homes bear grave responsibilities; for they are to act as fathers and mothers, showing an interest in the students, one and all, such as parents show in their children” *Testimonies for the Church, Volume 6, page 168.*

All right. Here is a husband and wife, a father and mother, they read this, and they take in some young people into their home. Here they have a divine commission that they are to take an interest in those students such as parents show in their children. If that's all it says, friends, if that was all there was written on this subject we could easily get into some real problems. I want to tell you, dear home heads, up to a point you fathers may take an interest in those students, girls or boys, such as parents take, but beyond that point, those girls are not your daughters in any sense of the word. Don't forget it!

And you dear wives and mothers, up to a point, you may take an interest in those students in your home, boys or girls, but beyond that point, those boys are not your sons in any sense of the word. And if you try to get too motherly, you only



make trouble and problems for yourself, for the young men, for your husband. Don't forget it! This is vital.

Now I read that in *Volume 6*. Now let me read this in *Counsels to Teachers*, page 256.

“Our relations to one another are not to be governed by human standards, but by divine love, the love expressed in the gift of God to our world. The man who stands in a position of responsibility in any of our schools cannot be too careful of his words and his acts” *Counsels to Parents, Teachers, and Students*, page 256.

There are some things we can be too careful about, but this is one subject she says we can't be too careful.

“The man who stands in a position of responsibility in any of our schools cannot be too careful of his words and his acts. Never should he allow the least approach to familiarity in his relations to the students, such as placing his hand on the arm or shoulder of a girl student” *Ibid*.

Now that's just a little thing, isn't it? Just a little thing. But I want to tell you something, friends, as one Cardinal said after the Pope visited the United Nations, and he was commented on the response and all, he said, “In order to see which way a stream is flowing, you don't have to put a log in the river, a straw will do.”

Little things, even if they are current trend—and when a man, a teacher in a school, an administrator, a home head, or whatever, when he starts putting his hand on the arm or the shoulder of a girl student, he's already crossed over a boundary that inspiration has established to preserve a home and avoid some heartache. Do you see, friends?

“Never should he allow the least approach to familiarity in his relations to the students, such as placing his hand on the arm or shoulder of a girl student” *Ibid*.

Isn't God wonderful to give us such tiny details? Isn't He? Of course, you know in the business world today, and the social world, people are just putting their hands on each other back and forth all the time. Isn't that what's going on? Well, of course, this was written in the horse and buggy days, wasn't it? Yes. Yes. But morals haven't changed, friends, just because people go in jet airplanes. God pity. When I have to ride in these airplanes and see what goes on between some of the passengers and the stewardess, I thank God, friends, that our girls don't have to follow that trail. This is an awful work.

“Never should he allow the least approach to familiarity in his relations to the students, such as placing his hand on the arm or shoulder of a girl student. He should in no case give the impression that commonness and

familiarity are allowable. His lips and his hands are to express nothing that anyone could take advantage of. In the past, not all of our teachers have been clear and true and firm in this respect. They need to see things in an altogether different light regarding the relations that should exist between the teacher and the student... We are living in an atmosphere of satanic witchery. The enemy will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ"  
*Ibid.*, pages 256–257.

[An inaudible question was asked from a man in the audience.]

No, no, that's good brother. It's a good thing for there to be expressions of love and fatherly interest on the part of a man administrator with man helpers and man students. And the proof for that is the words of Scripture:

"Greet all the brethren with an holy kiss"  
1 Thessalonians 5:26.

You know how we do in the ordinance of humility; when I wash my brother's feet, and he's washed mine, we get up and we give each other a warm embrace and a kiss. Right? Of course, you will notice that before that service is entered into, the brethren go to one room, and the sisters go to another. Does that answer your question, brother?

[Man in audience answers] Yes.

Now let's go over to 1 Thessalonians the fifth chapter and the 22<sup>nd</sup> verse, and the 23<sup>rd</sup> verse focuses these instructions directly on the last generation. As the children of Israel met their last test before passing Jordan right on this question of the relation of men and women, so the remnant church is going into the closing scenes, will be tested right on this point. Let's read it together:

"Abstain from all appearance of evil"  
1 Thessalonians 5:22.

Now I want to give another illustration on this. And I'm not trying to be exhaustive upon these points. I am just giving you a few illustrations. My subject is love and jealousy—I'm studying that sacred circle. And remember, friends, the stronger the love, the stronger is the jealousy. If the type of love you have is such that it doesn't make any difference to you or doesn't make much difference what your husband does, or your wife does about things like this, you may need to get down and pray God to give you some possessive love.

Now I should throw this in, parenthetically. I realize, friends, that there are unreasonable men and unreasonable women, and unreasonable jealousy is manifested. But I can tell you this, friends, unreasonable jealousy is better in safeguarded the home than a blind sentimental love that allows an invasion of the home. And dear husband, if you feel that your wife is sometimes a bit unreasonable

in her jealousy, don't have a fight about it. Don't show that you're the head of the house, and you're going to run things and be nice to who you please just so you don't break the Seventh Commandment. No. No. Don't start that route.

The more unreasonable you might think she is, the more gentle and loving you ought to be in that situation. You ought to bend over backward or forwards, or whatever direction is necessary to help calm her fears. And do you know what you may find in the kingdom of God? You may find that God moved upon her to see some dangers that you just were too blind to see. It has happened more than once. And so with the other way around. Don't forget about Abraham and Sarah.

But on the other hand, dear husband or dear wife, if you do have jealousy that you can see that your companion thinks is unreasonable, see if God can't give you, shall I say, a little common sense and along with it some trust. The real answer to all these problems is for people to pray together. Pray hard together. Pray right on the point. There are some things you can't pray with other people about. But a husband and a wife should be able to get right down to business and pray with each other about any problem of this kind.

Now I'm going to read something in *Counsels on Health*, pages 314 and 315. Here is another example of God, through the Spirit of Prophecy, giving us some details to avoid problems on this point. This is speaking about our institutional work.

“Let no man consider it his place to judge of the amount of labor a woman should perform. A competent woman should be employed as matron, and if anyone does not perform her work faithfully, the matron should deal with the matter” *Counsels on Health*, pages 314–315.

We are trying to follow those counsels here. And I hope that every one of our men administrators, whether in the home, the institution, missionary work, or anywhere else, be careful, dear brethren, be careful that you respect this principle. This is a divinely-given principle. The world today apparently doesn't know anything about it. And it has been forgotten in circles that it should have been remembered in. But like all the other counsels of God, there are reasons deep and far-reaching connected with it. And God will bless those who recognize these principles and carry them out.

It's a wonderful thing, my dear friends, when a woman who is in problems can be taught to take her problems to women. I think I gave you a few nights ago something that Sister White wrote to Elder A. T. Jones when he was a conference president. And remember, he was one of the bright lights in this denomination. A man of experience, and yes, when he took a special interest in helping a married woman who was having trouble with her husband, the prophet of God was given a testimony from Heaven to send to him, and it said, "Look out Brother Jones. You had better be giving love, and affection, and attention to the members of your family who need all that you can give them."

May I tell you that the other man who was associated with leading out in the 1888 movement also missed the way on this point? E. J. Waggoner. He got

enamored of a woman over in England who was associated with them. And they were doing work over there, soul-winning work, and as a result, I don't know which came first, his theory or his infatuation, but they developed along together, he developed a theory that in the future life in the earth made new there would be marriages and births. And he developed a philosophy that in *this* life there was a certain spiritual relationship which might be praise-worthy and helpful between two [tape skips] in the next life might be associated together.

So his wife finally had to divorce him. And E. J. Waggoner closed his life outside this denomination because he didn't learn these lessons that you and I are studying tonight. And oh my dear friends, if men mighty in the Scriptures, and used of God in glorious ways could stumble on these things, do you wonder that I warn you so? And do not think it is just young folks in their teens and twenties or even thirties that are exposed to these. Neither Jones nor Waggoner were in their thirties when they had these problems. The Spirit of Prophecy says as long as life shall last, there will be this battle with the affections and the passions.

Let's come back now to our opening text. Let's turn now to the Song of Solomon. Now I have had to stretch the negative side of this subject tonight. Friends, if people are critical of a negative approach to some subjects, remember that the Ten Commandments, the only instructions that God ever spoke from Heaven directly to His people, have 10 words, and 8 ½ of them are negative. Is that true?

What does the First Commandment say? Thou shalt have no other gods. What does the Second Commandment say? Thou shalt not. What does the Third Commandment say? Thou shalt not. The Fourth Commandment says, remember, but pretty soon in it, it says, "Thou shalt not do any work." The Fifth Commandment is the only one that is entirely positive. Run down through six, seven, eight, nine, ten, and how does it stop. Thou shalt not. So don't get infected with this modern idea that people should never be told what not to do. So if I've made it pretty strong negatively tonight, I am only echoing the Scriptures and the Spirit of Prophecy.

But now let's come back because the great purpose of the negative is to preserve the privileges and privacies of the married relation. And I tell you this, dear husbands and wives, the only way that there can be that sweet love, that close love, that happy love, between the one man and the one woman is that when they go in there and shut the door, they know that there is not even a solitary thread that binds either of the companions to anybody else in this world. That's what makes it possible. And any doubt on that point, [inaudible].

All right.

"Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath a* most vehement flame. Many waters cannot quench love, neither can the floods drown it" Song of Solomon 8:6–7.

My dear brother, my dear sister, do you know all that it takes to hold a married couple together? Love, that's all. Just love. As I was telling the folks in our meeting on the sanctuary where I was last, Christ's yoke is easy and His burden is light. I said to the children, "If you love your parents, it isn't hard to obey them." And I said, "Men, if you love your wife, it isn't hard not to commit adultery." And if you find your heart through some subtle temptation even thinking about paying special attention to somebody else, remember, what you need is more love for the one that you stood at the marriage altar and before God and angels promised to forsake all others and keep you only unto her as long as you both shall live, to love her, honor her, and cherish her.

Let's keep our vows! What do you say?

And dear sisters, you took the same vow. Didn't you with your husband? Oh, yes. And what a sweet and precious vow it is. My! I feel sorry for anybody who thinks of this as a yoke of bondage. They don't know the mystery. They don't understand the blessings. They don't know the joy. What did we read there in an earlier lesson in the statement in *Adventist Home*?

"A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust" *The Adventist Home*, page 177.

And may I emphasize by repetition this? Dear husbands, if your wife drops some little word of caution, or even infers doubt in a way that you see that she is just displeased with something, put your arm around her and say, "Darling, thank you. If you see I am in danger, bless your heart, I thank you that you love me that much." Don't go off and begin to argue in defense. Don't say, "Why, darling, you know I wouldn't look at anybody else!" No. No. Accept the caution. I repeat, God may see that you need it, whether you know it or not. The best time to prevent an accident is before it happens.

But it isn't just the prevention of an accident that I am burdened about tonight, I long, as I have told you in this class, I long for each couple of you to know the mystery of a blended life such as few married couples in this world ever enter into. And you can never have that if you even think to push each other away on this question we're studying tonight.

So dear husbands, if your wife drops a word of caution, then is the time of all times to get your arm around her *literally* and symbolically and say, "Darling, thank God, I appreciate it. I want all the help you can give me. Let's pray together about this that God will give me some good sense and keep me from making a fool of myself."

And the same way the other way around, you dear sisters, your husband drops a word, just be thankful for it and thank him for it. Let him know that you want him to be your guardian, your watchman. That's right. And may I say it, friends? A woman needs a watchman. That's right. And I mean nothing disparaging. And if you women don't know this, friends, then it's all the more proof you need. Many a woman does the most foolish thing. She allows her *sympathy* to be drawn out, she's

*imposed* upon, taken advantage of, sometimes by designing people, sometimes by ignorant people. Happy is the woman that has a husband, or a father, or a brother, or somebody who can stand between her and the wolves that are abroad [inaudible].

So women, be thankful for husbands who can protect you and guide you. And as I said, you husbands, thank God for wives who can keep their eyes open the way Sarah finally learned to get her eyes open. And what it's all for? That we may know the mystery of a blended life which reveals in this world the character of God.

Shall we kneel together?

Heavenly Father, rightly interpret to our hearts these wonderful verses, these wonderful principles. Only Thy Spirit can translate them from type into flesh and blood. We pray that each married couple here shall know in their intimate experience, the love that flows from the sanctuary, pure and holy, fresh from the throne of God.

Shut them in, each husband with his wife, each wife with her husband. Shut them in, in the Most Holy Place, within the veil with Thee. With everything else and everybody else shut out and happy in the exclusive love that belongs to them alone.

We thank Thee in Jesus' wonderful name, amen.

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