

Patriarchs' Journal™

Dedicated to the restoration, support and encouragement of biblical family structure.

Volume I
Issue I

The Patriarch's Teaching Responsibility

by — Clyde L. Pilkington, Jr.

It is the responsibility of the patriarch to teach his family the Scriptures. No one else has been given this responsibility. It is a responsibility that he cannot delegate to others. He is the divinely appointed head of the home, and he alone is responsible for the spiritual welfare of those under his headship. This is a God-given responsibility that cannot be surrendered to anyone. This is a serious matter before God.

This, by the way, relates directly to the truth of *“the church in thy house”* (Philemon 2; cf. Romans 16:5; Colossians 4:15): A home, with extended family and guests, led in ministry by the head of that home – the husband and father. As a general principle, other family men may from time to time be there – ideally on a temporary learning basis, until they too can or will take on their own God-given family responsibility.

The primary teaching place is home. That is the standard of Scripture.

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord (Ephesians 6:4).

... the father to the children shall make known Your truth (Isaiah 38:19).

Train up a child in the way he should go: and when he is old, he will not depart from it (Proverbs 22:6).

You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie

down, and when you rise up (Deuteronomy 6:7).

If they will learn anything, let them ask their husbands at home ... (I Corinthians 14:35).

James Wesley Stivers writes concerning the truth of these verses,

Can a pastor do this for your family? Can your child's Sunday School teacher? No. It is impossible. What God is describing in this text is a live-in spiritual tutor. One must live with the person he is discipling. Jesus lived with his twelve disciples for three years. They ate and slept in His presence ... All this talk about church discipleship is fantasy. So is the concept of home cell groups. These are phony substitutes.

There seems to be something lost in a relationship between a parent and a child, if it is the decision of the parent to commission a third party to provide biblical instruction and spiritual nurture to the

(see *TEACHING*, page 5)

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Loving Large

Editorial

Welcome to the inaugural issue of *Patriarchs' Journal*. This is the fulfillment of a desire which we have had for a number of years. We pray that God will use our feeble efforts and resources to assist in the encouragement of families, thus enlarging their ministries, and bringing honor and glory to Himself.

We will be calling our editorial section *Loving Large*, because divine love lived largely is the very foundation of the home. The family is a place where women and children are to be cherished and protected, where they are to flourish under the care of patriarchs who love and give themselves to them selflessly. Wives and children are the great treasures of the home. Husbands and fathers have the wonderful privilege and responsibility to be their valiant stewards – channels of our Heavenly Father's large love to them.

WHAT IF ...?

What if much of what we think we know about the family is based on cultural and religious tradition? Many live their lives in bondage to bad doctrine. What if most are living family lives in bondage to bad doctrine as well?

In spite of Christendom's "family values," the home is, sadly, one of the most neglected topics of the entire Bible. As a result, the lives of many, if not most, have been adversely affected. We have been deceived concerning one of God's greatest gifts to mankind. People have been scarred and damaged.

OUR DEDICATION

Patriarchs' Journal is dedicated to the definition, defense, support and encouragement of the God-ordained family as an autonomous, sovereign entity that existed before civil governments and religious organizations, and is independent of their approval and direction.

That these pages will be controversial may well be an understatement. The articles will definitely go

Patriarchs' Journal™

Volume I, No. 1 – June, 2013

Inaugural Issue

Patriarchs' Journal is a free monthly periodical dedicated to the definition, defense, support and encouragement of the God-ordained family as an autonomous, sovereign entity that existed before civil governments and religious organizations, and is independent of their approval and direction.

Patriarchs' Journal is <i>NOT</i> about ...	Patriarchs' Journal <i>IS</i> about ...
Celestial Marriage	Biblical Marriage
Child Brides	Genuine Love
Underage Marriage	Honoring God
Mormonism	Providing for Women & Children
Arranged Marriage	Self-Sacrificial Living
Dishonesty	

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We will attempt to take an honest, fresh look at the subject of the family from a Biblical perspective, and to recover truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).

Readers are encouraged to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21). This publication is not intended to provide personal or legal advice.

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“against the flow.” They will contain honest, frank discussions about the family. The Scriptures do not pull any punches or beat around the bush with any subject it approaches – and the subject of the family is no different.

OUR PURPOSE

The purpose of publishing these pages is basically threefold, to:

- (1) present as clearly as possible the neglected truths that the Scriptures teach concerning various aspects of the family;
- (2) guide others to reclaim the Godly gift and enjoyment of family;
- (3) help relieve people from the bondage produced by social and religious errors related to the family.

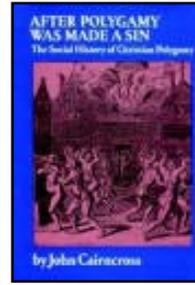
OUR SCOPE

We will seek to bring you as many voices, from as many backgrounds as possible. Many of these will be scripturally based; others will find their context in the social, legal, historical and scientific arenas.

Because of the diversity, you will likely not agree with everything you read. Frankly, we do not ask that of you. In fact, I am sure that I will not agree with everything we place within these columns at times. What we are doing is simply “stepping up to the plate” and “taking a swing” in an effort to present things that, we trust, will be supportive and edifying in their over-all scope. We encourage you to study what is presented and consider them for yourselves. Take what you can that is valuable and that you personally find to be in harmony with the truth of the Scripture.

OUR RESOURCES

I will be doing my best to give as much documentation as possible for sources we use. I will be making an honest attempt to share my sources correctly; but since this has been a 30-year quest for me, I want to apologize beforehand for any oversight in



After Polygamy Was Made a Sin

The Social History of Christian Polygamy

by — John Cairncross

Cairncross contends in this fascinating historical analysis that it was when the Church became centered in Rome that “polygamy” became a “sin.” Based on rigorous research he demonstrates however that there is a strong underground polygamous Christian tradition, including support from such prominent figures as Milton, Newton, Spinoza and others.

(see order form on back page)

properly acknowledging any resource. I will provide appropriate corrections in future issues and editions if, and as, I am made aware of any inadvertent lack of recognition.

VISITORS

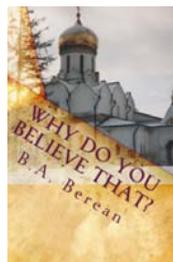
We extend to you an invitation to the home of your editor. You would be most welcome here for fellowship. Spend a day, spend a night, spend a few of each. Come alone, come with a friend, come with your family. Accommodations are modest, but God has provided dedicated guest space and a steady flow of visitors here. We also have a website to assist you in planning your stay with us. See our *Fellowship Inn* ad on page 10.

My love to each of you.

Your servant,

Clyde L. Pilkington, Jr.

The greatest of these is Love (I Corinthians 13:13).



Book Review

Why Do You Believe That? by B.A. Berean

by — Mark Cowperthwaite

I am an itinerant evangelist with one wife and five children. With that family background in mind, I wish to share this review.

Some time back, we stayed in the home of some new friends. It is always a blessing getting to know brothers and sisters in Christ, and this stay was a special blessing in many ways. We were in Florida for a week, staying with multiple families over the course of our 3 city trip, and we were exhausted already with tired children. We were also preparing for a move from Georgia to Maine the upcoming week. When we arrived at our friend Nathan's home, the hospitality was superb, and the fellowship of Christians was great. A few other families gathered to meet us for dinner as well, adding to the blessing. We were reminded that night that the fellowship of Christians is not limited to those we know well, but any who are brothers and sisters in Christ are instant friends.

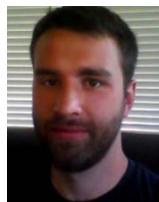
We spoke about our Savior, our families, our convictions in obedience to the Lord, about digging deep into

God's Word, and the cultural traditions of the American church. Nathan began to think about a book he had that might speak to some of our thoughts and discussion. He had just one copy of this book, *Why Do You Believe That?* by B.A. Berean, which he then loaned to me. I read the book at bedtime.

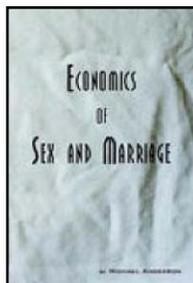
As a Christian man with deep convictions (some preferential, some Biblically mandated, all based on Biblical principles) and a desire to always learn more of God's Word, I devoured the book in no time. I finally fell asleep at 3 a.m., though I had finished reading hours earlier. I needed to compare the thoughts shared in this book to God's Word (the point of the book) and to have time to pray for God's wisdom, which "*He gives generously and without reproach*" (James 1:5). I had a great time of prayer that night, so lack of sleep didn't seem to matter.

Though it was a short read, a mere 148 pages, this book surprised me. It was conversational and gentle, yet very challenging to me. Along with many other books that have been handed to me over the years, I found that this book contained some things that I agreed with immediately, some that I disagreed with, and many more that required further study. I had been led to study marriage and Biblical patriarchy for months, and looked forward to finding a book that stood on Biblical truth more than popular opinion. That is precisely the point of this book, though. The author does not want you just to believe what he says, but rather urges you to study God's Word on the topic at hand and every topic. He urges you to be truly "*Berean*" in your approach to knowledge of God's Word (Acts 17:10-15).

These thoughts and many more are contained in this wonderful little book, and I highly recommend reading it. Even if you disagree with some of the points, I believe this book will be a great blessing and perhaps inspire you to dig even deeper into God's Word. ■



Mark Cowperthwaite



Economics of Sex and Marriage

by — Michael Anderson

86 pages, PB

We can look all around us and observe many things about human behavior regarding sexuality and marriage.

Using the logical deductive approach of the Austrian economists, this book attempts to provide a unified theory explaining some of the major phenomena of human mating relationships. The seemingly "pro-polygamy" conclusions presented here are bound to make this work controversial, but this was certainly not the author's intent.

These conclusions follow inescapably when the basic principles of economics are applied to human sexual behavior.

(see order form on back page)

TEACHING (continued from front page)

child in his stead. I argue that it is a dereliction of duty ... Parents are to disciple their children. It is an immutable part of the vocation of parenthood.

Stuck in Tradition

We naturally suppose that the “institutional church” is the primary agent in proclaiming the Gospel and teaching the Word of God. That is the primary role assigned to the “church” in our day. Yet it has not always been so. In early America, as it was in the earliest church, the Christian home was the spiritual center ...

It is impossible to provide the basis for Christian character and spiritual experience in one or two hours a week. Constant contact with a Christian leader is necessary. That is why the “discipleship movement” was so popular in recent years. It recognized the inadequacy of the “institutional church” to provide even the basic spiritual foundations in a person’s life ...

Some people believe, as I was prone at one time, that if one wishes to do anything for God, one must do it within the confines of the “church” apparatus – that God’s work is done primarily at “church.” Actually ... the family is the chief agent for the passing on of the Christian faith from generation to generation ...

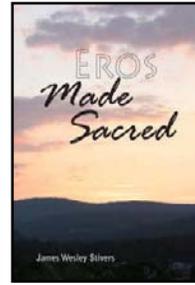
Even the work of evangelism, once thought to be the principle purpose of the pulpit preacher, is better done through the home. The most effective evangelist, as many men and women with tender emotion admit, is that of a godly mother or father. Better than three-fourths of all conversions come through the work of family and friends ...

It is a personal faith which must be transmitted, not an abstract and institutional one.¹ ■

1. James Wesley Stivers, *Restoring the Foundations*, Patriarch’s Publishing House (1995).



Clyde has been an active Bible student and teacher for 40 years, and has 19 published books. He resides in Windber, PA enjoying the greatest roles of his life: husband, father, and grandfather.



Eros Made Sacred: or

The Biblical Case Made for Polygamy

by — James Wesley Stivers
(originally published in 1991)
74 pages, Paperback

This book presents a clear biblical justification for polygamous marriage as sanctioned by the Holy Scriptures. The issue of polygamy is used to contrast current moral biases with those found in the Bible. First published more than 15 years ago, this thoughtful work has gone unrefuted. Provocative, instructional, challenging, edifying. The book chapters are:

- Polygamy: A Biblical Custom
- Objections Answered; In Favor of Polygamy
- The Ministry of the Patriarch
- Polygamy as a Tool of Christian Dominion
- Feminism, Monogamy and Witchcraft

(see order form on back page)

Privatizing Marriage

by – Colin P. A. Jones

As a legal relationship, matrimony is a monopoly product supplied by the government. ...

As one of the oldest types of contractual relationship, marriage has always been a form of partnership. Subject to certain statutory constraints, businesspeople have long been free to form whatever sort of partnership they consider appropriate to their needs. Why not make the same flexibility possible for marriage?

A Marriage Proposal: Privatize It
The Independent Review (Summer 2006)



Colin (J.D., LL.M., *Duke University*) is Professor of Law at *Doshisha University Law School*

The Truth of Polygamy: A Brief Presentation

by — Brian Kelson

Thankfully, most Christians have heard of Polygamy because they read their Bibles. It is common knowledge that King Solomon had lots of wives, along with other Old Testament saints who are featured significantly in the Lord's outworking of His redemptive purposes.

For the most part, mainstream Christianity leaves polygamy in the Old Testament, conceding that God *permitted* it but that it was not His original *intention*. They believe that the New Testament condemned and abolished the practice, and marriage is now divinely defined as one man and one woman.

That simple summary is sufficient for most Christians; it is widespread and constantly reinforced from the pulpit.

We would like to present a brief overview of biblical polygamy, because we believe the traditional summary above is inadequate and in error. Most discussions about polygamy center on a very limited scriptural examination. We hope that, after this introductory overview, Christians will be better placed to reconsider polygamy and even draw conclusions based on examinations of all of the Word of God.

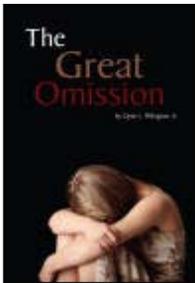
We will present passages which orthodoxy tends to discard or ignore, and examine a few which they try to use against it. Please open your Bibles, read every passage, and be brutally honest about how the Bible, speaking for itself, compares to what we've heard. There is nothing to fear in the truth of God's Word, for the Word assures us,

There is no fear in love, but perfect love casts out fear, because fear has torment. He who fears has not been perfected in love (I John 4:18).

Studying polygamy does not imply any condemnation of monogamy, or demand that anyone consider living the lifestyle. There is no threat to any relationship simply because we re-examine God's Word regarding this marriage structure.

Polygamy is viewed in a bad light for a number of reasons, but especially as a result of the media bias against it. When a polygamist does something wrong it is deemed far more newsworthy than the same actions reported in an "ordinary" person. Have you ever seen the headline "Monogamous wife murders her monogamous husband"?

Polygamy is also poorly esteemed because of traditional Christian denunciations, and this deepens the unease that polygamy brings among those not culturally accustomed to it. It is not surprising, then, that any unsavory act by a polygamist highlights the perceived evil of polygamy, but there is no perception of evil in mo-



The Great Omission: *Christendom's Abandonment of the Biblical Family*

by — Clyde L. Pilkington, Jr.

204 pages, PB

This book presents twenty years of study, taking a candid look at the issue of multiple wives in Scripture and society. The book chapters are:

- The Problem: The Sad, Ignored Epidemic
- The Divine Provision
- The Marital Gift
- The Old Testament Scriptural Precedent
- The New Testament Scriptural Precedent
- The Religious System's Destruction of the Biblical Family
- The History of Its Practice
- The Cultural Issue
- The Benefits of Plural Marriage
- Who Is Immoral?

This book also has 14 appendixes.

(see order form on back page)

nogamy when monogamy commits the same act.

Christianity has fallen into this same sensationalist media mindset when it argues that only bad things come from polygamy. Does this sound logical, let alone scripturally correct to you? If only bad things come from polygamy then we would need to erase the two books of Samuel from our Bibles – since Samuel came from polygamy. Do we consider the 12 tribes of Israel all bad – who were the product of polygamy? Our Lord and Savior has many in His family tree who were polygamists: would we dare turn to the Lord and remind Him that only bad things come from polygamy? I would suggest caution since our Lord is not bad, but He came through polygamy. What a nonsensical argument to suggest that only bad things come from polygamy.

Equally bad things come through every marriage structure – in fact, most genocidal maniacs were monogamous. Adam was monogamous, he disobeyed God and sin and death entered the world. That is the ultimate bad, through monogamy.

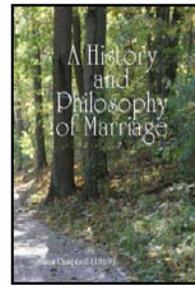
For this limited biblical survey we begin in the beginning, and Genesis chapters 1-2 are esteemed as bastions for the monogamy only position. We have been told that God made only one wife for Adam, and when God said that the two shall become one flesh, He could only mean one man and one woman.

Therefore shall a man leave his father and his mother, and shall cleave to his wife and they two shall be one flesh (Genesis 2:24).

Monogamy is extolled as the implied “command” of God and His original intention on this passage without comparing other Scriptures in the Word of God.

Traditionalists argue that, since God made only one wife for Adam, the case is proven. This all sounds reasonable; but a comparison of Scripture proves these deductions are wide of the mark.

Not once did God use Genesis 2:24 against any of His servants who were polygamous. This contradiction between tradition and God Who called, used and blessed polygamists should send the jury back to the jury room. God’s understanding of His own Word doesn’t appear to align with tradition, He does not



A History and Philosophy of Marriage:

Polygamy and Monogamy Compared

by — James Campbell
(originally published in 1869)

142 pages, Paperback

A reprint of the Christian Philanthropist James Campbell’s classic work originally published in 1869 in Boston, Massachusetts.

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imply monogamy.

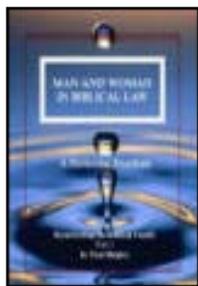
Moses, *who wrote Genesis*, had more than one wife, as did Terah, Abraham, Caleb, Gideon, Jacob, Hosea, Manasseh, Nahor, Simeon, Shemei and most of the tribe of Issachar to name but a very few. Not once does God send any prophet against these and remind them of Genesis 2:24.

While tradition beats the Genesis 2:24 drum, Bible students notice that our God made laws which demanded polygamy. How could this be, if tradition is correct? Please stop and read Deuteronomy 25:5-10.

God instructed the elder brother to marry his dead brother’s wife and produce offspring for his dead brother – even if he already had a wife. This was not *permission*; it was an *instruction* for all Israel. It is called “*the duty of a husband’s brother*” or levirate. The brother who refused to marry his dead brother’s wife was to bear shame in Israel. Why such shame, if God demanded monogamy?

In Genesis 38:8-10, Onan refused to perform his *duty* and was struck dead by God. Why would God strike a man dead if polygamy was only His *permission*? Perhaps tradition is incorrect which says God only *permitted* polygamy. Tradition *is* incorrect: levirate polygamy was *not* permitted – *it was commanded*.

In the light of Deuteronomy 25 we should now reconsider the story of Ruth. Boaz was not single, and neither was the nearer kinsman who had the prior right to redeem the property and marry her. Naomi nursed the child, not Boaz and Ruth.



Man and Woman in Biblical Law

by — Tom Shipley

268 pages, PB

The goal of this book is to lay the foundation for the establishment of a truly biblical social order, especially within the community of Bible-believing, Christ-honoring families. The subject matter is patriarchy. The biblical exposition contained herein is devoted to establishing the proposition that it is patriarchy which was and is mandated by God ever since the original creation of man and woman. The scriptural discussion on polygamy here serves as a supporting role to the fundamental proposition of God-ordained and mandated patriarchy.

(see order form on back page)

There is another law found in Exodus 21 given for the man who takes more than one wife:

If he takes himself another wife, her food, her clothing, and her duty of marriage shall not be lessened (:10).

Why would God make this law contrary to His original intention if monogamy was His implied command? Does God weaken His position because of wayward people? No, God corrects wayward people.

When we teach that one wife for Adam in Genesis 2:24 means monogamy, we teach doctrines out of step with the teachings of the Word of God. After Eden, polygamy was included by God as a marriage structure; laws were given for it.

Remember, clothes were given for those who were originally made naked. God doesn't change as to virtue, but He changes the conditions.

The Lord refers to Genesis 2:24 in Matthew 19 – which is a New Testament focus for the monogamy only tradition. Please read Matthew 19:3-12. This begins with the Pharisees tempting the Lord with their question. Before we conclude that this passage abrogates all of the Old Testament laws for polygamy, we remind ourselves that the Lord did not come to destroy the Law

(Matthew 5:17-18). The Law provides for a husband to take more than one wife. The Lord and the Pharisees both knew this.

The Pharisees were given a clear answer: if they divorce their wives for “every cause” other than fornication, then for the divorced wife and her future husband, they and his future wives commit adultery. This Scripture has nothing to do with the husband who, already having a wife, takes another. The hardness of heart here has nothing to do with polygamy, but it relates to those who divorce their wives for “every cause.” The sin of adultery is not leveled against a man having more than one wife – not here or anywhere in the Old Testament. Compare Matthew 5:23. Perhaps the Pharisees were trying to avoid their lawful obligations under Exodus 21:10?

To prove that having more than one wife is not adultery or contrary to Genesis 2:24, we take a word of truth from the life of God's friend King David, a man after God's own heart (Acts 13:22). David committed adultery when he took Uriah's wife Bathsheba.

David did not commit adultery nor breach Genesis 2:24 when he took other women to be his wives. David had many wives and concubines (II Samuel 5:13) at the time of his betrayal of Uriah. David was one flesh with each of his wives and God did not condemn David for having many – in fact, look at II Samuel 12:8 (ASV):

I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things.

God gave David more than one wife, and if David needed more wives, God would have added them. So much for the refutation which insists that God's original intention was “one man–one woman.” So much for tradition which says that monogamy was God's implied command. So much for tradition which says that God never promoted polygamy.

In giving David many wives, God is clearly telling us that our traditions are incorrect. God blessed His servant David with multiple wives, but David “despised the Word of the Lord” and took another man's wife.

Now, *that* is adultery.

David did not commit adultery with all of his wives; neither did Jacob. Their wives were not committing adultery either. Polygamist men and women were one flesh with each other according to Genesis 2:24.

David suffered because of his adultery; he was never punished because he had more than one wife. King Solomon suffered and his heart turned away from God because he took pagan, Godless wives. Solomon was not condemned because he had more than one wife. Please read carefully Deuteronomy 17:17.

Many Christians are aware that God figuratively unites Himself with Israel in a marriage bond, but few Christians have been taught that *God had more than one wife*. This horrifies the faithful, but Jeremiah 31:31-32 is widely known and quoted,

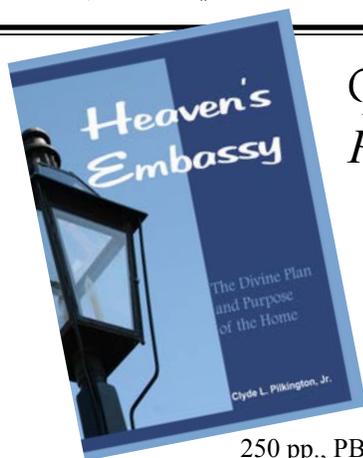
Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah (Jeremiah 31:31-32 MKJV).

God says He had two wives: He was a husband to the house of Israel and the house of Judah. Can we believe Him? God is not a monogamist; He was a husband to *them*. The reader should check Jeremiah 3:1-8 where God's two wives were committing spiritual adultery.

Also read Ezekiel 23 where these same two sisters produced God's sons and daughters. If our God has two wives, how can we insist that His original intention was "one man–one woman"? Genesis 2:24 speaks to unity in marriage, the two (husband and wife) being one flesh, and this equally applies to the husband with more than one wife. God's own figurative marriage relationship proves this.

We have heard it said that the Lord Jesus has only one bride. Since the Lord Jesus of the New Testament is Jehovah of the Old Testament, that would give the Lord at least three betrothal relationships, not counting the New Jerusalem, "*the Bride, the Lamb's wife*" (Revelation 21:9.) The Lord Jesus does not have one bride only.

In Isaiah 4 God describes polygamists as holy – please go and read the passage. In the future kingdom on the earth seven women will take hold of one man and seek marriage. Since this prophet looks to a time future to the New Testament, it clearly squashes the error that polygamy was banned in the New Testament. Since ►



250 pp., PB

Heaven's Embassy – The Divine Plan & Purpose of the Home

by – Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it is about one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; and for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus upon the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing upon its very nature and *internal* purpose and function.

(see order form on back page)

THE FELLOWSHIP INN

At
Pilkington
Abbey

The Fellowship Inn presently is comprised of three houses built in 1895, located in Paint Borough adjacent to Windber, PA. These structures provide ample space for dedicated guest lodging. *The Fellowship Inn* is not a business venture, but the hospitality ministry extension of Pilkington Abbey; there are, therefore, no guest charges.

A large part of the Pilkington family passion has always been hospitality. Father has placed this in their makeup. The website www.FellowshipInn.com is an online calendar that will assist you in coming for a visit. It will allow you to see our family activities and who's scheduled to visit us. Hopefully this will make it easier for *you* to make your plans

to come, and let you know how serious we are about having you visit us.

"If you need fellowship, or sound teaching, or counseling, or you just plain need a break from life and want to come to a place of palpable peace and lovely love for a day, or a weekend, or a week, come here. It's free. Just bring yourself, as you are. Go to the website and make a reservation. Find out when we're all going to be here, and come here and taste for yourself what God has produced in the middle of nowhere." – Martin Zender

Isaiah 4 says that the Lord sees polygamists as holy, how should we see them in the light of God's Word?

The New Testament passage most used, or perhaps abused by tradition is this one. We ask the reader to underline any word or phrase which bans polygamy,

Then it behooves the overseer [Bishop] to be without reproach, husband of one wife, temperate, sensible, well-ordered, hospitable, apt at teaching, not a drunkard, not contentious, not greedy of ill gain, but gentle, not quarrelsome, not covetous, ruling his own house well, having children in subjection with all honor. (For if a man does not know to rule his own house, how shall he take care of the church of God?) (I Timothy 3:2-5 MKJV).

[Even if] this passage simply limits the Bishops and Deacons to one wife (:8-12), they must have children as well. Why did Paul write "one wife" if everybody in the churches were monogamous? Why does Christianity ignore this passage and elect Bishops without wives and children and then find it convenient to use it against those with more than one wife?

Why is this Scripture disregarded so that churches

may elect women to the office of Bishop and Deacon? It is Bible misuse to focus on "one wife" while totally ignoring the word "husband" in the same verse.

Moreover, the word for "one" is elsewhere translated "first," which, if grammatically correct, eliminates the verse as an argument against polygamy. Yet the Lord will rebuild Israel with polygamy as Isaiah 4 declares, so I Timothy 3 cannot be used to argue that the New Testament banned it.

To conclude this brief overview, we refer to one more passage written by Paul to the Corinthians:

Now concerning what you wrote to me: It is good for a man not to touch a woman. But, because of the fornications, let each have his own wife, and let each have her own husband (I Corinthians 7:1-2).

The adjective "own" is two different words in the original language. The word "own" as it relates to the wife and her "own" husband is a word which means exclusivity. The husband is the wife's exclusively, but the wife is not the husband's exclusively.

(see **BRIEF**, page 15)

The Marriage License

by — Clyde L. Pilkington, Jr.

“A marriage is a contract between a man, a woman and the state.”
– United States Air Force Academy, Legal Office

Many define marriage in some measure as it relates to a ceremony pursuant to a state marriage license. We must not, however, allow our cultural upbringing to cloud the scriptural doctrine of marriage.

Obviously, the marriage license is a governmental invention that became prevalent in the United States only in the early 1900's and is devoid of scriptural merit. One will search the Scriptures in vain to find the use of such governmental approval over the divine institution of marriage.

Each year countless Christians mindlessly make their way to local courthouses to obtain marriage licenses, seeking State approval for their marriages.

Most people do not realize it, but when you obtain a “marriage license,” you actually grant the State jurisdiction over your husband/wife relationship.

Long ago the States established the definition of “marriage” as a three-party contract between the man, the woman and the State. Note these examples from the Illinois and New York courts:

Marriage is a civil contract to which there are three parties – the husband, the wife and the state. – *Illinois* (1926)¹

Every marriage is a contract between a man, a woman, and the State. – *New York* (1936)²

**“BY THE AUTHORITY VESTED
IN ME BY THE STATE OF ...”**

The word “license” is defined by *Black's Law Dictionary* as,

1. Appellate Court of Illinois, NO. 5-97-0108: Van Koten v. Van Koten, 323 Ill. 323, 326, 154 N.E. 146.
2. Fearon v. Treanor, 272 N.Y. 272.

A revocable permission to commit some act that would otherwise be unlawful.

To this the Courts agree:

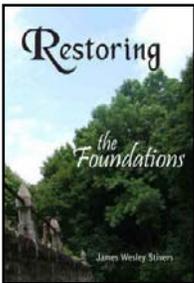
A license is merely a permit or privilege to do what otherwise would be unlawful. – *Texas* (1946)³

The object of license is to confer a right or power which does not exist without it and exercise of which without license would be illegal. – *Georgia* (1931)⁴

Interestingly our English word *license* comes from the Latin word *licentia*, from which we get our word *licentious*, meaning,

Lacking legal or moral restraints; *especially*: disregarding sexual restraints; marked by disregard for strict rules of correctness.⁵

3. Payne v. Massey, 196 S.W. 2d 493; 145 Tex. 237, 241.
4. Inter-City Coach Lines v. Harrison, 157 S.E. 673, 676; 172 Ga. 390.
5. Merriam-Webster.



Restoring the Foundations: Essays in Relational Theology
by — James Wesley Stivers
(originally published in 1995)
94 pages, PB

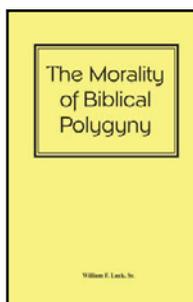
A companion book to *Eros Made Sacred*. This is a study of the Christian Man's relation to God, woman, his children, his firstborn, social order, etc.
(see order form on back page)

A LICENSE TO SIN

License and liberty are opposites. We often hear them contrasted in Christian circles by the saying, “Liberty is not a license to sin.”

The question needs to be asked: Do we have the *liberty to marry*? Or, do you need a *license to marry*? Is marriage a government-regulated *evil* for which we need a *license to commit the sin*?

Why would it be illegal to marry without the government’s permission? Why would one need the state’s permission to participate in something that God instituted (Genesis 2:18-24)? Why would we seek such governmental sanction of a divine decree?



The Morality of Biblical Polygyny

by — William F. Luck, Sr.

28 pages, PB

This is an amazing, courageous, contemporary work. William Luck is the son of Moody Bible Institute’s Dr. G. Coleman Luck, Sr, Chairman of the Department of Theology, and a capable biblical scholar in his own right.

“God didn’t ask me my opinion about the issue. He expected me to represent His. I’ve tried. If you can prove I’m mistaken, I’ll be the first to thank you. But I’m not holding my breath in the meanwhile.” – the Author, from the Introduction

“To date [over twenty years after its original publication], I find the arguments ‘pro’ quite superior to those ‘con.’” – the Author, from the Conclusion

- The Background
- Laws That Imply the Moral Propriety of Polygyny
- Passages That Appear To Prohibit Polygyny
- The Association of Polygyny with Other Evils
- Alleged Prohibitions of Polygyny
- The Implications of “Adultery” in the “Vice Lists”
- Questions Concerning the Possibility of Moral Polygyny

(see order form on back page)

A marriage license makes marriage a creation of the State. It being their creation, they have jurisdiction over the marriage that they created. What a State licenses, it can regulate.

However, the State has no authority to grant the right to marry – it is alone a God-given right.

THE COURT’S VALIDATION OF MARRIAGE

On the other hand, there have been Courts that have validated the place of marriage as a natural, God-given liberty.

Marriage is a natural right. It was not created by law. It existed before all law. Marriage is a right of personality. – *New York* (1942)⁶

Marriage is an institution of society founded on consent and contract of parties and it is one instituted by God himself and has its foundation in the law of nature. – *Virginia* (1951)⁷

Marriage is founded on the law of nature, and is anterior [prior] to all human law. – *Washington* (1892)⁸

It is well established that the failure to procure a marriage license does not have the effect of rendering the marriage void. The requirement of the license preliminary to marriage is wholly of statutory origin ... When a marriage has been proven there is a presumption in favor of its continuance. – *Maryland* (1960)⁹

Marriage and the family are God-ordained; they existed before civil governments and religious organizations, and are independent of their approval and direction. ■

6. *Ramon v. Ramon*, 34 N.Y.S. 2d 100, 105.

7. *Alexander v. Kuykendall*, 63 S.E. 2d 746, 747; 192 Va. 8.

8. *McLaughlin’s Estate*, 30 P. 651, 652; 4 Wash. 570.

9. *Browning v. Browning*, 224 Md. 399.

Tradition is one of the greatest enemies of real Bible study.

Time to Divorce Marriage from the State

by — Thomas J. Lucente, Jr.

The idea that we must beg the government for permission to marry ... should be repugnant to every freedom-loving American. ...

At the basic level, marriage is simply a contract between two people. ... Because of that, people would still not be permitted to marry children (who can't enter into contracts) ... or animals (who can't enter into contracts). ...

Marriage should be beyond the power of the state to control. This contract view of marriage is how humans in the Western world saw it for centuries. Marriage, throughout most of Western history, was a private affair. Indeed, early marriages occurred when the couple simply said, "I marry you." Neither priest nor government agent nor witness needed to be present. Often, cohabitation for a period of time was enough to validate the marriage in the community. There was no license from the government or the church. It just happened.

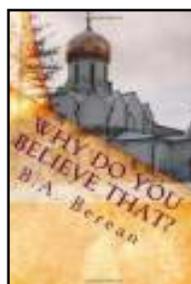
Eventually, the church began recording marriages and requiring a ceremony in the late Middle Ages. In the 17th century, some jurisdictions began issuing marriage licenses (though a form of licensure can be found in Great Britain as early as the 13th century, but that was usually more about public notice than permission), which became widespread about the mid-19th century. So the tradition of marriage is one absent of state control. It is only in later years, with the growth of the administrative state, that marriage became something that required permission from the state. It's time we end this recent development

and give people the freedom to live, and marry, as they wish. ■

The Lima (OH) News



Thomas is a newspaper columnist and has a blog called *Light on Liberty*. A veteran of the Iraq war, he is completing a law degree at the *University of Toledo College of Law*.



Why Do You Believe That?

by — B.A. Berean.

148 pages, Paperback

This well written, easy to read book is designed to provoke the reader lovingly to examine why they believe what they believe, while at the same time encouraging and equipping readers to study the Scriptures for themselves. Hold on tight, as aim is taken at a couple of the most sacred cows in the church today: traditional marriage and monogamy. It is done in an effort to help you see that what you've been told the Bible "says" may not actually be what the Bible teaches. Hailed by some advocates of polygamy, plural marriage, polygyny, etc. as the best "under the radar" educational tool available to introduce the masses to Biblical marriage and the options it provides beyond those presented in religious tradition. If you are pro-polygamy, part of the biblical families movement, or simply a truth seeker, you will enjoy reading this insightful book. The Bible study helps presented within these pages are well worth the price of admission. You will want to read it again and again and share it with others.

(see order form on back page)

Could Plural Marriage Be the Answer?

by — Stephanie Elie

I'll have to admit I had severe reservations as I sat down and watched Lisa Ling's *Our America* episode on plural marriage. I mean, what kind of crazy person would purposely allow their spouse to engage in relations with another woman. And how selfish those men must be to try and have their cake and eat it too. But as I watched the episode I realized something. The people, at least in the community Ling was interviewing, are really truly committed to each and every person in the relationship. The wives seem to form emotional bonds and friendships with each other and often spend more time together than with their husband ...

As I watched the interviews I discovered that plural marriage isn't necessarily something that should be shunned, it could possibly be a way to balance and possibly decrease the rate of divorce in America.

I know you are probably thinking I'm crazy right now, but hear me out for just a second.

It is estimated that roughly 30 to 60% of all married indi-

viduals (in the United States) will engage in some form of infidelity at some point throughout their marriage, and that 2-3% of all children are the product of infidelity.¹

The U.S. Census Bureau in November 2009, estimates that there are approximately 13.7 million single parents in the United States today, and those parents are responsible for raising 21.8 million children (that's about 26% of children under 21 in the U.S. today).

U.S. News and World Report magazine reports that one-third of children born today are illegitimate, and half of those children live in poverty.

In a plural marriage no one is left alone to raise their children as a single parent, because if the husband isn't around, the wives still have each other to help raise and support their children, both financially and emotionally. You have a support system at ALL times, not just on a court ordered schedule.

Legalizing plural marriage can potentially reduce the divorce rate and decrease the amount of single-parent households and, most important, may even reduce the amount of illegitimate children born in the United States.

What would you do if plural marriage became legal in the United States? Keep in mind that for every 100 single women of marriageable age in the United States there are fewer than 70 single men, and as we get older the numbers spread further apart. That means statistically, if marriage is still considered only a monogamous relationship, there will always be more women than men, which probably means there will always be infidelity in what we are calling monogamous relationships.

Do you think the government should reconsider their stance on plural marriage? Could this be a way to save the American family? ■

1. Source: Buss and Shackelford.

(Taken from Stephanie's *Parenting Blog*
www.lifetimemoms.com – Dec. 12, 2011.)



Stephanie is a digital junkie, writer, e-retailer, designer and photography enthusiast. She is Digital Channel Editor at *Lifetimemoms.com*. She, her husband and two children reside in the San Fernando Valley. Her website is *BizzieLiving.com*.



Biblical Families

www.BiblicalFamilies.org

Biblical Families is dedicated to encouraging biblical marriages by providing principles for healthy, long lasting relationships, and presenting Christian plural marriage as a good and caring option for believers.

Website includes many helpful resources:

- Online Articles
- Audio and Video Instruction
- Newsletters
- Discussion Boards
- Radio Program
- Contact Lists

Biblical Families also organizes National Retreats and coordinates Regional Meetings.

Martin Luther: Take a Second Wife

Martin Luther insisted that whatsoever was *not* specifically forbidden by Scripture was optional for the Christian, and not only is there no Biblical ban on polygamy, there are positive examples of it, in the patriarchs. In January of 1521 ...

Luther had written to a friend whose marital life was wholly asexual owing to the illness of his wife and who had been asked whether he might take a second wife ... Luther had responded that he could raise no objection if a man wished to take several wives, since Holy Scripture does not forbid it.

— William Graham Cole
Sex in Christianity and Psychoanalysis
Oxford University Press, 1955, p. 116-117

Luther was consulted by a man whose wife ... was unable to fulfill her marital obligation. The man felt himself unable to sustain the burden of chastity, and asked for Luther's advice. Luther replied that ... [he should] take a second wife. Luther ... exhorted him to provide sufficiently for his first wife and not abandon her.

— Raymond J. Lawrence, Jr.
The Poisoning of Eros
Augustine Moore Press, 1989, p. 178

I confess, indeed, I cannot forbid anyone who wishes to marry several wives, nor is that against Holy Scriptures ...

Martin Luther, cited by:

- Robert Hutchins
Multiple Marriage, 1987, p. 64
- Philip Leroy Kilbride
Plural Marriage for Our Times, 1994, p. 63



Bible Polygamy

Biblepolygamy.com features the straightforward teaching ministry of Brian Kelson. Here is a sampling of many topics found:

- Why teach the truth of Polygamy?
- Why is truth suppressed?
- Polygamist men and women in the Bible
- Early church and Martin Luther
- By the power vested in me?
- Fear & Hypocrisy

When the apostle Paul wrote to the Galatians he had been painted in a negative light by those opposing him. His apostleship had been put in question, his gospel had been ridiculed and his person had been defamed.

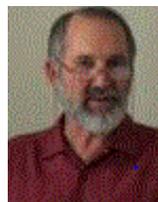
Paul's vigorous appeal to his friends was ultimately ignored and in his last letter to Timothy we read that "all in Asia had turned away from him." ... This very Paul warned that in the last days, sound doctrine would not be endured and Christians would ever learn but never acknowledge the truth.

Many attempts will be made to discolor the truth of polygamy, but this site appeals to all readers to examine the Word of God against popular theology.

BRIEF (continued from page 10)

We have heard also that polygamy is against the Law of the land; but this is also incorrect, since polygamists do not marry under the law or through the church systems. Can you name one polygamist prosecuted under the law?

There are many other passages which, when carefully considered, confirm that polygamy is not the wickedness which tradition claims it to be. ■



Brian is an author and Bible teacher. His website is www.biblepolygamy.com

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