

Patriarchs' Journal™

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

Volume I
Issue 3

The Sad, Ignored Epidemic

by — Clyde L. Pilkington, Jr.

I will get directly to the point. The problem that I will present to you is straightforward: there is a surplus of women. There are just simply more women than there are men. This has always been the case. This is a clear statistical fact across the board in every known society, in every known period of human history.

THE NATURAL MALE / FEMALE RATIO

According to the 2000 United States Census there are 5.3 million *more* women in the United States than there are men.¹ Think of the serious implications of this fact. Where will these 5.3 million women find husbands who will love and cherish them?

Let's consider a few brief words from others who have addressed this problem of the ratio between men and women.

Phillip Von Hohenheim, Physician (1493-1541):

Now it so happens that God has always created many more women than men. And He makes men die more readily than women. And He always lets the women survive and not the men.²

James Stivers, Minister:

There are always more women available for marriage than men. In spite of the proximity of numerical equality at birth, the social reality has always been – for several reasons – there are more marriageable women than men. War, disease, irresponsibility, homosexuality, vocation, selfish-

ness – these are some of the reasons which produce the gap.³

Patricia Dixon, Professor:

Males through all stages of the life span and across cultures die disproportionately more than females. Factors contributing to this are higher male infant mortality and premature death, due to occupational hazards and warfare.⁴

Adriana Blake, Attorney:

3. James Wesley Stivers, *Eros Made Sacred*, p. 38. Stivers is a former Pentecostal minister, with a background in Methodism and Reformed Presbyterianism.
4. Patricia Dixon, Ph.D., *We Want for Our Sisters What We Want for Ourselves*, page 43.

(see *EPIDEMIC*, page 35)

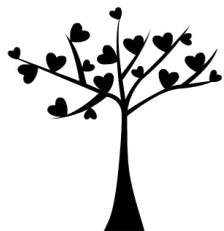
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1. U.S. male population: 138,053,563; U.S. Female: 143,368,343. Source: U.S. Census Bureau, 2000.

2. Cited by George H. Williams, *The Radical Reformation*, p. 509.





Loving Large

Editorial

In *Patriarch's Journal* we advance a return to the biblical practice of polygamy. We also seek to expose Christendom's blatant audacity to abandon the fullness of the biblical family which forces tremendous hardship, heartache and scarring on the lives of countless women and children.

Make no mistake about it: this periodical is about *marriage*. It is about the *biblical family*. It is not about political, social or religious marriages. It is about marriage as defined by the Scriptures – by God Himself, the creator of marriage – and about the widespread abandonment of God's definition and design of the family.

There is a serious problem when it comes to marriage and family life. This is a problem which has deeply affected the lives of countless women and children. Christendom has forsaken the God-given provision

for unmarried women (single, divorced, widowed) and their children, leaving them neglected, deserted and discarded.

Ultimately this periodical is about TRUTH. It is about the laying aside of religious and social paradigms. It is about a courageous journey of faith.

James Campbell, a brave voice for the truth of biblical marriage from 1869, wrote,

It is a melancholy and a humiliating fact that the opinions of most people are determined more by what others around them think and say than by what they believe themselves. They are not accustomed to the proper exercise of their own reason, and do not follow the convictions of their own minds.

There are some who dare to think and act for themselves; and into the hands of a few such I doubt not these pages will fall: and to all such I most heartily commend them. To an active and an honest mind there is no pursuit more captivating than the pursuit of knowledge, no pleasure

(see **EDITORIAL**, page 39)

Patriarchs' Journal™

Volume 1, No. 3 – July, 2013

Patriarchs' Journal is a 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.

Minor changes to punctuation and grammar may have been made to articles for better reading.

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EPIDEMIC (continued from front page)

Men manage to kill themselves off in record numbers. What nature does not take care of, men do to themselves. It isn't just global war that does it, although war makes a significant contribution. Men seem to have to war with their environment and with each other.

Each and every year, in the United States, more young men die on the highways than were killed during all of the Vietnam War. There are wars in the streets of our cities for control of drug traffic or gang territory. If males don't kill themselves on the streets or on the highways, they are engaged in high-risk occupations, or they seek high-risk recreational activities.

By the early years of the marriage selection process, we have reached that state where, for every hundred females, at least thirty will never marry or will be the second wives of men who have been married before. These husbands often have other families to support, families that have been left behind.⁵

The problem is exacerbated as demonstrated by mortality rates shortly after birth.

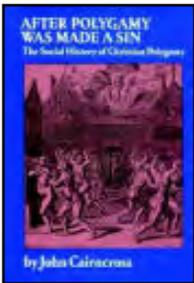
Within the first 28 days after birth, about 25 percent more males than females die. The higher ratio of male to female deaths continues throughout life. The factors involved in these different mortality figures obviously reflect inherent physiological sex differences.⁶

MORE VITAL STATISTICS

Audrey B. Chapman, Family Therapist, has written,

Not all women are going to have mates, not even if every available man were willing to commit himself. I demonstrate this fact in my ... workshops by telling the women that if each of them stood up and asked one man all to herself, one quarter

5. Adriana Blake, *Women Can Win the Marriage Lottery: Share Your Man with Another Wife* (The Case for Plural Marriage), page 29-30.
6. Eugenia Eckard, *Improving Data on Male Fertility and Family Formation*, Urban Institute, 1997.



After Polygamy Was Made a Sin
The Social History of Christian Polygamy
by — John Cairncross
260 pp., PB. \$30

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)

of the women would be left standing – as if in the adult version of musical chairs.⁷

Attorney Adriana Blake expounds:

For every one hundred single women of young marriageable age in the United States, there are fewer than seventy single men. As people get older, the statistics get worse.

By age forty-five, for every one hundred available men, there are over two hundred single women ...

When a society which insists on a one-to-one relationship in marriage finds itself with a large surplus of members of one sex, it behaves like a chemical mixture that has too many electrons. It is unstable, it is volatile, and it will seek change to a state of equilibrium ...

The surplus of women does not go quietly into spinsterhood. Most single women do not choose to be content to accept spinsterhood as their place in society. Single women will respond to their biological needs and they will continue to attempt to secure a man of their own ...

7. Audrey B. Chapman, *Man Sharing: Dilemma or Choice* (A Radical New Way of Relating to the Men in Your Life), “Lonley Statistics” (Chapter 2, page 31).

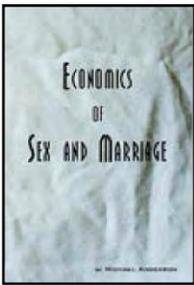
At present, the only way to procure equilibrium, that is to furnish a man for all those females struggling in the marriage race, is to maintain a system where men can readily discard one woman in order to be able to accommodate another. Our social system utilizes the only process available, that of easy divorce ...

There are too many single-parent homes, 12 million of them. There are too many homes where the father is absent, 10 million of them. There are too many children growing up without a father, 50% of them.⁸

NOT JUST A PROBLEM IN THE U.S.

This is not just a problem in the United States. This is a natural phenomenon throughout all societies. Statistical work by Samuel Chapman shows that in his country of Great Britain, there is a “surplus of 2,158,400 women, or 9.05 per cent of the female population above marriageable age ... This works out at over 9 per cent of all adult women ... who cannot marry in a monogamous society.” His conclusions are that, “a seemingly small excess of women can have a large effect on society.”

8. Adriana Blake, *Ibid.*, pages 23-36, 189, 223.



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.

(discontinued)

THE PROBLEM IS BIGGER THAN THE STATISTICS MIGHT FIRST APPEAR

That there are 5.3 million more women in the United States than there are men is just the tip of the iceberg.

The situation is actually far worse than the statistics might first suggest. When considering marriage, the real ratio between men and women must be seen through the filter of *marriageable* men. How many of the men are actually marriageable? The number of marriageable men are reduced by:

- Men who are incarcerated in prison.⁹
- Men who are homosexual.¹⁰

When taking into consideration these two factors there could be as many as 14.9 million women in the U.S. who will not be able to find a husband.

Yet the real situation is even worse than that. The number of men is also reduced – *drastically* – by:

- Men who lack *interest* in being husbands (those who are not inclined to marriage).
- Men who are *unsuitable* for being *responsible* husbands (gang members, drug addicts, criminals, deadbeats, the mentally ill, etc.).

How is it even possible to estimate the number of men contained in these two groups! All totaled, we *easily* could be talking about many tens of millions of women who will not be able to find a husband. One author has suggested that this figure is “one quarter of the women,”¹¹ or 35.8 million. This is absolutely staggering.

Little wonder that there are currently 73 million single women,¹² and 10 million single mothers in the U.S.

9. Approximately one in every 18 men in the United States [7.6 million] is behind bars or being monitored. Moore, Solomon (March 2, 2009). “Prison Spending Outpaces All but Medicaid”; *New York Times*: p. A13.

10. 2 million males according to *Composite U.S. Demographics*, 2005, Adherents.com.

11. Audrey B. Chapman, *Ibid.*

12. Sam Roberts, “51% of Women Are Now Living Without Spouse,” *The New York Times*, January 16, 2007.

THE PROBLEM OF UNMARRIED WOMEN

Husbandless Women (“Widows”) Fatherless Children (“Orphans”)

In every community there are women without husbands. Single mothers abound, and for all intents and purposes, with fatherless children. Women and children without the loving headship of husbands and fathers are society’s most tragic epidemic. Its devastating effects could adequately be calculated only by God Himself. The continual and surmounting devastation leaves untold heartbreak and scars – emotionally, physically, mentally, spiritually and socially.

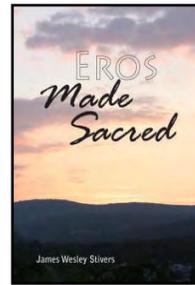
It leaves an enduring path of destruction in its wake.

Even sadder, it is an *ignored* epidemic. It is the scourge on the human landscape to which Christendom gives little or no real recognition or attention. The effect of the deep scars that this tragedy has on precious lives carries over from generation to generation without ever being addressed at its very root. Every social and religious attempt to address the issue is but a pitiful patch on a profusely bleeding wound.

None of this is meant to be an indictment against the sea of women, and of women and children, who find themselves in this immeasurable calamity. In fact, some of them have shown themselves to be most courageous and incomprehensively resilient in the bearing of their enormous burdens. Rather, these words *are* intended to be a wakeup call for those who profess to know God. This is a serious matter and it is our responsibility to know and understand the root of this current social problem, and to make our individual attempts to correct the problem rather than patch its copious symptoms.

What are some of the symptoms of the shortage of men?

- Women without headship, love and marriage.
- Women who are forced into independent self-sufficiency.
- Children without fathers, or without active fathers in their daily lives.
- Women and children who are forced into pover-



Eros Made Sacred: or

The Biblical Case Made for Polygamy

by — James Wesley Stivers
(originally published in 1991)
74 pages, PB. \$13

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)

ty.¹³

- Affairs as women seek needed attention and love.
- Divorces caused by women who acquire a husband from a woman who already has one.¹⁴
- Women who are forced to attempt to supply headship to each other in same-sex co-habitation.
- Women who are forced into sex slavery.¹⁵

Thomas Sabo makes an observation regarding a character from a theatrical play that is more common than we would like to acknowledge. Now approaching 50, she realizes her only hope of loving a man resides in forbidden territory ... In the eyes of the world, he’s not much, but not much is better than nothing.¹⁶

13. “Among U.S. households headed by single mothers in 1998, one-third lived below the poverty line.” – “Economics of Single-Parent Family Life,” *The Marriage and Family Encyclopedia* (family.jrank.org).

14. 50% percent of first marriages, 67% of second and 74% of third marriages end in divorce, according to Jennifer Baker of the *Forest Institute of Professional Psychology* in Springfield, Missouri.

15. “17,000 young women and girls annually who are forced to work in the sex industry in the U.S. by organized criminals” – Grace Kahng, “*Sex Slaves, Human Trafficking ... in America?*” NBC’s Today Show, December 3, 2007.

16. Thomas Sabo reviewing a play, *August: Osage County*, in a *Tri-*

INVOLUNTARY CELIBACY

Raymond J. Lawrence, Jr., in his classic work, *The Poisoning of Eros*, has written,

One of the specific and more obvious ways in which Western monogamy stands under judgment at present is in its neglect of sexual have-nots. A single woman over forty years of age statistically stands a very poor chance of remarriage at present. Men are fewer in number, often marry younger women, and themselves die younger than women. If the wedding band is the price of admission to sexual fulfillment, we are creating a large class of sexual have-nots in women over forty, women who might not willingly choose a celibate life. Particularly bizarre is the presumption of the church or state to have a moral basis for commanding monogamy in a population that is in imbalance, and where monogamy would ensure that some members of the community would be forced into involuntary celibacy. Anyone who

bune-Democrat newspaper article, "In Pittsburgh, the Waltons Trump Westons," April 24, 2010.

cares about people should be concerned about this inhumane social phenomenon.¹⁷

THE SITUATION IS EVEN WORSE FOR CHRISTIAN WOMEN

Another author writes of the problem of unmarried Christian women specifically,

Unmarried Christian women, all over the world, who have not yet found the godly husband who will love them as Christ loved the Church, and who can be a caring father to their children, face some real problems ...

There is evidence to suggest that the uneven distribution of men and women is exaggerated within the Church. This means that the problem is worse for Christian women ... Paul said in I Corinthians 7 that you should be able to get married if you want to. Sexual desire is natural and can only be properly fulfilled within marriage. But what is the use of being allowed to marry if you can't find a good Christian man? The danger is that you'll have to settle for less than what you are entitled to.¹⁸

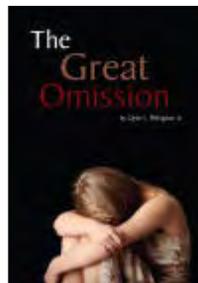


17. Raymond J. Lawrence, Jr., *The Poisoning of Eros: Sexual Values in Conflict*, pp. 274-275.

18. Taken from an internet article at: polygamy.com.



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.



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

by — Clyde L. Pilkington, Jr.

204 pages, PB. \$15

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)

Does polygamy make sense when many women may not ever get traditionally married from a shortage of suitable males?

Dr. Sherman N. Miller

Is serial matrimony really legalized de facto polygamy?

Sherman is Instructor of mathematics, *Delaware State University*;

President of *Inner City Conservative Journal*

How Polygamy Works

It provides the environment and opportunity to maximize female potential

by — Dr. Janet Bennion

Polygamist Elizabeth Joseph writes that if polygamy didn't exist,

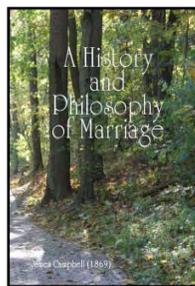
... the modern American career woman would have invented it. Because, despite its reputation, polygamy is the one lifestyle that offers an independent woman a real chance to "have it all."

Elizabeth, who worked as a journalist, relied on her co-wives to help her with child care and meal preparation. She called it a "free-market approach to marriage" that allowed her to pick the best man available, regardless of his marital status. Her husband's other wives actually enhanced her marriage to her husband. Alex, she said, had vast experience as a good husband long before he married her so he was skilled; he didn't need to be trained like most husbands do. When Elizabeth became a lawyer, she introduced her beautiful and talented secretary, Belinda, to her husband. He married Belinda shortly afterward, uniting the two women as friends and wives. **H**

Excerpt from
Polygamy in Primetime
Brandeis University Press



Janet is Professor of Sociology and Anthropology at Lyndon State College (Vermont).



A History and Philosophy of Marriage:

Polygamy and Monogamy Compared

by — James Campbell

(originally published in 1869)

142 pages, PB. \$20

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

(see order form on back page)

EDITORIAL (continued from page 34)

more exquisite than the discovery of truth. All those who would enjoy this pleasure in its highest sense must love Truth for herself alone; they must emancipate themselves from the trammels of prejudice and public opinion, and dare to follow Truth wherever she may lead.

I make no further apology for calling the attention to a new examination of an old institution. Truth dreads no scrutiny; shields herself behind no shield fortification of established custom or of respectable authority, but proudly stands upon her own merits. I will not despair, therefore, of gaining the attention of every lover of the truth while I attempt to develop and demonstrate the laws of God and of nature upon the important subjects of love and marriage, and to apply those laws to the two systems of monogamy and polygamy.¹

My love to each of you.

Your servant,

Clyde L. Pilkington, Jr.

1. James Campbell, *A History and Philosophy of Marriage: Polygamy and Monogamy Compared*, Patriarch's Publishing House, page 18.

Husbandry: What It Means to Be a Husband

by — Douglas Wilson

HUSBANDRY, n. The business of a farmer, comprehending agriculture or tillage of the ground, the raising, managing and fattening of cattle and other domestic animals, the management of the dairy and whatever the land produces.

HUSBAND, v.t. To till; to cultivate with good management. – Noah Webster, *American Dictionary of the English Language* (1828).

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement (I Peter 3:6).

Unfortunately, many women are led (if it can be called leading) by men who believe themselves to be nothing more than walking, talking, living, breathing impositions. How many Christian women today ... could imagine calling their husband *lord* with a straight face? *Him*? But a *husband* is one who cultivates with authority.

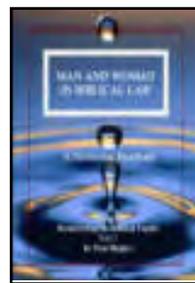
Now it goes without saying that this authority must be exercised by a man with a Christ-like disposition to service. He must not wield his authority in a self-seeking way. But he must wield it; he is a *husband*. It is tragic that in our culture the word husband is understood as nothing more than a male legally tied (for a few years) to a particular female; but as the etymology of the word should indicate, much more is involved. Husbandry is the careful management of resources – it is stewardship – and when someone undertakes to husband a wife, he must understand that it cannot be done unless he acts with authority.

He must act as though he has a right to be where he is. He is the lord of the garden, and he has been commanded by God to see to it that this garden bears

much fruit. This cannot be accomplished by “hanging around” in the garden and being nice. The garden must be managed, and ruled, and kept, and tilled. For many husbands, this is an alien concept; they certainly spend all their time in the garden helping themselves to whatever fruit *happens* to grow, but they always have the furtive [cautious] look of someone guilty of criminal trespass ... They are unsure of their right to be there, and pulling up weeds means that they have assumed responsibility for the state of the garden – he had better not do *that*. Such abdication [abandonment of one’s authority] is an abdication of *stewardship*; it is the abdication of *husbandry*. And the wife is frustrated because she has a husband in name, but she does not have a husband.

Some men may object by saying that their wives demand to be left alone. All they are doing is respecting their wives’ wishes. There are two responses to this.

(see *HUSBANDRY*, page 42)



Man and Woman in Biblical Law

by — Tom Shipley

268 pages, PB. \$30

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)



Polygamy: An Idea Whose Time Has Come (AGain)

by — John Matel

Polygamy was once the most widespread type of marriage, but it has been anathematized in the West for centuries. That has not stopped polygamy being practiced in fact, as mistresses and divorces ensured that many people essentially had multiple spouses. A modern American who has been married and divorced several times is essentially a serial polygamist.

Polygamy addresses several important societal problems, mostly having to do with gender imbalances, *i.e.*, shortages of suitable males and child rearing commitments.

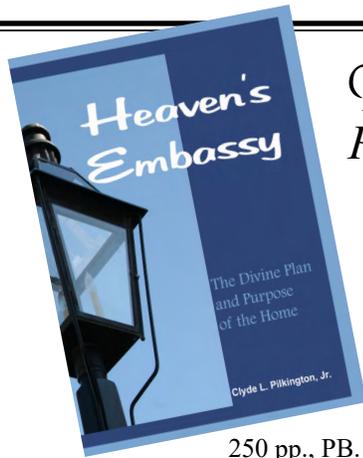
The worst of the modern family configurations is the single mother household. It is very difficult for a single person to raise children alone, and the children in these arrangements are at serious disadvantage. It would be much better for all involved for the single mother to be in a polygamous relationship where she would have some support and help with child care readily available.

During most of human history, children have grown up in families with multiple siblings. In today's America, we have dropped below an average of two children per woman. A polygamous household would also give the advantage of siblings, brothers or sisters who would provide stability for a lifetime.

I think polygamy is an idea whose time has come, again. If people choose it, polygamy should be one of the options in the new model American family. My guess is that most people would NOT choose polygamy, but why take that choice away? **H**



John and Christine Matel
WatchBlog.com
March 31, 2013
Abridged



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

HUSBANDRY (continued from page 40)

One is that whether or not the wife has demanded to be left alone does not alter the fact that Christ has demanded that she *not* be left alone.

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it (Ephesians 5:25).

The head of the woman is the man, the head of the man is Christ, and Christ has commanded husbands to imitate Him. This necessitates a love which does not walk away, or stand by.

Second, wives need to be led with a firm hand. They will often test their husbands in some area, and be deeply disappointed (and frustrated) if he gives in to her. It is crucial that a husband give his wife what the Bible says she needs, rather than what she says she needs.

So a godly husband is a godly lord. A woman who understands this biblical truth and calls a certain man her *husband* is also calling him *lord* [I Peter 3:6]. It is tragic that wholesale abdication on the part of

modern men has made the idea of lordship in the home such a laughable thing. A man cannot get by with good intentions. He cannot get by with a pleasant demeanor. He cannot get by with a sweet disposition ... In a world of spiritual eunuchs – one who is impotent in his masculinity – it is good to find a man who is more than simply male ...

Many Christian men are nice guys, but they do not provide the strength of leadership that God requires and their wives need.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God (I Corinthians 11:3). **H**

Reforming Marriage, pages 77-80



Douglas is pastor at Christ Church in Moscow, Idaho, faculty member at New Saint Andrews College, and prolific author and speaker.

Why We Witness Regarding the Scriptural Truth of Polygamy

by — Brian Kelson

TRUTH IS TRUTH

Because in our view polygamy is clearly the truth of Scripture, another marriage option; to educate Christians about this subject from a wider, deeper biblical perspective.

1. Teaching and Support

Because we have a conviction to teach the Word of Truth, and the Bible contains the truth of polygamy. Our ministry includes the teaching and support of the many pro polygyny Christians in the world.

2. Insecurity and Fear

Because we believe education will alleviate insecurities and fears about polygamy to the praise of God's grace.

3. Christian Destruction of Homes

Because the "churches" and their missionaries continue to break up polygynous homes contrary to the truth of God's Word.

4. Christian Love and Acceptance

Because polygamy is increasing, Christians need to be fully educated about this truth so that polygynous families will not be ostracized and rejected. Many Governments of the world are reconsidering polygamy.

5. Strong Christian Families

Because we see a great need in these latter days for Christians to maintain strong Christian families and this includes polygamous ones. Our ministry includes counseling

and support of polygynous families in their struggle to be accepted and assimilated into public and Christian communities.

6. Christians Considering Polygyny

Because we see the need to educate and support families who are considering polygyny. All decisions must be based upon love, family discussions accompanied by prayer and a clear sense of guidance from the Lord. We therefore educate husbands that they have no rights to demand polygyny, and likewise wives in the issues they face as they consider introducing sister wives into their family.

Whether traditional Christians like it or not, the fact is there are many Christian families living this lifestyle and they are in need of love and support as opposed to rejection, bigotry, prejudice, isolation and ridicule.

Therefore, as the elect of God, holy and beloved, put on tender feelings of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving your-

(see WITNESS, next page)



Restoring the Foundations: *Essays in Relational Theology*

by — James Wesley Stivers
(originally published in 1995)
94 pages, PB. \$13

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)

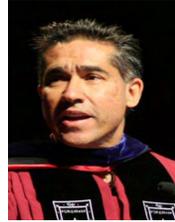
There Are No Polygamist Marriages

by — Dr. Francis J. Beckwith

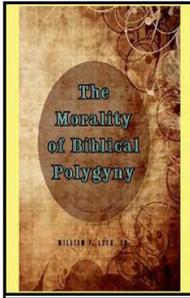
Technically there are no polygamous marriages. Polygamy is the practice of one man marrying several different women, but the women are not married to each other. This is why when the husband dies, none of the wives is married anymore and each is a widow in relation to her deceased husband. Thus, you even have in plural marriage one man and one woman, though it is the same man that marries each of the women. If it were not so, then the husband's death would not mean that the marriage had ended, for the women

would still remain married to each other. 

First Thoughts



Francis is Professor of Philosophy & Church-State Studies at *Baylor University*. He serves as a member of Princeton's *James Madison Society*. A graduate of *Fordham University* (Ph.D. and M.A. in philosophy), he also holds the Master of Juridical Studies (M.J.S.) degree from the *Washington University School of Law in St. Louis*. His articles have been published in a number of academic journals including *Harvard Journal of Law & Public Policy*. He and his wife live in Woodway, Texas.



The Morality of Biblical Polygyny

by — William F. Luck, Sr.

28 pages, PB. \$5

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)

Polygyny enables the society to reduce social crisis, prevent the mistress problem, and cure the society from illegitimate children.

— Gustav Le Bon (1841-1931)
Arabic Civilization

WITNESS (continued from previous page)

...selves, if anyone has a complaint against any, as Christ forgave you, so also you do. And above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to which you also are called in one body, and be thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And everything, whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. (Colossians 3:12-17). 



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

Defending “Traditional” Marriage?

Whose Definition? What Tradition?

by — Richard Feinberg

Family values, we are told, require us to defend marriage as “traditionally defined.” As an anthropologist I find this whole discussion rather odd.

Generations of my colleagues have agreed that marriage is a cross-cultural universal. Every known community, with one or two arguable exceptions, has had some marriage system. Common American assumptions about marriage, however, do not apply to large numbers of “traditional” communities.

Despite the claim that marriage is a bond between one man and one woman, polygamy (defined broadly as plural marriage) is extremely common and was even more so in the past. The most frequently encountered variant is polygyny, the marriage of one husband to multiple wives. Often, the co-wives are sisters, an arrangement known as sororal polygyny. ...

We have reports from East Africa’s Nuer of “ghost marriage,” where a man marries a woman in the name of his deceased brother. The dead brother is regarded as the woman’s husband, and her children consider his ghost to be their father. They call the man who is cohabiting with their mother by a term that normally means “uncle.”

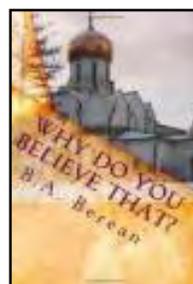
Among the world’s known cultures, most have accepted polygyny as legitimate. Many have actively preferred it. It is far from some quaint, exotic practice; indeed, it is well-established in the Bible. Ironically, however, even in communities that permit polygyny, people typically marry monogamously, not for moral reasons but for economic ones. Few men have the resources to support more than one wife and her children. ...

However, to assess the value of such practices requires that we know what has been tried and how the salient customs have affected people’s lives. To reject a type of marital arrangement because of its sup-

posed incompatibility with “the traditional definition of marriage” only calls attention to the speaker’s ignorance of well-known ethnographic and historic facts. **H**



Richard is a professor of anthropology at *Kent State University*, where he has taught since 1974. He has published over a dozen books and monographs, and approximately 100 professional articles. He has served as chair of the *Association for Social Anthropology in Oceania* and president of the *Central States Anthropological Society*.



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.

(discontinued)

Polygamy Sanctioned by the Mennonite Church in Ethiopia

Planted by the *Eastern Mennonite Missions* in 1948, the *Ethiopian Meserete Kristos Church* is the largest national body in the *Mennonite World Conference*. With 484 official congregations, and 834 congregation planting centers, it is also the largest national Anabaptist conference in the world.

This Ethiopian Mennonite Church has included polygamy in its definition of marriage. A *Mennonite Weekly Review* article entitled *What is a Mennonite? An Ethiopian Definition* states that plural marriages are sanctioned by the denomination.

Disciplined, holy lives are important, but the

church is also committed to redemptive approaches, meeting people where they are. Several years ago the church agreed a man and his multiple wives can all be instructed and become full members, barred only from leadership roles. ■

Sources:

http://www.anabaptistwiki.org/mediawiki/index.php/Meserete_Kristos_Church,_Ethiopia/

<http://www.mennoworld.org/2012/6/25/what-mennonite-ethiopian-definition/?print=1/>

Coexistence of Polygamy

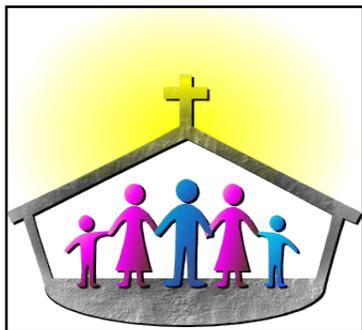
by— Robert Wernick

The mobile nuclear family has throughout history coexisted with the polygamous type. Even in the Western part of the world, where monogamy has long been at least the nominal rule, some people have set up polygamous families more or less openly ...

If monogamous societies have always included informal polygamy, the technical polygamous societies – which make up fully three fourths of the world – have been largely monogamous. ■

The Family (Human Behavior), p. 35
Time-Life Books, 1974

Biblical Families



www.BiblicalFamilies.org

Biblical Families is a ministry dedicated to encouraging and strengthening Biblical marriages, including, but certainly not limited to, plural marriage. We see plural marriage as a good, and caring, option for believers – ensuring that no one need be left without a family.

Biblical Families places a strong emphasis on fellowship and supporting each other, as per the New Testament, and organizes national retreats and regional meetings.

Our website includes many helpful resources:

- Online Articles
- Discussion Boards
- Newsletters
- Retreat Information
- Local contacts
- Links to other helpful resources

Polygamy in Christ's Day

by — Eugene Hillman

In the Jewish communities of that time ... polygamy was still practiced.¹ Josephus, the Jewish historical writer of the first century, mentions in two places that this custom still existed among his people.

The Lord certainly must have known that polygamy still existed among His Jewish contemporaries. If His teaching on marriage was intentionally incompatible with this immemorial custom, we might expect to find some clear statement of his against the permissiveness of the Mosaic law. We might expect to find at least a clear hint of disapproval in the one passage where Jesus actually discussed the practice of levirate marriage (c.f. Matthew 22:23-30, and parallels). This practice frequently, perhaps even more often than not, involved polygamy. For marriage was so highly esteemed among the Jews that men, as well as women, normally married at an early age (usually just after puberty), and bachelors must have been very rare indeed.² So it may be assumed that levirate marriages very frequently must have been polygamous.

“This [levirate] duty was enjoined by the law,” says Bernard Haring, “even in cases where the brother-in-law of the widow was already married.”³ The sin of Onan, for which he was

punished with death by God, was not masturbation; it was his refusal to perform the levirate duty of taking his brother's widow and raising up offspring for his deceased brother (cf. Genesis 38:8-10). 

Polygamy Reconsidered

Orbis Books, 1975, pp. 20, 163-164



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.

1. George H. Joyce, *Christian Marriage: A Historical and Doctrinal Study*, Sheed and Ward, 1933, 1948, pp. 570-571.
Joachim Jeremias, *Jerusalem in the Time of Jesus*, Allerton, 1922, Vol. III, pp. 84-86.
Salo Wittmayer Baron, *A Social and Religious History of the Jews*, Columbia University Press, 1937, 1952, 1962, Vol. II, pp. 223-229.
Bruce Vawter, *The Four Gospels*, Doubleday, 1967, p. 315.
2. Roland de Vaux, *Ancient Israel*, McGraw-Hill, 1961, p. 29.
Salo Wittmayer Baron, *A Social and Religious History of the Jews*, Columbia University Press, Vol. II, pp. 218-220.
E. Neufeld, *Ancient Hebrew Marriage Laws*, Longmans, Green, 1944, pp. 139.
3. Bernard Haring, *A Theology of Protest*, Strauss and Giroux, 1970, p. 147.

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