

Patriarchs' Journal™

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

Volume 2
Issue 9

The New Testament Scriptural Precedent of Plural Marriage

by — Clyde L. Pilkington, Jr.

We must admit that the Bible nowhere directly condemns polygamy and nowhere directly affirms monogamy as the only legitimate arrangement. Furthermore, polygamy is definitely not viewed in Scripture as sexual impurity.¹

Contrary to church teaching and bold statements that the New Testament corrects polygamy, and makes monogamy the only possibility for humanity, there is not one statement in all the New Testament that says this.²

James Campbell, from 1869, wrote,

The marriage system of polygamy never formed a part of that ceremonial dispensation which was abrogated [ended] by the New Testament; nor has it ever been proved that the New Testament was designed to affect any change in it; but the presumption is that this new dispensation has also left it as it found it, abiding still in force. If any change were to be made in an institution of such long standing, confirmed by positive law, it could obviously be made only by equally positive and explicit ordinances or enactments of the gospel. Yet such enactments are wanting. Christ Himself was altogether silent in respects to polygamy, not once alluding to it; yet it was practiced at the time of His advent throughout Judaea and Galilee, and in all the other countries of Asia and Africa, and, without doubt, by some of His Own disciples. The Book of the

Acts is equally silent as the four Gospels are. No allusion to it is found in any of the sermons or instructions or discussions of the apostles and early saints recorded in that book. It was not because Jesus or the apostles dared not to condemn it, had they considered it sinful, that they did not speak of it, for Jesus hesitated not to denounce the sins of hypocrisy, covetousness and adultery, and even to alter and amend, apparently, the ancient laws respecting divorce and retaliation; but He never rebuked them for their polygamy, nor instituted any change in that system. *This uniform silence, so far as it implies anything, implies approval.*³

THE TIME OF CHRIST

We will begin a look at the historical period of the earthly life of Christ, with Raymond J. Lawrence, Jr.:

Josephus, writing in the 1st century, tells his Roman readers of the longstanding Jewish custom of marrying many wives.⁴ ... Christian scholarship especially has shown a tendency to wish away first

1. Robertson McQuilkin, *An Introduction to Biblical Ethics*, page 213.
2. Philo Thelos, *Divine Sex: Liberating Sex from Religious Tradition*, page 69.

3. James Campbell, *A History and Philosophy of Marriage: Polygamy and Monogamy Compared* (originally published in 1869), page 45 (see add on page 135)
4. Josephus, *The Jewish War*; also *Antiquities*, Vol. 17:1:3

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century Palestinian polygamy.⁵

Eugene Hillman adds,

In the Jewish communities of that time, however, polygamy was still practiced.⁶ 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 (*cf.*

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.⁷ So it may be assumed that levirate marriages must very frequently have been polygamous.⁸

OUR LORD'S RECOGNITION

As Hillman points out, the principle of the levirate marriage – which often required polygamy – was practiced in Christ's day; but there is further evidence, from our Lord Himself, that demonstrated the honorableness of the practice of plural marriages, in His parable of the ten virgins.

5. Raymond J. Lawrence, Jr., *The Poisoning of Eros: Sexual Values in Conflict*, pages 20-21.

6. See:
 George H. Joyce, *Christian Marriage: A Historical and Doctrinal Study*, pages 570-571.
 Joachim Jeremias, *Jerusalem in the Time of Jesus*, Vol. III, pages 84-86.
 Salo Wittmayer Baron, *A Social and Religious History of the Jews*, Vol. II, pages 223-229.
 Bruce Vawter, *The Four Gospels*, page 315.

7. See:
 Roland de Vaux, *Ancient Israel*, page 29.
 Salo Wittmayer Baron, *A Social and Religious History of the Jews*, Columbia University Press, 1937, 1952, 1962. Vol. II, pages 218-220.
 E. Neufeld, *Ancient Hebrew Marriage Laws*, pages 139.

8. Eugene Hillman, *Polygamy Reconsidered*, pages 20, 63-164.

Patriarchs' Journal™

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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 NOT about ...	Patriarchs' Journal IS about ...
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Child Brides	Genuine Love
Underage Marriage	Honoring God
Mormonism	Providing for Women & Children
Arranged Marriage	Self-Sacrificial Living
Dishonesty	

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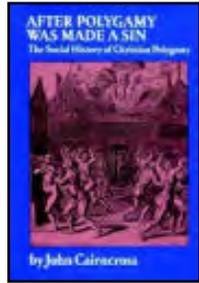
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We will attempt to take an honest, fresh look at the subject of the family from a Biblical perspective, and to recover truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).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

In this teaching, ten virgins awaited their bridegroom for marriage (Matthew 25:1-13).

PRINCIPLE OF POLYGAMY IN I CORINTHIANS

Paul confirms the principle of plural marriage when writing to the Corinthians. He does so by, in fact, presenting a situation where God actually requires polygamy. Mark Henkel,⁹ a national polygamy advocate, articulates well this example.

Is Polygamy Commanded of God in the “New Testament”?

There absolutely *is* an example in the Bible, where God actually does command a situation of polygamy – in the New Testament, even (I Corinthians 7:10-11; 27-28). In I Corinthians 7, the Apostle Paul differentiates when he is making his own “recommendation” (:6, 12, 25) and when he is expressing the “*commandment of the Lord*” (:10-11).

Indeed, in :10-11, Paul clarifies that the instruction in those two verses is the “*commandment of the Lord*.” (It should therefore also be noted that the other areas in which he clarifies as being only his “recommendation” can NOT be used to otherwise and incorrectly assert that God Himself

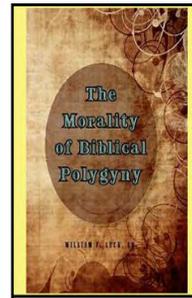
9. Mr. Henkel is the founder of TruthBearer.org. He has been reported by numerous media including 20/20, The TODAY Show, Newsweek, The Associated Press, Court TV, the 700 Club, etc.

is creating some sin or doctrine. After all, Paul’s ultimate “recommendation” therein is celibacy!)

With that realized, it is clear for readers of the Bible that Paul makes it emphatically clear that :10-11 are different. Namely, :10-11, in the exact way in which they are actually written, are the “*commandment of God*.”

*And unto the **married** I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she departs, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife (I Corinthians 7:10-11).*

Paul further specifies that the above “*commandment of the Lord*” was ONLY addressed to believ-



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

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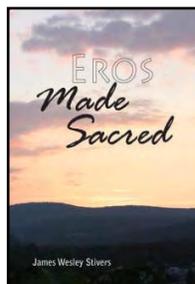
ers-married-to-believers. In the next verses (*i.e.*, :12-16), he clarifies that he is subsequently addressing believers-married-to-unbelievers, and that that subsequent instruction is NOT the Lord's words, but his own again.

Verses 10-11 show that, if a believing WIFE leaves her believing HUSBAND, the believing WIFE is commanded of God to either: remain unmarried, or be reconciled back to her husband. The believing HUSBAND is commanded of God to: not put away any wife, and to let any departed wife return back to him.

The key point is that the HUSBAND is NOT given the same commandments of instruction. Only the WIFE is commanded to remain unmarried, but the HUSBAND is not given that commandment. He is commanded of God to let her be married to him, either way!

Accordingly, the HUSBAND is, of course, still free to marry another wife. That fact is further proved by the later verses of 27-28.

Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not



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)

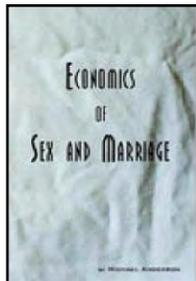
*a wife. But and if thou marry, **thou hast not sinned**; and if a virgin marry, **she hath not sinned** (I Corinthians 7:27-28).*

The Greek text of :27 is clearly only addressing **married men** – whether or not the wife has departed.

As such, the married man whose wife is still with him does not sin when he marries another wife (who is not another's wife). And likewise, the married man, whose wife has departed from him, also does not sin when he marries another wife (who is not another's wife).

And herein comes the “*commandment of the Lord*,” of polygamy, as in the following situation. A believing WIFE departs from her believing HUSBAND.

She is commanded of God to remain unmarried, per :10-11. Her HUSBAND, however, then subsequently marries another wife (who is not another man's wife). The HUSBAND and the new wife have not sinned, per :27-28.



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

(discontinued)

The departed WIFE then seeks to be reconciled back to her HUSBAND.

In that situation, :10-11 show the following instruction as the “*commandment of the Lord.*” The HUSBAND is commanded of God to let the departed wife be reconciled back to him. AND ... he is commanded of God to not put away a wife, including the new wife.

As such, :10-11 show that it is an outright “*commandment of the Lord*” of polygamy for the family in that situation.

I Corinthians 7:10-11 is indeed a COMMANDMENT OF GOD – in the New Testament – that, when a previously departed believing wife returns, her believing husband and his new (believing) wife (from :27-28) MUST let the previous wife be reconciled to her husband.

There truly **IS** a “*commandment of the Lord*” for a situation of polygamy to be found in the Bible – and it’s in the New Testament Scriptures, as well!¹⁰

HER OWN HUSBAND; HIS OWN WIFE

In the first part this same chapter of I Corinthians 7 there’s a verse that is sometimes used to oppose plural marriage.

Interestingly, it does the exact opposite.

*Now concerning the things whereof you wrote to me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, **let every man have his OWN wife, and let every woman have her OWN husband** (I Corinthians 7:1-2).*

“So, there you have it,” the objectors will say; and it does seem convincing, doesn’t it? – **Let every man have his OWN wife.** Yet, often, things are not always as they first appear. It is true here; as this verse actually *supports* plural marriage.

Before we obtain an explanation, let’s first identify the actual words in question that Paul himself used:



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.

Let every man have his own [heautou] wife and let every woman have her own [idios] husband.

Now, did you notice something very interesting? Do you see that the two words translated into our English version as “own” are actually two DIFFERENT Greek words altogether? The two words are *heautou*, and *idios*. One is *exclusive*, the other is *corporate*. Tom Shipley, in his outstanding work, *Man and Woman in Biblical Law*, explains.

Why use two *different* Greek words here for “own” in the two clauses of the same sentence, and what is the significance?

Quite simply the Greek word *heautou* signifies EX-

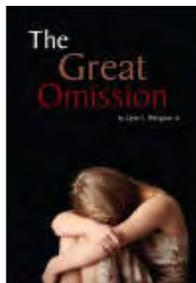
¹⁰. *Biblical Polygamy.com*; © 1994 - 2010, *TruthBearer.org*.

CLUSIVE possession, as for example I speak of my *own* body, or my *own* soul. A Biblical example of the use of *heautou* is where Paul admonishes a man to eat his “*own*” (*heautou*) bread, the point being that we should not be *sharing* the bread spoken of. The Greek word *idios* signifies actual or potential CORPORATE possession, a biblical example of which is the passage which says that Jesus returned to His “*Own*” (*idios*) country. There were others who lived in *His Own* country because it was *their own* country, also! Far from implying the *unlawfulness* of polygyny, the usage and signification of the two different terms here for “*own*” seems to have been employed precisely because of an awareness of the *lawfulness* of polygyny. Far from speaking “in monogamous terms,” it seems quite clear that Paul spoke in *polygamous* terms – for the man, but not the woman.¹¹

Don Milton adds,

I Corinthians 7:2 is a clear example of where the language of the Bible (in this case, Greek) acknowledges that a man can have more than one

11. Tom Shipley, *Man and Woman in Biblical Law*, page 148 (see ad on page 136).



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 appendices.

(see order form on back page)



www.BiblicalFamilies.org

Biblical Families

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

wife. Had Paul wanted to push monogamy he would have used the word “*idios*” [for the husband] and not “*heautou*.” This understanding of the difference in limitations upon women and men is important, because single Christian women around the world are being denied husbands because of the false teaching that a man can have only one wife ... The hardness of hearts and the bowing down to the golden calf of monogamy by married *Christian* men is depriving two thirds of the women in the world of a godly husband.¹²

WIDOWS SHOULD REMARRY

I will therefore that the younger [widow] women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully (I Timothy 5:14).

James Wesley Stivers observes,

The Apostle [Paul] speaks to the widows, the most worthy of charitable assistance. He did not advo-

12. Don Milton, <http://ChristianMarriage.com>

cate nunneries or houses for unwed mothers. He demanded marriage: like other biblical laws, no consideration or exception is made for situations involving married men. What would happen should a church find itself with widows but no single men? Obedience to this command would require polygamy. We have here a New Testament application of the levirate law. Christian men are to treat Christian women as sisters. If they are widowed, then they and their orphans should be adopted and incorporated into a family. If they are lawfully divorced, they are covenantally widowed and should be treated the same, as say the Early Fathers. This is the work of “pure religion” (James 1:27). Polygamy encourages this practice; monogamy discourages it.¹³

FORBIDDING TO MARRY

Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry (I Timothy 4:1-3).

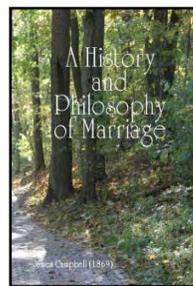
The unscriptural limiting of marriage to monogamy actually forbids the scriptural marriage of many Christian women. According to Paul, this sad and ungodly teaching is a “*doctrine of devils.*” Shame on Christendom for their arrogance and presumption in condemning what God has ordained, and for the tremendous repercussions of their godless teaching.

Appropriately, Samuel Chapman shares these thoughts.

We ought not to be surprised, then, if Christian women stumble into fornication, adultery and marriages with the ungodly. Such stumbling is their own responsibility, but it is also the direct consequence of unscripturally forbidding polygyny. Hence, a Christian practicing the Apostle’s [Paul’s] teaching must allow polygamy or live in danger of causing other Christians to stumble.¹⁴

13. James Wesley Stivers, *Eros Made Sacred*, page 46 (see ad on page 132).

14. Samuel Chapman, *Objections to Polygamy from Christians*; <http://PolygamyPage.wordpress.com>



A History and Philosophy of Marriage:

Polygamy and Monogamy Compared

by — James Campbell

(originally published in 1869)

142 pages, PB. \$20

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

(see order form on back page)

OLDER WOMEN ARE TO TEACH YOUNGER WOMEN

There are many passages of Scripture that can be seen in a “new” (or, should we say, “renewed”) light when the divine plan of plural marriage is embraced; when the “modern,” Western mindset gives way to the God-ordained, biblical one.

Here is such an example:

The aged women likewise ... that they may teach the young women to be sober, to love their husbands, to love their children, to be discrete, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed (Titus 2:3-5).

In all honesty, when and where is the Apostle’s admonition practiced? It has for all intents and purposes been completely abandoned. In what context could aged woman have the time and circumstances to teach a younger woman to “*love their husbands*” as “*at home*”? The idea of the entire passage is that of training younger women in domestic duties.

Can one think of a better environment than in the daily living of their own homes?

Of course, the word translated as “*women*” in this passage is the same word translated “*wives.*” Read these words with this translation: “*The older wives ... teach the younger wives ... to love their husbands ...*” Now obviously this *could* be fulfilled through various

(see **PRECEDENT**, back page)

One Man—One Woman

by — B.A. Berean

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

In the past as I have taught through the book of Genesis, I have made statements like:

God created Adam and Eve, not Adam and Steve, so we know that two men aren't supposed to be married. By the way, I also want you to notice that God didn't create Adam and Eve and Betsy and Susie so we know that having more than one wife is not part of God's plan at all. If God wanted Adam to be a polygamist, He would have given him more wives to begin with. Since we don't see polygamy in the Garden of Eden, it's not part of God's plan. Therefore polygamy is sin.

I taught that polygamy is sin, because I had been taught that polygamy is sin from people who had been taught that polygamy is sin, who had been taught from people who had been taught that polygamy is sin, etc.

However, I had never actually taken time to look at the biblical examples of men with many wives. I had never taken time to see what God had to say about it in the Law. I had never taken time to be a Berean.

Like so many others I was just repeating what I had been told. Plus, the simple thought of polygamy being acceptable to God made me really uncomfortable. It was a lot easier and much less painful simply to keep repeating what I had always been told.

What if I had been told,

God created one man and one woman. That first man married the woman. That proves that Adam married all the women that were available, therefore God's plan is that a man should marry every available woman he meets.

Sadly, that feeble argument follows the same path of

logic as the traditional view of the Genesis account.

In both cases, it is taking a situation and trying to develop a rule from it when the Bible says no such thing. It is twisting Scripture to make it say what we want it to say.

It seems that, if we try to use the Garden of Eden to paint a picture of what is the perfect ideal for life and marriage today, it would create some major problems for most people. For example, Adam and Eve were created naked. It was God's preference. God liked it! It's what God wanted.

In the Garden, the ideal, perfect state for men and women was nakedness twenty-four-seven. God looked at them in their nakedness and called it "good"!

Since nakedness is the original ideal, does that mean



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)

that the only acceptable dress for men and women today is no dress at all? After all, that was God's original design. Should all Godly men and women be required to walk around naked today? Of course not. (Although God did make one prophet walk around naked for an extended period of time while prophesying. See if you can find it in Scripture. Go Bereans!)

Here's another silly thought: If we are going to use Adam and Eve as our example of what is acceptable in marriage, does that mean it is acceptable for a man to marry only a woman who was physically carved from his side? Of course not! That was a unique circumstance.

After Adam and Eve sinned, many things changed. After the Law, even more things changed. Before the Law, it was common for brothers and sisters to marry one another

Who do you think Adam and Eve's children married? That changed at the giving of the Law.

In the Garden one man married only one woman and their children married one another because there were no other options. It's as simple as that.

SINGLENES IN EDEN?

In the Garden we also have no example of a man remaining single or celibate. Does that mean the Apostle Paul was wrong for encouraging Christians to stay single if possible? After all, singleness does not fit the Garden of Eden ideal. Everyone in the Garden got married!

What we find in the book of Genesis is the account of the origin of everything, including mankind. We find that God originally created only one of each sex, and He told them to be fruitful and multiply. Nowhere does it say

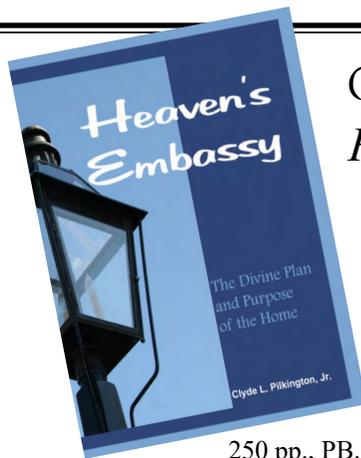
God made only one man and one woman because that is the only acceptable form of family structure in God's sight.

Nowhere does it say,

It is God's will that a man shall marry one woman and forsake all others until death.

We've heard that repeated over and over in traditional marriage ceremonies, but it just isn't in the Bible.

I'm convinced that, if God's perfect will for marriage



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 is presently 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

is only one man and one woman, then He would have perfectly spelled it out for us in His Word!

Instead, what we find is that, very early on, mankind began to practice polygamy. Polygamy was common among men and women of God as well as among ungodly people.

God did not express any displeasure over it, nor did He legislate against it. Instead we find laws governing the practice to make sure that no one is neglected or abused within a multi-partner marriage.

ONE FLESH

Since the Bible states that "the two shall become one flesh," the question must be asked, "Is it possible for a man to be one flesh with more than one woman?"

The New Testament appears to answer that question for us in I Corinthians 6:16-17.

Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit with Him.

Here Paul refers back to Genesis Chapter 2 as he describes a man becoming one flesh with a pagan temple prostitute.

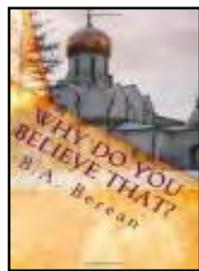
It was the job of the temple prostitutes in Paul's day to have sex with the worshippers at the pagan temples. It was intended to arouse the "gods" to bless the worshippers. Obviously temple harlots would have sexual relationships with far more than one man, yet Paul describes a man who has sex with her as becoming one body with her.

Since it is possible for a temple prostitute to be one with many men in an idolatrous relationship and it is possible for Christ to be one with many in our spiritual relationship, it follows that it is also possible for many to be one in a marriage relationship.

As we look at Scripture, it appears that we would be wrong to assume that a person cannot be "one flesh" with more than one other person.

A GOOD THING

He who finds a wife finds a good thing, and obtains favor from God (Proverbs 18:22).



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)

Since finding a wife is a good thing, could finding more than one be even better? Or, would it suddenly turn a good thing bad?

If a man who finds a wife obtains favor from the Lord, would a man who finds two wives obtain disfavor? Or, could a man who finds two wives obtain even greater favor from God?

Could an additional wife be a good thing for the first wife? Have we simply been conditioned to think otherwise? Could more than one wife/mom be a good thing for the children in the household? For instance, there would be no need for daycare. There would always be a loving mom at home. It could offer a higher standard of living. Each woman would have another female to talk to, etc.

IS MONOGAMY THE IDEAL?

For the majority, I would have to say that monogamy

is probably the ideal. At the same time, I have to be honest and say that for others, it may not be.

As I look at Scripture, it appears that what is ideal for one may not be ideal for another. I suppose it would depend on what God has called each individual to do.

For the Apostle Paul, the ideal was singleness and not monogamy or polygamy. For others in Scripture, it was monogamy and not singleness or polygamy. Yet for many, including great heroes of the faith, the ideal was to have multiple wives and concubines. God did not condemn them for it. God did not call it sin. It was completely acceptable.

Could it be that God simply leaves it to the personal preference of the individuals involved? Could it be that people are free to make the decision for themselves?

If you take an honest look at the Bible, you cannot deny that singleness, monogamy, and multiple marriage partners all appear to be acceptable to God.

Many teach that monogamy is the ideal and it very well may be. Does that mean that we are right to call the other alternatives sin?

Can we honestly say that living a polygamous lifestyle would disqualify a person from being a child of God? Should it disqualify them from fellowship? **H**

An excerpt taken from B.A. Berean's excellent book *Why Do You Believe That?* (see ad on this 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)

PRECEDENT (continued from page 135)

circumstances, but when scriptural plural marriage is taken into consideration here, one could *hardly* think of a *better* context. Plural marriage clearly also adds greater significance to the “*older women teaching the younger women to love their husbands.*”

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Whoso finds a wife finds a good thing, and obtains favor of the Lord (Proverbs 18:22).

The principle of plural marriage is just as firmly established in the pages of the Greek Scriptures as it is in the Hebrew Scriptures. Plural marriage has always clearly been God-honored.

Marriage IS honorable in all (Hebrews 13:4).

In the New Testament, just as in the Old Testament, marrying an additional wife **is** marriage; and marriage **is** honorable in all! 

An excerpt taken from the author’s book *The Great Omission* (see ad on page 134).



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.

Understanding Who “They” Are

by — Ralph Richard Banks

The legal arguments for the continued prohibition of polygamous marriage are not nearly as weighty as commonly thought. Rather, what undergirds the continued rejection of polygamy are social understandings that inform moral and legal reasoning about marriage laws.

Ultimately, we must ask ourselves: Are polygamists deviants who should be repressed, or are they as deserving of respect and dignity as anyone else?

Some commentators contend that disallowing polygamy is justified, because polygamy is immoral, fosters child abuse, promotes the subjugation of women and sows discord by pitting wives against each other and leaving large numbers of men unmarried.

But none of these justifications can withstand scrutiny. Although never “accepted” in the United States, polygamy has been practiced widely throughout history, and even now exists in many nations worldwide. Child abuse and exploitation of women are not inherent in polygamy, so much as they are the consequences of its prohibition. Treating such families as outlaws breeds the very exploitation we seek to avoid, as battered wives become hesitant to call on

the police, and as abusers realize they can act with impunity.

Nor do polygamous families pose a genuine threat to social order. There is little reason to think either that people are incapable of deciding whether a polygamous relationship is right for them, or that large enough numbers would choose polygamy to disrupt male-female relationships more generally. 

The New York Times
The Opinion Pages



December 17, 2013 Ralph is a professor at Stanford Law School, where he has taught since 1998. He received his law degree, *cum laude*, from Harvard Law School in 1994. After leaving private practice, he also served as the Reginald F. Lewis Fellow at Harvard Law School, clerked for the Honorable Barrington D. Parker, Jr., of the Second Circuit Court of Appeals, and has been a visiting professor at Harvard Law School and the University of Virginia Law School. His scholarly writings have appeared in the *Yale Law Journal*, the *Stanford Law Review*, the *Harvard Civil Rights-Civil Liberties Law Review*, the *Stanford Journal of Civil Rights and Civil Liberties*, the *Vanderbilt Law Review*, the *UCLA Law Review*, the *California Law Review*, the *Cornell Law Review*, and many others. He is an editorial board member of the *Law & Society Review*.

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