

# Patriarchs' Journal™

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

Volume 2  
Issue II

## Creation = Patriarchy = Polygyny

by — Tom Shipley

The question before us is, What is the biblical status of polygamy – or, more precisely, What is the biblical status of polygyny, multiple wives? Is polygyny *sin*? Is polygyny *adultery*? Is polygyny somehow less than the “ideal” form of marriage?

The truth is that an objective examination of the **creation** account in the Bible, as well as the Bible as a whole, will lead us to several unshakable conclusions.

First and foremost, the primary concern of the creation account in Genesis 1-2 concerning the marital relation **is to lay out the doctrine of patriarchy**, the headship of the man. We are plainly told in Genesis 2:18 that the woman was made for the man. In the New Testament, the apostle Paul, God’s prophet and spokesman, elaborates on this theme in I Corinthians 11 where he says, “Neither was the man made for the woman but the woman for the man,” and that “the man is the head of the woman even as Christ is the head of the church.”

**God’s chosen apostle emphasizes that the Genesis creation account teaches patriarchy no less than three times in his epistles to his fellow Christians** (see also I Timothy 2:11-13; Ephesians 5:22-24). Nowhere does Paul (or Peter, John or James, or any other writer of the New Testament) exposit a mandate of monogamy from Genesis. Some of the disciples of Christ may draw such a conclusion, but none of the apostles ever did.

Secondly, but equally important, the moral and ethical validity of polygyny, multiple wives, is **derived immediately and directly from the creation narrative in Genesis**. In establishing patriarchy, the head-

ship of the man, the moral and ethical validity of polygyny is thereby also established. Consider what St. Augustine had to say about this:

For by a secret law of nature, things that stand chief love to be singular; but things that are subject are set under, not only one under one, but ... even several under one...For neither has one slave ... several masters, in the way that several slaves have one master. Thus we read not that any of the holy women served two or more living husbands; *but we read that many females served one husband ... for neither is it contrary to the nature of marriage.* For several females can conceive from one man: but one female cannot from several men (such is the power of things principal) *as many souls are rightly made subject to one God.*<sup>1</sup>

When biblical commentators tell us that the Bible mandates monogamy, and only monogamy, they are drawing what *they* think are valid inferences from Genesis; but they have no explicit statement to appeal to. Zero. Their position is completely and entirely indirect inference.

1. From *A Selected Library of Nicene and Post-Nicene Fathers of the Christian Church*, Ed. by Philip Schaff, Vol. III, pg. 407-408.

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Unfortunately, for such commentators, the entire weight of the biblical witness is against them at every turn, including provisions in the Law of Moses **that explicitly allow for polygyny.**

The usual claim is that the monogamy of Adam somehow mysteriously establishes an inference to be drawn, namely, that Adam’s monogamy sets forth an “example” and a so-called “**law** of creation” that all future marriages conform to Adam’s monogamous example. If this is true, then why didn’t biblical Israel, in all of their history, ever draw this inference from Genesis?

Is it not more than just a little significant that this “law of creation” is never actually enunciated specifically in the Law? Why was polygyny common among the Israelites throughout their history? Why was polygyny common among the patriarchs of the faith, the righteous judges of Israel, the righteous kings of Israel, and even the common people of Israel, such

as Elkanah, the father of the prophet Samuel? Why is polygyny established in the Law of Moses in places such as Exodus 21:10-11, Deuteronomy 21:15 -17, and Deuteronomy 25:5-10?

The truth is that the Genesis creation account establishes both patriarchal monogamy *and* patriarchal polygyny as ideal fulfillments of God’s will. Neither polygyny nor monogamy is more “ideal” than the other. *This* is the truth of Genesis. *This* is the truth of the creation narrative – that polygyny is established as morally valid and proper and ideal right from the beginning since it embodies God’s patriarchal truth. **¶**



Originally from Baltimore, MD Tom now resides in Orlando, FL. He is the author of several works, including *Man and Woman in Biblical Law*. See the ad on p. 160.

**Patriarchs’ Journal™**

Volume 2, No. 11 – March, 2014

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	Stewardship & Care
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We seek to bring as many voices from as many backgrounds as possible to this periodical. Many are scripturally based; others 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, your editorial staff does not agree with everything placed within these columns at times. We are simply presenting things that, we trust, will be supportive and edifying in their overall scope.

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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# Husband of One Wife

by — B.A. Berean

**I** Timothy 3:1-13 and Titus 1:5-9 are often quoted as prohibitions against polygamy. With one quick read through, you find that in both passages, the Apostle Paul is addressing the issue of appointing leaders in local congregations. He mentions bishops, deacons and elders. These are specific people with specific positions within the church.

In the Timothy passage, the Greek word translated as “*bishop*” is the word *episkopos*. It means overseer. An overseer is someone who makes sure that things are done right.

The word translated as “*deacon*” is the Greek word *diakonos*. It means servant or minister. A deacon is a person with the responsibility of caring for and serving those who are hurting and in need within the body of Christ.

In Titus, the word translated as “*elder*” is once again the word *episkopos*, which means overseer.

Clearly, these passages deal only with specific positions of leadership/servanthood within the church. There are dozens of people who serve faithfully who do not have the function of elder, bishop or deacon.

## IN AMERICA?

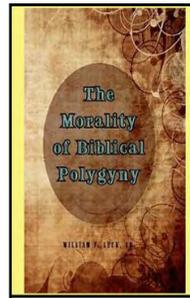
As American Christians, what would you do if marriage laws were changed? How would you respond to a polygamous Christian family who begins to attend your church? Should you allow them to attend? Should you allow them to serve?

What if government marriage laws don't change? Should you still let them attend? I believe, biblically, the answer is, “Yes.”

The fact that Paul would even mention these things implies that having more than one wife may have been common among believers.

## WHAT ABOUT LEADERSHIP?

What about a polygamous man serving in a leadership position? Are these passages *clearly* and *without a doubt* prohibiting a man with multiple wives from serving as a deacon, elder or bishop? Or are we possibly missing something in our English translations of Scripture?



## 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)

As Christians, how would we respond to King David or Gideon showing up at our church with all of their wives and children? Would we welcome them all? Would we extend a hand of friendship? Would we allow them to serve? Would these men, whom God called to lead a nation of His chosen people, be allowed to lead in our local assembly? Or would we kick them out the door?

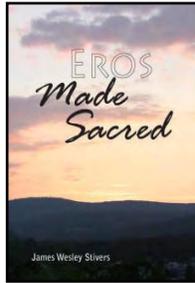
I'm not so sure that I have ever met anyone of whom it could be said,

*He did what was right in the eyes of the Lord, and had not turned aside from anything that He commanded him all the days of his life.*

Yet the Bible says that about David.

David must have been an extraordinarily godly man. Yet looking at what Paul wrote in Timothy and Titus, our traditional view/interpretation of these passages disqualifies David from leadership today.

I asked a couple of pastors what they thought about this, and the response I received was along the lines of, "Well, obviously, God is calling people within



***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)

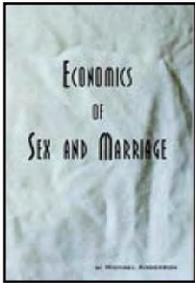
the church today to a higher standard than David and the others who had more than one wife.”

I wonder how we can possibly have a standard that is higher than David? Where will we find people who are doing everything right in the eyes of the Lord and not turning aside from anything that God has commanded all of the days of their life? If that's the standard that must be exceeded, I don't think we have anyone meeting the qualifications for leadership today.

*David did what was right in the eyes of the Lord, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite (I Kings 15:5).*

Who in your local congregation could possibly be considered to have a closer walk with God than David, Gideon or Moses?

Can you imagine saying, "Sorry Moses, but you just don't meet our standards for leadership. By the



***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)



way David, neither do you. God may have trusted you to lead His people Israel, but we can't have you serving as an usher or greeter."

Can you imagine telling Gideon, "Gideon, after reviewing your application to serve in children's ministry we regret to say that we can't allow that. God may have called you to lead His army, and you obviously have a lot of experience with kids; but having more than one wife disqualifies you."

Could it be that, due to our personal prejudices and preconceived ideas, we've been reading into these verses something that is not there, or, at the very least, clouding what the Apostle Paul was truly saying?

### MAKING THE MANAGEMENT TEAM

Imagine that you are putting together a management team for your corporation. One of the first things you would do is come up with a list of requirements that must be met for an applicant to be considered. They might read something like this:

The ideal applicant must have good people skills, one year of management experience, a Bachelors Degree, and no felony offenses on his or her record.

Would an applicant who has two years of experience be disqualified? No. The requirement is that the applicant must have at least one year of experience. That minimum requirement is necessary for the person to be prepared for the work at hand.

There is no way that you could interpret that requirement as something which would disqualify anyone with more than one year of management experience.

Take a few minutes and reread the passages from I Timothy and Titus, and you will notice something interesting about how they are worded.

When Paul speaks of the husband having one wife it is not in a negative, but in a positive context.



## 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.

He does not say, "A *deacon should not be the husband of more than one wife.*"

He does, however, say that a leader should be "*the husband of one wife.*"

That's a positive requirement. This is dealing with what a man *should* be, rather than what he *shouldn't* be. It is listing what he should have rather than what he shouldn't have.

Could it be that Paul simply saw marriage as a prerequisite for being an overseer in the church? If that's the case, then an overseer would have to be the husband of at least one wife.



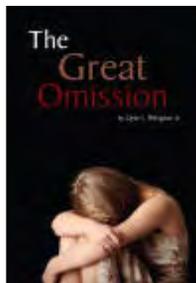
This seems to be a possibility, especially in light of the fact that Paul also lists another positive requirement in I Timothy. Not only must an overseer be married, but he must also be

*... one who rules his own house well, having his children in submission with all reverence, for if a man does not know how to rule his own house, how will he take care of the church of God?*

This is very simple and straightforward. If a man cannot manage his household (which is a microcosm of the church), how in the world will he be able to manage the church?

If a man is not married, he has no household to manage and therefore cannot be proven to be equipped for managing the church.

Therefore, an overseer must be a married man who has experience in dealing with people and relationships. That seems to make sense.



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

by — Clyde L. Pilkington, Jr.

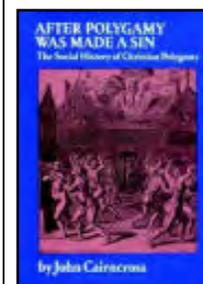
204 pages, PB. \$15

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)



***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)

Think about it. The family is the training ground for leading in the church. Loving and caring for a family is the ultimate way to learn to love with “agape” love.

It seems to make sense that if a man is a terrible leader in the home, he would also be a terrible leader in the church. It appears that Paul is saying that the God-ordained institution for learning to exercise loving care and authority is in the home.

Perhaps Paul is saying that an overseer must first be proven successful at exercising a father's loving authority over his own children before he does the same with God's children within the church. If a man has no home to lead, he is a novice and has not been proven faithful to lead within the church in the position of an overseer.

Therefore, as a minimum requirement an overseer must be a successfully married man. Do you think that could be a possibility?

**A PROVOKING WORD STUDY**

In the I Timothy and Titus passages, as Paul speaks of one wife, the Greek word translated as “one” is the word *mia*.

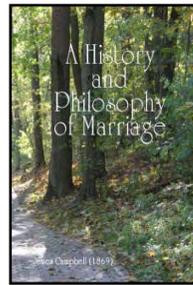
If you take time to search the New Testament to find all of the uses of the word *mia*, you will discover that there are many instances where it is translated as “*first*” and not “*one*.” Here are some examples:

*Very early in the morning, on the **first** day of the week, they came to the tomb when the sun had risen* (Mark 16:2).

*Now on the **first** day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared* (Luke 24:1).

*Now on the **first** day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb* (John 20:1).

*Then, the same day at evening, being the **first** day of the week, when the doors were shut where the disciples were assembled, for fear of*



***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)

*the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you”* (John 20:19).

*Now on the **first** day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight* (Acts 20:7).

The Word “*first*” in each of these verses is *mia*. In context, each of these verses is speaking of the first day of the week. You could call it the “number one day of the week.” Either way, it is speaking of a specific day, not the one and only day.

In Titus 3:10 Paul uses *mia* to refer to the first of two, not one and only one. Take a look at it.

*Reject a divisive man after the **first** and second admonition* (Titus 3:10).

In the book of Revelation, *mia* is used several times to refer to the first in a series or one within a group.

*Now I saw when the Lamb opened **one** of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.”* (Revelation 6:1).

***One*** woe is past. Behold, still two more woes

(see **ONE WIFE**, page 163)



## ***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

[www.BiblicalFamilies.org](http://www.BiblicalFamilies.org)

# Legalize Polygamy!

**No, I am not kidding.**

by – Jillian Keenan

**L**egalized polygamy in the United States is the constitutional, feminist and sex-positive choice. More importantly, it actually would help protect, empower and strengthen women, children and families.

For decades, the prevailing logic has been that polygamy hurts women and children. That makes sense, since in contemporary American practice that is often the case. In many Fundamentalist Latter-day Saints polygamous communities, for example, women and underage girls are forced into polygamous unions against their will. Some boys, who represent the surplus of males, are brutally thrown out of their homes and driven into homelessness and poverty at very young ages. All of these stories are tragic, and the criminals involved should be prosecuted to the fullest extent of the law. That goes without saying, I hope.

Yet legalizing consensual adult polygamy wouldn't legalize rape or child abuse. In fact, it would make those crimes easier to combat.

Right now, *all* polygamous families, including the healthy, responsible ones, are driven into hiding. In the resulting isolation, crime and abuse can flourish unimpeded. Children in polygamous communities are taught to fear the police and are not likely to report an abusive neighbor if they suspect their own parents might be caught up in a subsequent criminal investigation. In a United States with legalized polygamy, responsible plural families could emerge from the shadows – making it easier for authorities to zero in on the criminals who remain there.

Many people argue that there is no such thing as a “healthy, responsible” polygamous family, particularly for the children born into one. “Children are harmed because they are often set in perennial rivalry with other children and mothers for the affection and attention of the family patriarch,” argued John Witte

Jr. in the *Washington Post*. “Men with lots of children and wives are spread too thin,” agreed Libby Copeland in *Slate*. The earnestness of these arguments is touching, but idealistic. Men in monogamous marriages can't be spread too thin? Children in monogamous families don't rival each other for the attentions of their parents? Two-parent families are not the reality for millions of American children. Divorce, remarriage, surrogate parents, extended relatives and other diverse family arrangements mean families already come in all sizes – why not recognize that legally?

It's also hard to argue with the constitutional freedom of religious expression that legalized polygamy would preserve. Most polygamous families are motivated by religious faith, and as long as all parties involved are adults, legally able to sign marriage contracts, there is no constitutional reason why they shouldn't be able to express that faith in their marriages. Legalized polygamous marriage would also be good for immigrant families, some of whom have legally polygamous marriages in their home coun-



## ***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)

tries that get ripped apart during the immigration process. It's impossible to estimate exactly how many polygamous families live here, since they live their religious and sexual identities in secret.

Finally, prohibiting polygamy on "feminist" grounds – that these marriages are inherently degrading to the women involved – is misguided. The case for polygamy is, in fact, a feminist one and shows women the respect we deserve. Here's the thing: As women, we really can make our own choices. We just might choose things people don't like.

We have a tendency to dismiss or marginalize people we don't understand. We see women in polygamous marriages and assume that they are victims. "They grew up in an unhealthy environment," we say. "They didn't really choose polygamy; they were just born into it." Without question, that is sometimes true; but it's also true of many (too many) monogamous marriages. Plenty of women, polygamous or otherwise, are born into unhealthy environments that they repeat later in life. There's no difference. All marriages deserve access to the support and resources they need to build happy, healthy lives, regardless of how many partners are involved. Arguments about whether a woman's consensual sexual and romantic choices are "healthy" should have no bearing on the legal pro-

cess, and while polygamy remains illegal, women who choose this lifestyle don't have access to the protections and benefits that legal marriage provides.

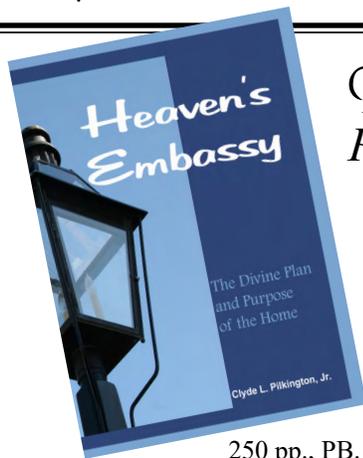
As a feminist, it's easy and intuitive to support women who choose education, independence and careers. It's not as intuitive to support women who choose values and lifestyles that seem outdated or even sexist, but those women deserve our respect just as much as any others. It's condescending, not supportive, to minimize them as mere "victims" without considering the possibility that some of them have simply made a different choice.

Though polygamists are a minority – a tiny minority, in fact – freedom has no value unless it extends to even the smallest and most marginalized groups among us. 



Jillian is a writer in New York City. She has written for *The New York Times*, *The New Yorker*, *The Washington Post*, *Slate*, *Foreign Policy*, *The American Prospect*, *Marie Claire*, *The Atlantic*, *National Geographic News*, *Scientific American*, and *The Los Angeles Review of Books*.

Her interests include press freedom, international human rights, and travel. She received her B.A. and M.A. from Stanford University, and is a two-time Fulbright grant recipient. She has spent almost five years researching and writing about Shakespearean literature in global contexts.



## 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](http://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

## Book Review:

# Eros Made Sacred: or, the Biblical Case for Polygamy

by — James Wesley Stivers

**T**his book is well written and thought provoking. This may be a taboo topic of limited interest to most people, professing Christians or otherwise; but for the man who is seeking truth and who doesn't care what the church and state tell him to believe, this is a very thought provoking book. The author is very careful with his interpretation of Bible verses and is quite scholarly in providing references.

The author is not a Mormon, so there is no detracting LDS “celestial marriage” discussion here. I think that this would be of primary interest to Christian men, but women may get something useful out of

it too – like some of the benefits women have in a plural marriage. With Christian families being “run into the ground” with two parents working, trying to pay bills and keep the kids in daycare, at school, supporting their church, etc., and getting further and further behind – I think that the topic of this book is a timely one. 

— James Booth  
The Dales, OR

**ONE WIFE** (continued from page 159)

are coming after these things (Revelation 9:12).

And I saw **one** of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast (Revelation 13:3).

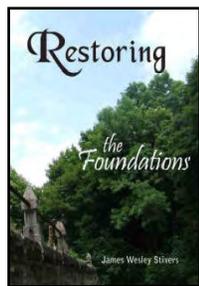
In these verses, we see *mia* used to refer to one in a series or one from a group. It is not used to describe one and only one. Could it be that, as Paul speaks of “one wife,” he is using *mia* in the same way?

Could he be saying simply that a leader must be married, and therefore he must have at *least* one wife?

Could it be that the emphasis is not on the number of wives, but on the necessity of marriage?

In light of the usage of *mia* to refer to the first day of the week, could Paul also be saying that a leader should be a married man who has not divorced his first wife, but is still caring for and protecting her?

It makes sense that He would want leaders within the church who understand love and commitment. It makes sense that He would want leaders who are able to work through problems rather than giving up and turning their backs on those they are supposed to love and cherish.

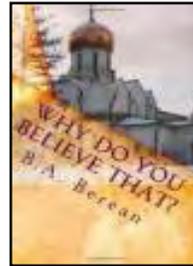


**Restoring the Foundations: Essays in Relational Theology**

by — James Wesley Stivers  
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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)



**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)

It seems to make sense that, when it comes to leaders, you would want married men who love and cherish their *mia* (first) wife. After all, the LORD promises,

*I will never leave you nor forsake you.*

Why would we want leaders in the church who have forsaken those whom they have vowed to love and cherish?

Therefore, could it be simply that Paul was encouraging Timothy to appoint elders who have not forsaken and abandoned their first (number one) bride? **H**

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

# Married in the Eyes of God

by — Jeanne Phillips

[We run the following *Dear Abby* piece to show that there are others, prominent within society, who recognize that a license is not necessary for being “married in the eyes of God.”]

**D**ear Abby: A year and a half ago, I reconnected with “Paul.” We were in grade school together and hadn’t seen each other for many years. We have been extremely happy and want to spend our remaining years together.

Because of our ages (we’re both seniors) and separate families and incomes, we feel marriage is not what we’d like to do. But we would like to move in together.

Would it be ridiculous for us to do that without being married? Will the world condemn us? Will our children understand or ostracize us? How do we handle questions about why we have chosen not to marry? — *In Love in Louisiana*

Dear “In Love”: Many older couples do what you are considering because being married would

negatively affect their retirement income. If your children like Paul —and his children like you — I doubt you will be ostracized. Most adult children want their parents to be happy.

If you’re worried about how the community will react to your living arrangement, consider talking to a clergyperson about being “married in the eyes of God.” As to questions about why you have chosen not to marry, apart from your family it is nobody’s business, and you are not obligated to discuss it. **H**



Jeanne Phillips  
(a.k.a. ABIGAIL VAN BUREN)  
*Dear Abby*  
September 7, 2013



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