

# Patriarchs' Journal™

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

Volume 2  
Issue 15

## Patriarchy and the Societal Pendulum

by — Martin Zender

The societal pendulum swings far out, then far back. Women look at the way things were in the Old Testament days, and can't wrap their heads around it. At worst, they despise it. It was, and is called, "patriarchy." It is the days when men were the heads of their homes – loving, caring for and protecting women and children. This was not restricted to Old Testament times; Paul re-iterates the truth of male headship in Ephesians 5.

It is the ideal way of things.

The prejudice against patriarchy is the assumption that the men of old were cruel, hard despots. The majority of the husbands, however, loved their wives. Most women today don't even know what a loving husband is.

David, King of Israel, had many wives. So did Abraham, Jacob, Moses, Solomon and Rehoboam. Were these men sexual freaks? Perverts? Self-obsessed woman haters? Just the opposite: they were godly men. How can I say that? Because God Himself instituted polygamy. The law itself (the law that God wrote) actually *required* a man – in a special case – to become a polygamist. In the case of the death of his married brother, a man was required – irrespective of whether he was married or not – to take his brother's widow as his wife. Why did God do this? Simple. He was concerned that women have headship and children have fathers.

Polygamy is not, primarily, about sex. It is about providing for women and children. Additionally, yes, it does answer to the stronger male sex drive. (God, by the way, is not an emotional, politically correct American with Puritanical sexual mores.)

God instituted polygamy for the sake of women and children. As women have historically outnumbered men, polygamy opened the field of available husbands. A woman without a head or a father for her children had more choices; she could choose a good man with a track record of loving and providing for his family.

Consider King David. This man had several wives. What *modern* wife, reading the wonderful psalms of David, ever pauses to consider that this man woke up with a different wife each morning? She never even thinks about it. The modern, American wife may just as well attempt to grasp little green men from Mars. So what does she do? She pretends it never happened. She'll say things like, "God *tolerated* polygamy," when in fact God never tolerated it at all – He instituted it.

Let's say that David wakes up with Eglah on Monday morning. He tells her he loves and cherishes her. It is a truth. Eglah *feels* loved. Ask her. Eglah: *I have never known a better husband.* She knows beyond a shadow of a doubt that David loves her; he demonstrates it time and again.

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On Tuesday morning, David wakes up with Abigail. He tells her he loves and cherishes her. It is a truth. Abigail *feels* loved. Ask her. Abigail: *I have never known a better husband.* She knows beyond a shadow of a doubt that David loves her; he demonstrates it time and again.

We men have something to tell you women that you are not going to like, but that you need to hear. Are you ready? Here it goes: We can easily love several women, and not love you any less. I'm sorry to have to be the one to break this to you, but I doubt that your husband will tell you. So, there it is. We have been wired this way by God – *by God.*

In Ephesians 5, Paul writes that husbands are to love wives *“as Christ loves the church.”* The church is a many-membered organism. Thus, it is natural for a man to have several wives. The man typifies Christ, Who has many members; He is the head of the Body. This is why God gives the gander different laws than

the goose. He made women to love and care for one man, because the church has one head: Christ. You may scream, “Unfair!” but I am only telling you the facts according to Scripture. You’ll have to take up “unfair” with God.

Since David told Abigail that he loved her and cherished her, was he lying to Eg1ah?

Our modern wife would assume so. Our modern wife cannot even entertain the concept of her husband loving someone else. She assumes he must be lying to one woman in order to be able to tell another woman he loves her. (Does the husband, who is also a father, lie to one child by telling another he that loves him/her? Of course not – but it’s the same principle.)

Polygamy is still a common practice in many modern cultures. It was a system instituted by God Himself, and no New Testament passage abrogates it.

**Patriarchs’ Journal™**

Volume 2, No. 15 – May, 2015

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
Tyranny & Oppression	

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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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That supervisors and servants in the local ecclesias of Paul's day (I Timothy 3) were instructed to be the "husbands of one wife" proves that it was common for men of those days – even men without an office in the ecclesias – to have multiple wives. Our culture is prejudiced against it because of highly publicized cases of its abuse.

Each of my arguments assumes a good, loving husband.

I am not promoting polygamy. I am not a practitioner. I am only making a point.

The point is that the societal pendulum swings. Because women *have* been abused over the years ... we of "enlightened" times naturally overcompensate. Now we must avoid even the appearance of offending women. We treat them now with such kid gloves that Christian leaders exhort men to become as females. "Be more like your wife" is the new cry of Christian "male-dom."

The pendulum has swung so madly and badly in the other direction (away from God's design) that men who *are* men have become the enemy. That we're men *at all* is now a problem to be overcome.

The pendulum is so far out of whack that we've forgotten where it's supposed to be. We've forgotten what it is to be male. Where there should be some lenience and understanding toward husbands – seeing as they are wired by God to love many women and take many wives – we have gone completely the other way, the wrong way, and shackled men with even more fetters than those already imposed by a sexually hung-up, politically correct, over-feminized culture. **H**

— Abridged excerpt from Martin Zender's upcoming book, *The Lie of Every Man's Battle*.

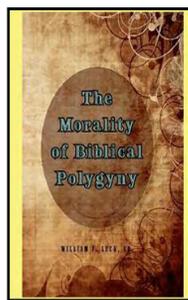


Martin is a nationally known author, conference speaker and radio personality. He has authored several books on spiritual freedom including *Flawed By Design* and *How to Quit Church Without Quitting God*. His essays have appeared, to critical acclaim, in the *Chicago Tribune*, the *Atlanta Constitution* and other newspapers.

## A "Moral" Contradiction

It's amazing how proud Christendom is of their "Judaeo-Christian" roots, *i.e.*, established on the foundation of "the law" of the Old Testament. Yet when it comes to Polygamy, how easy it is for them to explain away those same Old Testament precepts because it doesn't match their current religious morality.

André Sneidar  
Managing Editor, *Patriarch's Journal*



### *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)

# Freedom from a Neglectful or Abusive Husband

by — Clyde L. Pilkington, Jr.

There is no place or excuse for a neglectful or abusive husband. A wife is *always* free to leave such a man. The husband is charged in Scripture with the love, care and protection of his wife. Abuse of women is inexcusable, especially at the hands of their own husbands, whether that abuse be physical or mental.

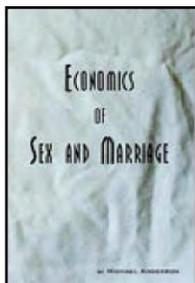
The Law of Moses clearly protected the wife from an abusive husband, as William Luck writes in his definitive work *Divorce and Remarriage: Recovering the Biblical View*.

The final requirement of Exodus 21 (:10) is consistent with the first three. If the male one-flesh partner was prohibited from *passively* attacking the well-being of his covenant partner, we may reasonably conclude that more *physical aggression* on his part would be a more grievous insult

to the relationship. If we think so, we are not disappointed by the later verses of the chapter (page 35).

*When a man strikes the eye of his male or female slave and destroys it, he must let the slave go free in compensation for his eye. If he knocks out the tooth of his male or female slave, he must let the slave go free in compensation for his tooth (:26-27)*

Though presented to us in a parallel format, it is nonetheless clear that a husband does not have the right physically, passively or actively to abuse his wife. The lesser (*i.e.*, slave), does not have *more* rights than the greater (*i.e.*, wife). If God cares for and makes provision for slaves, of course He cares



## ***Economics of Sex and Marriage***

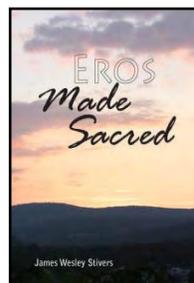
by — Michael Anderson  
86 pages, PB

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)



## ***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)



at least as much for wives. The rights of the wife are at least equal to those of a slave. In fact, if a slave has rights, it must be unnatural for us to assume that a wife has fewer.

A husband who "reduces" his wife's care and provision, passively or actively, is derelict in his duties and has thereby broken the husband/wife covenant. Neither passive nor active abuse of a wife is to be tolerated. The wife has the marital rights to adequate physical provision, and non-abuse. Thus, a neglectful and/or abusive husband is a covenant-breaker whose default of the covenant has ended the husband/wife relationship – releasing the wife from further covenant obligations.

When the husband, who owes provision to his mate, intentionally fails to produce that provision, his claims over his mate are thereby nullified (page 51).

Additionally, the Law of Moses mandated that a runaway slave seeking refuge from a master could not be returned to his master (Deuteronomy 23:15-16).

*You shall not deliver unto his master the servant who has escaped to you from his master: He shall dwell with you in that place which he likes best within your gates: you shall not oppress him.*

The Law of Moses gave protection for those who were under authority, in case such authority became abusive or oppressive in *any* way. In the example of these verses, it is interesting to note that no details are provided regarding the circumstances surrounding the runaway slave. The simple fact that the slave left the master was all of the proof necessary that some form of mistreatment, oppression, neglect, tyranny, injustice or abuse had taken place. No conditional clause was given to the mandate. **H**



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.



## 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.

## Enabling Evil Men to Do Greater Evils

No matter how honorably you live and how well you raise your family, you stand to lose everything. For that reason, most polygamists live extremely private lives – they stay in the shadows – at the same time creating a culture where people are hiding, thus enabling evil men to do greater evils. ... By having these laws making us criminals just for us being together and being a family you are enabling the evil to thrive. – *Nathan Collier*

# The Sovereignty of Americans

by – Tony Smith

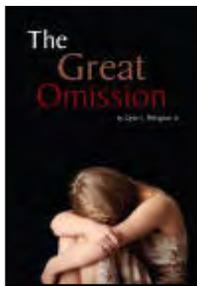
The Supreme Court case, *Chisholm v. Georgia*, 2 U.S. 419 (1793), is generally considered by students of American jurisprudence to be the first United States Supreme Court case of great and lasting significance. The court's decision was directly responsible for the ratification in 1795 of the Eleventh Amendment, which stripped federal courts of their jurisdiction in suits of law or equity brought against any one of the United States "by Citizens of another State, or by Citizens or subjects of any Foreign State." It is true that *Chisholm's* principal holding – that Citizens of another State or a foreign state can in fact use the Federal courts to sue one of the United States – was later abrogated by the Eleventh Amendment. However, the case itself was never overturned or overruled by subsequent decisions, and thus the portions of it not directly related to the question of jurisdiction of federal courts still stand, and the case may still be cited in

subsequent petitions, briefs and decisions.

In those days, there were just five justices on the bench of the Supreme Court, and each justice wrote his own decision on every case. Writing in his opinion at 471 and 472, Chief Justice John Jay noted that,

... at the Revolution, the sovereignty [of King George of England] devolved on the [American] people; and they are truly the sovereigns of the country, but they are sovereigns without subjects (unless the African slaves among us may be so called) and have none to govern but themselves;

(see *SOVEREIGNTY*, page 211)



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

by — Clyde L. Pilkington, Jr.

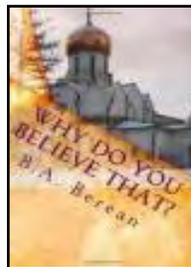
204 pages, PB. \$15

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)



## **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)

# Let's Privatize Marriage

by — Jillian Keenan

Is marriage a government program, meant to incentivize certain social goods? Is it a religious institution that should be separated from the state entirely? Is it a personal romantic choice?

In response to these questions, an alternative suggestion has emerged from an unlikely alliance between the far right and far left: Why not take the government out of marriage entirely? The list of people who have called for marriage privatization is long: libertarians David Boaz and Larry Elder, feminist Wendy McElroy, legal scholars Alan Dershowitz and Colin P.A. Jones, and leaders from Catholic, Orthodox Jewish, and other religious streams.

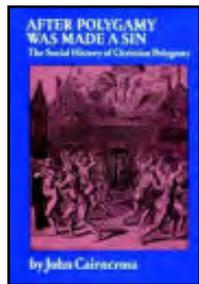
And they make a compelling case. Private marriage contracts, like private business contracts, could be established according to each family's orientation and preference: heterosexual, homosexual, monogamous, polyamorous, or whatever. Religious marriage contracts could be established by the various religions – Catholic contracts, for example, might prohibit divorce, while fundamentalist Mormon and Islamic contracts could permit polygyny. (“Polygamy,” by the way, is technically a gender-neutral term that includes *all* plural marriages, regardless of the gen-

der breakdown.)

Progressive and secular organizations could embrace a more inclusive definition of marriage without needing to campaign for government approval first. (And just to be totally clear: children, animals and objects cannot sign *any* contracts and therefore could not sign private marriage contracts, either. OK?)

Private marriage contracts, like business contracts, would be registered, recognized and arbitrated by the state, but the families and nongovernmental organizations involved would be the only ones to set the specific contractual terms. Love, commitment and family would define “marriage – not the government.

To be fair, private marriage has its disadvantages. Many people argue that monogamous marriage is a social good, which the government should promote and incentivize with benefits. And there is a fair case that government marriage, albeit imperfect, is actually *more* egalitarian than private marriage would be,



## ***After Polygamy Was Made a Sin***

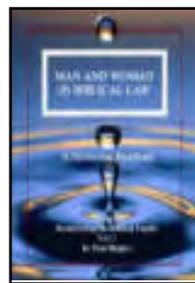
The Social History of Christian Polygamy

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)



## ***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)

since a private system would empower religious and secular organizations, including ones that choose to discriminate. Finally, the legal institution of marriage arguably protects children (although government laws, such as child support, also protect non-marital children) and it would be nearly impossible to fully privatize acrimonious divorce.

The privatization of marriage is especially controversial insofar as it relates to children. Government recognition of certain marriages is one of the ways the government endorses and promotes the monogamous (and, in some states, heterosexual) family structure it believes is best for children. But studies have found that diverse parenting environments, including polyamorous ones, aren't necessarily better or worse for the children involved. In fact, children in some plural families can actually benefit from the increased resources, care and flexibility that additional adults provide. From a global and historical perspective, the phenomenon of the two-parent nuclear family is relatively new, and not the only en-

vironment that can be healthy for children. The happiness and well-being of kids in all kinds of families depend far more on things like stability, boundaries, support and love – not on the private, responsibly conducted sex lives of the adults involved.

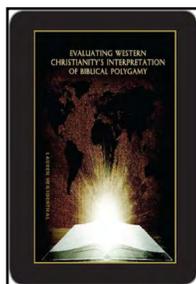
In either a public or private marital system, extending marriage access to plural families would obviously be very complicated. Why should we even care? It's easy to ignore or marginalize them; but their families raise fundamental questions about how our government interacts with our sexual and romantic lives. Is marital status the best standard by which to determine access to government benefits, or could we find a better way through marriage privatization? If not, should we wrestle with the implications of government marriage until we find a public solution that is fair to everyone? Whatever the answer, conversations about widespread marriage equality are worth the legal, emotional and intellectual work it takes to have them. **H**

*Marry Me. And Me.*  
Abridged



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.



### ***Evaluating Western Christianity's Interpretation of Biblical Polygamy***

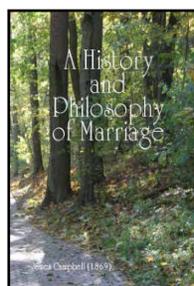
by — Lauren Heiligenthal

88 pages, PB. \$10

This book demonstrates that the popular Western worldview regarding marriage affects biblical interpretation. While most Western societies uphold monogamy as God's ideal form of marriage, a number of other cultures practice polygamy. Western Christianity often perceives polygamy as a threat to the monogamist ideal; therefore, this book evaluates whether the Bible clearly advocates that polygamous men should become monogamous through divorce.

After interpreting Scripture through the lens of the biblical audience, this book then applies the interpretations from the five biblical texts to a modern situation involving polygamy. Since there is no biblical text that explicitly prohibits polygamy or promotes monogamy, this book argues that the interpretation of the monogamist ideal tends to derive from one's worldview rather than the Bible.

(see order form on back page)



### ***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)

# Common Misconceptions About Plural Marriage

## Part 4 Adultery

### Misconception:

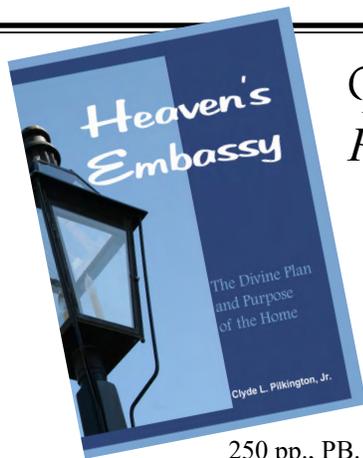
**“Polygamy is adultery, and ‘neither shalt thou commit adultery’  
(Deuteronomy 5:18)”!**

Who defines the words used in the Bible – God? or Webster (famous English dictionary author)? If we use God's definition of “adultery” in the Bible, especially in the 10 commandments, we get a rather different definition. It means, literally, “Woman who breaks her marriage covenant.” The man who commits adultery is participating with her in doing so. A man being with an unmarried and available woman *may* well be morally wrong, but it is defined as something else entirely.

In the Bible, those who engage in adultery are condemned to death. This sentence was, at times, carried out. We have no such example of married men taking another wife to be punished in any way.

A man who gets together with a woman who has never been married, without marrying her, is “condemned” to marry her. **Not** quite the same thing. Better? Worse? Decide for yourself. This sentence of judgment ignores

(see *MISCONCEPTIONS*, page 211)



## 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

## Mia

by — Amanda L. Boyd

... *the husband of one wife* (I Timothy 3:2).  
... *the husbands of one wife* (I Timothy 3:12).  
... *the husband of one wife* (Titus 1:6).

**T**he Greek word *mia* used for "one" in the above Scriptures (Strong's #G3391) can also mean "a" or "first." Therefore these verses could be saying that a bishop (and deacon) must be married to (at least) "one" wife, or "a" wife, or the "first" wife, but it does not specifically say that they cannot have more than one wife.

These Scriptures could also mean that he must still be married to his first wife, *i.e.*, that he cannot have divorced his first wife if or when he took another wife.

If the author had wanted these verses to mean clearly that a bishop could have one and only

one wife, then he more than likely would have used the Greek word *heis* (Strong's #G1520) instead, which specifically means "a primary numeral; one." The Greek word *heis* is used 282 times and is always the numeral "one." If the author had meant to portray clearly the meaning of only "one" (singular) wife, it is possible that he would have used *heis* instead of *mia*.

The word *mia* is translated as "first" 8 times: Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1; John 20:19; Acts 20:7; I Corinthians 16:2; and Titus 3:10. Therefore, it is possible that the above Scriptures could be rendered "first"

(see *MIA*, page 212)

**MISCONCEPTIONS** (continued from page 209)

the possibility that the man is already married, making it seem irrelevant, and makes no provision for an existing wife to divorce him for doing so.

God describes Himself as simultaneously married to two women in Jeremiah 3 and Ezekiel 23. It seems rather a stretch to accuse Him of describing Himself as sinful.

Finally, there is no clear verse that **says**, “Polygamy is adultery.” This is a modern conclusion rather than biblical. Rather, Augustine, writing approximately 390 A.D., said that polygamy had been made sin in his lifetime.

In light of what God said in Proverbs 30:6 about adding to His laws, and Him calling us liars if we do so, we have no choice but to abandon the initial assertion and use His definition, which does **not** condemn polygamy. ¶

(edited)

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

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- Online Articles
- Discussion Boards
- Newsletters
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- Links to other helpful resources

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**SOVEREIGNTY** (continued from page 206)

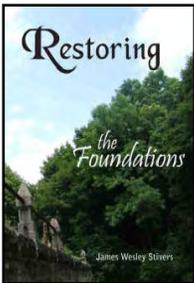
the citizens of America are equal as fellow citizens, and as joint tenants in the sovereignty.

Thus, every American is one of the “superior authorities” that Paul, in Romans 13:1, admonished us to be subject to, and in this country there is no higher sovereign than the individual – a concept that, in the days of the Caesars, no one, not even Paul, could have imagined. In point of fact, and politically speaking, there is no authority in America superior to my own, and none other than Thomas Jefferson acknowledged this when he wrote in his immortal Declaration that governments may only derive “their just powers from the consent of the governed.” Therefore, unless I give my consent to be governed, I retain my sovereignty and my authority in all things that pertain to my kingdom, a kingdom of one. This is also consistent with the tenets of Natural Law, upon which principals our American confederacy was founded.

As Americans there is simply no mortal whose authority is superior to our own individual authority. One is more likely to lead a quieter and more peaceful life if he willingly subordinates himself to the will of the outlaw state (which I consider to be nothing more than a disobedient servant). But those Americans who refuse to do so are not in conflict with Paul’s exhortation in Romans 13. ¶



Tony is a husband and father, a publisher and student of Scripture. Owner of *Executive Wings*, he lives in Chattanooga TN.



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*MIA* (continued from page 210)

wife. If this is the meaning, then these Scriptures teach that a bishop must still be married to his first wife, having not put her away or divorced her for any reason, including if he took another wife – which in no way is prohibited herein. If it were allowed for a bishop, then it would have been allowed for members as well.

It has been asked why the translators did not just translate *mia* as “first” if that was the meaning. We can only postulate that, by the time the writers were translating, they had already adopted the pagan, Roman practice of monogamous-only marriages. As we all know, apostasy began very early, as reported by several New Covenant writers. “The mystery of lawlessness was already at work” within just a few years following YAHUAH-Yahsha’s death, burial and resurrection. This prevalent, pagan belief in monogamous-only marriages would have necessarily “colored” the opinion and translation efforts of any Greek writer.

Even if a person holds to the belief that these Scriptures mean that a leader in the assembly cannot have more than “one” (singular) wife, then it is inferred that it must be acceptable for the regular members to have more than one wife. Otherwise, why say this at all? Either way, whether it means only “one” wife for bishops, or means that the bishops must still be married to their “first” wife, it actually proves that polyga-

my is acceptable, for at least the members, if not the leadership.

*Biblical Plural Marriages Right or Wrong?*  
(Edited)

## Nigerian Actress Embraces Polygamy



Talented Nollywood (The Cinema of Nigeria) actress Nkiru Sylvanus is still single, though not getting younger. The former aide to the Imo State Governor, Owelle Rochas Okorochoa, has declared that she wouldn’t mind being a second wife if the need arises. While speaking on *Channels TV’s Sunrise*, she said,

If the situation and the person are good, I’ll go for it. I’ve said it before that if ladies don’t stop this nonsense they call “one-man-one-wife,” many of them will get to 40 and still remain single. There are more women than men. Go to churches, the number of single ladies in most cases is three times the number of single guys.

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