

# Patriarchs' Journal™

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

Volume 3  
Issue 22

## “Fairness” *Is It Scriptural or Spiritual?*

by — Clyde L. Pilkington, Jr.

There are words and concepts that we perceive as so spiritual or scriptural that – because of the influence of our modern culture – we are sure that the pages of Scripture are filled with them. Such a word and concept is “fairness.”

Our current democratic culture places a great emphasis on the concept of “fairness.” Such an emphasis circularly stems from and then reinforces self-centeredness as well as a false view of illusive “equality.”

If a situation is *fair*, everyone is treated *equally*. — *MacMillan Dictionary*

This modern concept of fair/fairness is defined as:

The quality of treating people *equally*. — *Cambridge Dictionary*

### “FAIRNESS” IN SCRIPTURE

Consider the scriptural concept of “fairness.” With the constant emphasis placed on equality in our society, one would certainly expect to see “fairness” raised as an attribute of love (I Corinthians 13), or even as an attribute of the Spirit (Galatians 5). However, surprisingly they are not found in either passage.

In fact, not only is the modern concept of “fairness” foreign to the Scriptures, the word is not used anywhere in Scripture as a translation of Hebrew or Greek words.

| <u>Version</u>            | <u>Number of Times<br/>“Fairness” is Used</u> |
|---------------------------|-----------------------------------------------|
| <i>King James</i>         | 0                                             |
| <i>Concordant Literal</i> | 0                                             |
| <i>Dabhar</i>             | 0                                             |
| <i>Darby</i>              | 0                                             |
| <i>Emphatic Diaglott</i>  | 0                                             |
| <i>Moffatt</i>            | 0                                             |
| <i>Rotherham</i>          | 0                                             |
| <i>Weymouth</i>           | 0                                             |
| <i>Young</i>              | 0                                             |

Although the word “*fair*” is commonly used as a translation in English versions, it does not carry the meaning of “equality,” but rather carries the meaning of “beautiful” such as in “fair woman,” “fair weather,” “fair words,” “fair speech,” “fair colors,” and “fair jewels,” etc.

Our closest English words, used in translation, which may be deemed to come close to a **godly** version of “fairness” are: righteousness, justice, and equity (as contrasted with the modern concept of “equality”).

God deplores injustice. An example of such injustice can be seen in God’s condemnation of “*divers*” or “*deceitful*” “*weights*” (*i.e.*, different standards of measurements – such as various standards for an inch or foot, or that of a gallon or pound; *cf.* Proverbs 16:11; 20:10, 23; Micah 6:11; Leviticus 19:36; Deuteronomy 25:13). However, righteousness and justice are a far cry from the modern concept of “fairness” and “equality.”

Now, emphasizing these scriptural contrasts is not politically correct. In fact, if we were to judge God on modern day “fairness” standards He would fail miserably on all counts, and would be deemed as the ultimate example of “unfairness.”


Listen to Paul’s powerful statement in Romans 9:18-21.

*Therefore God has mercy on whom He will have mercy, and whom He will He hardens. Will you say then to Me, “Why does He yet find fault? For who has resisted His will?” No but, O man, who are you to question God? Shall a thing formed say to him who formed it, “Why have you made me this way?” Doesn’t the potter have power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

We will not devote time here to deal with the nature of these words in detail, but suffice it to say, they

can’t be used as an indictment against God’s justice, as they are not related to an absolute selection to destiny, but rather to a relative selection to service. After all,

*Shall not the Judge of all the earth do right?*  
(Genesis 18:25).



***A History and Philosophy of Marriage: Polygamy and Monogamy Compared***  
by — James Campbell  
(originally published in 1869)  
142 pages, PB. \$20 (See order form on back page.)

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

### **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.

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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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## THE PARABLE OF THE HOUSEHOLDER

We will now reflect on a few notable examples taken from the pages of Scripture itself, demonstrating that righteousness and justice are not the same as “fairness” or “equality” so championed in modern society.

Consider our Lord’s parable of *The Householder* in Matthew 20, which by today’s “fairness” standards would be a grand abuse of equality labor models (“equal pay for equal work”). In this striking parable the householder, at the end of the day, paid those who worked for him accordingly:

- Those who labored for 12 hours were paid 1 penny<sup>1</sup>
- Those who labored for 9 hours were paid 1 penny
- Those who labored for 6 hours were paid 1 penny
- Those who labored for 3 hours were paid 1 penny

1. Greek, *denarion* = a day’s wage at that time (E.W. Bullinger, *The Companion Bible*).

- Those who labored for 1 hour were paid 1 penny

It is very interesting to note that those with an “evil eye” (:15) “murmured” against (:11) the householder for his inequality (:12). However, he is specifically called a “goodman” (:11), because he was in fact “good” (:15; *i.e.*, “generous”), and did what was “right” (:7; *i.e.*, “just” and “equitable”), and not “wrong” (:13).

To the Western mindset this was blatantly, perhaps even criminally, “unfair.” Yet our Lord said that it was the very nature and foundation of what the “Kingdom of Heaven” (*i.e.*, Heaven’s righteous-rule on the earth) is likened unto.

2. E.W. Bullinger, *The Companion Bible*.

3. G1342, *Strong’s Exhaustive Concordance*.

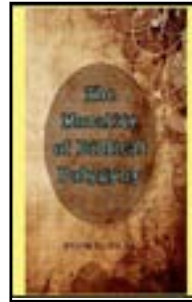


### ***Eros Made Sacred: or The Biblical Case Made for Polygamy***

by — James Wesley Stivers  
(originally published in 1991)  
74 pages, PB. \$13 (See order form on back page.)

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



### ***The Morality of Biblical Polygyny***

by — William F. Luck, Sr.

28 pages, PB. \$5 (See order form on back page.)

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

## THE PARABLE OF THE PRODIGAL SON

In yet another Kingdom parable, the prodigal son, after he had squandered his inheritance, returned to his father's warm embrace. He was received home with a grand celebration.

*The father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fattened calf, and kill it; and let us eat and celebrate: for this my son was dead, and is alive again; he was lost, and is found." And they began to celebrate (Luke 15:22-24).*

This celebration was met with anger and jealousy by the prodigal's older brother.

*Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant.*

*And he said unto him, "Your brother is come home; and your father hath killed the fatten calf, because he has received him safe and sound." And he was angry, and would not go in: therefore came his father out, and pleaded with him.*

*And he answering said to his father, "Lo, these many years do I serve you, neither transgressed I at any time your commandment: and yet you never gave me so much as a little goat, so I could*

*celebrate with my friends: but as soon as this son of yours arrives, who has devoured your assets with prostitutes, you kill the fattened calf for him!"*

*And his father said to him, "Son, you are always with me, and everything I have is yours, but it was right that we should celebrate and rejoice: for this brother of yours was dead, and is alive again; and was lost, and is found" (Luke 15:25-32).*

Although the older brother champions the modern rally-cry, "That's not fair!" yet the father without hesitation declared that the celebration was nonetheless *righteous*<sup>4</sup> (:32). The Greek word translated "right" is *δὲν* (*dei*), meaning "right and proper," "necessity brought on by circumstances," *i.e.*, "equity" (Thayer).

## THE "FAIRNESS" OF GOD

We can see from Scripture that "fairness" is not a righteous model. Not even God deals with us all "fairly" (*i.e.*, "equally.") We are all different – and different by His purposeful design. He has made each of us uniquely distinct and is bringing each of us through diverse experiences, with vastly individual deficiencies and difficulties, so as to perfect us toward His grand end.

Once we ever gain a glimpse of the divine viewpoint,

4. "Right" (Darby, Green, Lamsa, BBE, Voice); "must" (Concordant); "proper" (Diaglott); "necessary" (Mitchell, Analytical, Exegeses).



185 pp., PB. \$10

## Wife Loving: The Husband's Paramount Privilege

by — Clyde L. Pilkington, Jr.

This book is about Christ-mentored husbandry; a look at husbands' important and honored role of loving their wives. So lofty and divine is its pursuit, Paul presents none other than Christ Himself as the mentor: "*Husbands, love your wives, even as Christ also loved the church.*"

"What wonderful thoughts. They are so true and practical. I love it!" – *The Netherlands*

"I have seldom read so much wisdom on marriage in relation to biblical principles." – *Denmark*

"Powerful, powerful stuff! As a woman I am honored by it. I am deeply grateful for your boldness to honor women and to portray the marriage relationship as simply yet profoundly as God intended." – *CA* (See order form on back page.)



we can genuinely thank God that He *doesn't* deal with us equally, as it would be detrimental to the *unique* masterpiece He is making of us, all according to His wise plan.

*Who makes you to differ from another? (I Corinthians 4:7).*

*Who has made man's mouth? Or, who makes the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? (Exodus 4:11).*

### THE RIGHTEOUSNESS OF LOVE

One does not need a standard or law of “fairness” or “equality” to do what is “right,” “just” or “equitable.” In fact, such a standard of “equality” would often be unrighteous.

Love, however, is always righteous. It always does the right thing. Although the definition of divine love never includes “fairness” or “equality,” it always includes righteousness and equity (I Corinthians 13).

### THE ROOT OF “FAIRNESS”

At the heart of “fairness” is self-centeredness – self-interest – self-absorption; in a word: *selfishness*. It is a *desire* to have what others have; and left unchecked, it becomes a *demand* to have what others have. Though it permeates our society, by contrast we are reminded of the words of our Lord as recorded in Acts 20:35,

*It is more blessed to give than to receive.*

To which Paul admonishes us to appropriate the mind of Christ:

*In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others (Philippians 2:3-4, KJV).*

*Don't push your way to the front ... Put yourself aside ... Don't be obsessed with getting your own advantage (Philippians 2:3-4, Message).*

### THE BYPRODUCTS OF “FAIRNESS”

“Fairness” generates unscriptural and non-spiritual *comparisons* which in turn produce either (1) pride and/or (2) loathsome self-abasement. Listen to Paul's warning against comparisons.

*For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise (II Corinthians 10:12).*

### “FAIRNESS” AND PARENTING

There are fewer places where fairness issues show more potential for training than in the home – especially in parenting. “Is being fair really that impor-



## Patriarchs' Journal

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A literal wealth of study material on the biblical family. In addition to personal use, it can be used for teaching material, or for family reading times. It also serves as a great reference work as it has an issue, article, author, topic and Scripture index.

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tant?” Elizabeth Passarella<sup>5</sup> asks this question in the context of parenting. She answers by saying,

Stop worrying about each kid getting the same size cookie or an identical number of gifts, because the short answer to the question above is “NO.”

“Fairness” and “equality” can be quite damaging. She says that a sound parental response to the issue of “fairness” can actually help build character in children.

By passing over grand teaching opportunities, listen to how easy it is for parents to *reinforce* unjust principles of “fairness.”

“OK, OK, you can each have a pink marker.”

Or, taking a broccoli floret off one plate and shoving it into your own mouth:

“There, you have the same.”

Through these actions, parents teach their children that *equality* – whether that’s a number of toys or minutes on the iPad – *is always right*. That

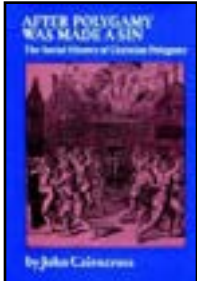
5. The following indented paragraphs are adapted from *Is Being Fair Really that Important?* (*Real Simple*, December 2015, pages, 148-149; citing throughout: Betsy Brown Braun, author of *You’re Not the Boss of Me*, and Gail Heyman, professor at the University of California, San Diego) (*adapted & edited*).

is the root of the problem. We train our children to expect that. When a child screams “That’s not fair!” she really means, I want whatever he has. I’m not happy with what just happened. The result is that parents go overboard to even things out because it’s hard (and annoying) to see a child unhappy.

Stressing what is “just” rather than what is equal is the contrasting key.


When we say “just” we mean that we’re considering all sides of the issue, all variables and people. It is really about giving your child what is *needed* at the time. It might be extremely practical (one kid needs new shoes *because* his feet have grown a half size since September) or emotional (a kid has rough day, so Mom takes him out to dinner for some one-on-one time). When the other sibling inevitably balks – I want to go to Chick-fil-A with Mom – too many parents’ first instinct is to say, “All right, I’ll take you tomorrow night.” Don’t do that. *It undermines the consideration*. It lets him know that he’ll get the same thing, and that’s not life.

Instead, the goal should be to teach a child that what doesn’t seem “fair” (in his eyes) is still “right” and “just” – because attention (and, OK,



***After Polygamy Was Made a Sin***  
The Social History of Christian Polygamy  
by — John Cairncross  
260 pages, 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.)

sometimes waffle fries) are solving a *necessary*<sup>6</sup> problem or healing a hurt. We want our kids to get along with people, and to do that you have to appreciate someone's perspective, to develop a sense of *empathy*.<sup>7</sup>

A suggested response is offered:

"I think you're saying that you don't like it. You're unhappy."

For the little things, follow that up with,

"Yep, I'm not always going to scoop ice cream the exact same way every time."

Or, when it comes to stuff:

"You'd like a new pair of shoes – I get it. And when your feet grow, you'll get them."

6. "But it was *necessary* to celebrate and to be glad, because this your brother was dead and came back to life, and had been lost and was found" (Luke 15:32; *Analytical-Literal Translation*).
7. "The ability to understand and share the feelings of another" (Oxford).



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

by — Clyde L. Pilkington, Jr.

204 pages, PB. \$15 (See order form on back page.)

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.

Don't over-explain. When you bend over backwards with answers, you run the risk of a child thinking,

"I'm getting the attention I want."

But don't brush it off, either. If one kid gets something more, even if there's a great reason, but you don't talk about it, this creates hidden resentment. Sometimes your kids will be spot on – a situation is truly unjust. Maybe a child comes home and says,

"The teacher punished the whole class for something that one kid did. That's not fair."

That's the opportunity for a good discussion, acknowledging that "doing the right thing" can be tricky. Maybe they wouldn't have handled it that way; but they can try to see the teacher's perspective.

The good news in all this is that you're building



[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.

Our website includes many helpful resources:

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

resilience<sup>8</sup> in your children. In addition to developing empathy, children are learning to tolerate disappointment. There are going to be all kinds of things that happen in life that don't seem "fair." But we rob them of the opportunity to learn resilience when we make everything "equal." When your child gets a raw deal, sympathize and move on. Be genuine,

"Yeah, that's lousy. I understand why you're upset about this."

Then share your own disappointments – the promotion that you didn't get, the friend who let you down. We need to model how to respond to those concepts that we want them to learn. **H**

**TOPICS:** Equality (see Equity); Equity; Fairness (see Equity)

**SCRIPTURE:** Acts 20:35; I Corinthians 4:7; 13; II Corinthians 10:12; Deuteronomy 25:13; Exodus 4:11; Galatians 5; Genesis 18; Leviticus 19:36; Luke 15:22-24, 25-32; Micah 6:11; Philippians 2:3-4; Proverbs 16:11; 20:10, 23; Romans 9:18-21

8. "The capacity to recover quickly from difficulties" (Oxford).



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.



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

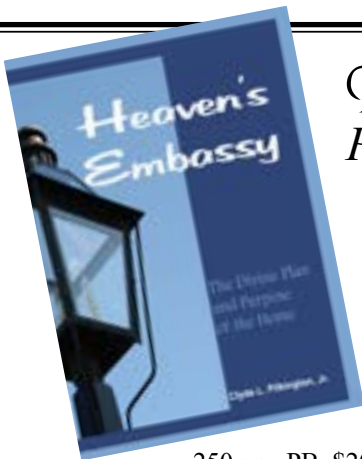
by — Lauren Heiligenthal

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.)

*Sign up for the free Patriarchs' Journal!*



## *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.

250 pp., PB. \$20 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; 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 on its very nature, *internal* purpose and function. (See order form on back page.)