

# Patriarchs' Journal™

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

Volume 2  
Issue 18

## Loving

by — Nathan Bender

In one fashion or another, pretty much everything that matters is about “love.” And why not? “*God is Love*,” and the two greatest commandments reflect that: love God, love your neighbor as yourself. When we have a relationship with God, the first is easy (even if we also easily take Him for granted), and the second can be, too, when we like our “neighbor” – most of the time. But what about when our neighbor (or brother in Christ) really annoys us – or is being clearly unloving to us? How do we respond then? I propose that that’s when “doing love” matters, when it actually counts – only when it’s hard to do.

Many of us are in a unique position compared to other Christians: because of our families, or our beliefs, even, we are rejected (either completely – ostracized, or to some lesser degree) by extended family members, friends, brothers in Christ, and society at large. What should our response to this be? I’ve seen it all: full-on “lone wolf” mode – which I understand: “No one’s going to get close enough to hurt my family,” and other forms of self-protection. But that’s not how we were meant to live, and just because we may be living plural doesn’t free us from the directive to be light in the world – indeed that circumstance, along with the fact that we receive rejection and accusation, make it critical, I would argue, that we show God’s love flowing through us, and model John 13:35,

*By this all people will know that you are My disciples, if you have love for one another.*

When it comes to the issue of plural marriage being Biblical, “they” are wrong, we are right. We know this

from the Word. (That is not to say that *you* are always justified to walk in it, or that it’s a good idea for your family – that’s another discussion entirely.) We don’t need to prove it (if you aren’t sure, that’s fine; I still love you as a brother). What we do need to prove is that God’s love is in us – and what better testimony to the correctness of our views is there than to model God’s love for our brothers who say we are wrong. We will rarely convince anyone with our arguments (this goes for most topics, actually) – but we can, and do, win people over by loving them so well that they can’t help but recognize that God lives in us and through us. And THIS is what we are ALL called to, regardless of our family situation or what we believe about non-essentials.

*I urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace (Ephesians 4:1-3).*

If you want to influence someone, this is the way to do it – not arguing with them. Sure, it may be a long process: in our family, up to 20 years was needed in some cases. (**Love is patient**, anyone?)

When we spend a lot of time focusing on a partic-

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ular thing or belief, even if being forced to defend it we tend to exaggerate its importance in our own eyes. You are not called to defend plural marriage (or anything else) or convince anyone of its biblical righteousness: from society’s perspective, it’s so crazy that all we can ever do, I believe, is to plant a seed. It doesn’t take long to plant a seed. It is up to God to water it and give the increase in other’s hearts, as he did with so many of *us*. How we best help that process is by being Christ to those around us, even (especially!) those who would ridicule us for it. *Out-love them*, rather than *out-argue them* or withdraw from them (what do we have to be afraid or embarrassed of?) If we truly know and acknowledge what God’s love has done for us, then we should be able to put His love front and center as we deal with everyone around us – especially when it’s hard.

*Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness and patience, bearing with one another and, if one has a complaint against another, for-*

*giving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony (Colossians 3:12-14).* ■■

**Topics:** Love

**Scripture:** John 13:35; Ephesians 4:1-3; Colossians 3:12-14



Nathan grew up in a loving family (preacher’s kid). He experienced a wide spectrum of the “Church” before 30 (Mennonite to Pentecostal and much in between) which gave him a perspective of grace, seeing that God deals with His children very differently – which is His choice. Married to Julie for 29 years now, no one was more surprised than Nathan when God brought Nita into his life and family 20 years ago. He works in engineering software for a living, but God and family are his priorities. He was part of two other plural-family ministries, dating back to 1996, before starting what would become Biblical Families in 2008.

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**Patriarchs’ Journal™**

Volume 3, No. 18 – July, 2019

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 ...
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Underage Marriage	Honoring God
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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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# Are We Doing Something We Have to Make Up For?

by — Keith Martin

**B**ear with me for a minute; does the following description ring *any* bells for you?

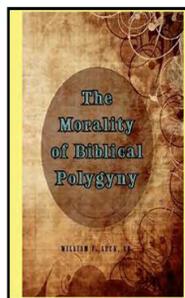
Helmut Presley is now in late middle age, a married father of three children, two of whom have already left the nest. He and his wife have been married for close to 3 decades; most who know them casually would describe them as a cute couple who rarely fail to demonstrate how in love with each other they are. Helmut and Priscilla have attended the same local church for the past 18 years, having joined when their older son and daughter were young tykes, not long after Helmut's faith had become revitalized. The inspiration back then: in the midst of zeal fueled by returning to his faith, Helmut had learned online that the Bible never once condemns polygamy. Up until that moment, Helmut had simply assumed that what he'd always been told – that marriage is an institution solely intended to be a union between one man and one woman – was not only unquestionable but, as he'd heard a number of ministers proclaim early in his life, monogamy-only was specifically prescribed in the New Testament Scriptures. Polygamy might have been practiced by a couple of Old Testament figures, but God had only reluctantly gone along with it, and He had used Jesus or Paul or someone to proclaim that being monogamous was the only way to conform to *God's Way*.

Helmut, you see, had reluctantly accepted the common assumption that his private desire to be married to more than one woman was in opposition to the Ten Commandments, God's Law, Christ's admonitions and Paul's pronouncements, so he kept what he assumed to be a perversion mostly to himself.

Until he came across the web site that not only challenged the veracity of claims of Scripture denouncing polygamy but provided support for those people who were already forming and sustaining plural

families according to Biblical principles.

Helmut couldn't remember when he hadn't to some significant degree been in hiding. As a high-energy youngster, Helmut was friendly, involved in sports and consistently known in his community as socially active. He and his family were engaged members of their church. Earlier than most boys, Helmut had his first girlfriend in elementary school – a twin from a large family. During this nascent stage of discovering the joys of male-female relationships, and unbe-



## ***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

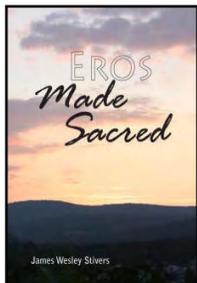
knownst to the adults in his life who had forgotten how deep feelings can be at such a young age, Helmut experienced not only infatuation and camaraderie but caring and commitment. He also experienced something unexpected. Twin A and Twin B liked to play tricks designed to confuse other people about which twin was which. Helmut became the favored target of these antics, and one of their preferred variations involved boyfriend-free Twin B holding hands and exchanging verbal intimacies with Helmut in class or during recess. When the three of them were together, Helmut could usually tell the twins apart because of the way they deferred to each other, but when he was alone with just one of them, well, let's just say he tended to succumb to Twin B pretending to be Twin A.

The first recognition of his desire to be married to more than one woman was born in Helmut during these interactions. He never mentioned it to the twins out of fear that it would burst their pleasant 3-person bubble, but he did everything he could until the relationship ended (at his parents' insistence) to maximize his interactions with Twin B, refraining from letting on that he was hip to the hoopla.

The pattern repeated itself in various forms as Helmut grew up. On three separate occasions during high school, young women even declared out loud to him that they would rather share him than not be his girlfriend. However, when he tried to discuss his desire to act on such opportunities, even his close friends were entirely unsupportive. So he remained in the closet about it until he went off to college. While there, the young Mr. Presley discovered two things important to this description: (1) it was easy to fall off the religious wagon at institutions of higher education, and (2) colleges were overflowing with people – especially professors – who promoted a wide range of secular alternative lifestyles; therefore, as Helmut became ever-distant from his Christian upbringing, he was exposed to a number of philosophies even further disengaged from that religious training but promoted as enlightened relationship structures that allowed for Helmut to be sexual, or otherwise in relationship, with more than one young woman at a time. During college, and in the following decade, Helmut experimented with everything from minimal commitment to Open Marriage to swinging to affairs to polyamory. The result? An ever-widening sense on Helmut's part that he had been groping in the darkness of a bottomless pit; his ability to experience sexual pleasure was enhanced but only in the context of an absence of true human bonding. After two failed marriages, Helmut decided to cut his future losses by avoiding nuptials and keeping any dating on the casual side.

Priscilla changed all that. She knew his history and accepted her status of being just one of a number of women Helmut spent his time with, right up until he decided he wanted to take another stab at a permanent commitment. This time, his resolve was firm – not only to stick with the marriage come hell or high water but also to permanently give up on the notion that he could ever make simultaneous committed intimate relationships work. When Priscilla became pregnant with their first child and adamantly declared that Helmut had no *choice* but to promise not to bring up the two-wives thing again, he didn't even put forth significant resistance.

In the next few years, a series of 'coincidences' led to him being 'born again.' Along with renewed faith in the Resurrection and Paul's message of God's Grace,



***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:

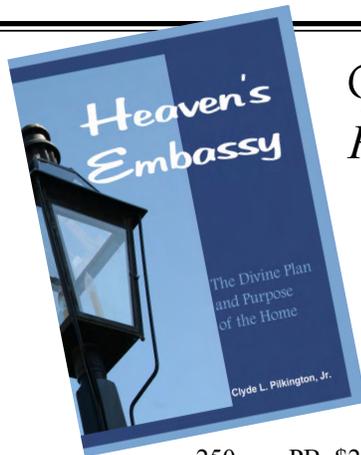
- Polygamy: A Biblical Custom
- Objections Answered; In Favor of Polygamy
- The Ministry of the Patriarch
- Polygamy as a Tool of Christian Dominion
- Feminism, Monogamy and Witchcraft

and surmising that having turned his back on God had given him permission to make up his own moral code during his time in the agnostic desert, Helmut both (a) concluded that he now needed to rigorously expect himself to adhere to the rules as typically promoted by mainstream Christianity and (b) engaged in a renewed and intensified study of Scripture. In the midst of one such evening, a series of mouse clicks led him to the site promoting Biblical polygamy. Feeling like a lightning bolt had hit him, and armed with certainty that he'd discovered an explanation for why what he'd been seeking all along was *not* against the Will of God, Helmut quickly shared his newfound insight with Priscilla. That didn't go well at first – or for the next few years, for that matter – but eventually Priscilla studied enough and spoke with sufficient fellow believers that she came to recognize the legitimacy of what a growing number of Christians were discovering: God never *had* outlawed polygamy, and it was much more a matter of the popular culture – the very popular culture Paul had admonished Christians not to seek approval from – having been responsible for initiating and enforcing the notion that anything but monogamy was anathema.

So far so good, but Helmut, so thoroughly grateful that he had been granted a reprieve from the feeling of Divine condemnation he'd carried with him throughout his life, devoted himself to demonstrat-

ing his gratitude to God by incrementally (and mostly unconsciously) cleaning up his act to ensure that he didn't transgress any of the *remainder* of Christianity's rules and regulations. He became increasingly pious – religiously attending church services, taking communion every chance he got, exceeding his offerings past tithing, teaching Sunday School, serving on church council, refraining from letting even white lies pass his lips, abiding by the speed limits, avoiding gossip and slander, and even averting his eyes when attractive young women came into view (well, most of the time, anyway). As shouldn't be entirely surprising, eventually following the rules just wasn't enough; he had to draw *attention* to his piety. And just as inevitably, Helmut began to see it as his duty to point out the moral failings of others, confident that Christ had taught him that this was justified (now that his desire for another wife had been deemed non-sinful) to help his fellow Christians avoid committing the *real* sins that might doom them to eternal damnation.

Have you recognized yourself in Helmut's story? I can promise you I have. I guarantee you that one of the strongest temptations present since discovering that our Father accepts (and likely designed) my drive to be a husband to more than one woman at a time has been my desire to prove that I'm worthy of actualizing that desire (not to mention that I'm not just jus-



## 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.

tifying my desire with cherry-picked Scriptures) by demonstrating that I'm not one of those guys who cavalierly violates other limitations placed on us by the Divine Word. And in so doing, I am promoting piety as the program by which I will prove that I deserve a second or third wife.

In psychological terms, this is what is referred to as *overcompensation*, the process of going overboard to make up for a perceived inadequacy or transgression. Instead of just celebrating the good news that mainstream Christianity has played a major role in promoting lies about polygamy, those of us who become overly pious in the face of promoting plural families demonstrate that we still aren't fully convinced that our desires *aren't* somehow sinful. Therefore we behave as if we have some kind of wrongdoing to make up for – and not just any old transgression, but one that calls for going above and beyond to make up for its heinousness; thus the *overcompensating*.

I suggest that the world around us, not only our fellow church members but most secular community members, consistently encourages us to feel like we have something for which we need to overcompensate. I further suggest, though, that we actually have *no* reason to prove that we're pious or to push anyone else into proving *their* piety. Our Father loves us. He's a Sovereign God Who, by His design, produced us just as we are. He doesn't make mistakes, and He didn't endow us with the desire to seek more than one wife for the purpose of torturing us. So we simply have *nothing* to make up for. All that that pious

posturing can do for us is sap our vital energy, which will keep us from being effective in every aspect of our lives – everything from being loving in our relationships to being successful in our work to properly raising our children.

Of course, everyone with whom we associate can benefit from our efforts to be better husbands, better parents, better coworkers and better neighbors. However, we'll accomplish very little by being sanctimonious. We for sure can't ever be pious enough to convince the naysayers that they might be wrong about polygamy. We might win them over by demonstrating how well plural marriage can work for its participants, but no amount of purity, kosher-following, gliding around with an angelic countenance or any other variation of ensnaring ourselves in an overly-restricting morality trap is ever likely to do the trick. ■■■

**TOPIC:** Overcompensation



Keith (1954- ) has had careers as a radio DJ, dorm director, psychotherapist and small business owner, in addition to stints as a writer, landscaper, warehouse manager and public school teacher. He resides in Greenville, PA, enjoying the greatest roles of his life: husband and father.

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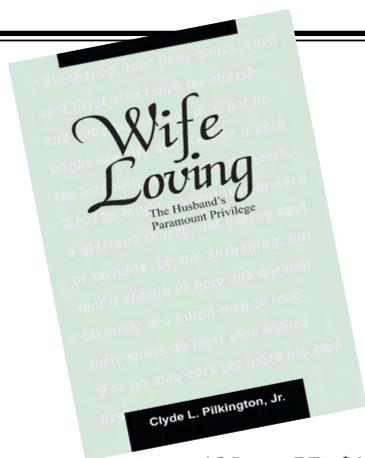
## *Wife Loving: The Husband's Paramount Privilege*

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*



185 pp., PB. \$10

# Q & A: “The Husband of One Wife”

by – Clyde L. Pilkington, Jr.

**Q:** I love it, that some will take a stand that so many in the Western culture find difficult. ... I do have a question about having more than “one wife.” It seems old and outdated to have more than one wife; therefore please give the meaning of this verse ...

*A bishop then must be blameless, the husband of one wife (I Timothy 3:2).*

**A:** I Timothy 3 required that the “*bishop*” (or “*overseer*,” CV) of the local ecclesia be a family man. The Greek word translated “one” is *mia*, meaning “one OR first” (Strong’s). Thus, it is common to translate *mia* also as “*first*” (as in “*the first day of the week*” found numerous times in the KJV: Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1; Acts 20:7; I Corinthians 16:2; or “*the first of the sabbaths*” (YLT). It is also translated sometimes simply as “*a*,” as in “*a*

*fig tree*” (Matthew 21:19 KJV), “*a damsel*” (Matthew 26:69, KJV), or “*a voice*” (Revelation 9:13, KJV).

Concerning *mia* being translated by the singular indefinite article “*a*” *Thayer’s Greek-English Lexicon* says,

The numerical force of this word ... is so often weakened that it hardly differs from the indefinite pronoun ... or from our indefinite article.

Thus a legitimate translation of I Timothy 3:2 would be,

*... the husband of a wife.*

Thus, it is important that we recognize that by the use of *mia* that Paul does not preclude *a second wife or additional wives*. That the very nature of *mia* does not preclude additions can be seen in Titus 3:10, where Paul writes,

*A man that is an heretic after the first [mia] and second admonition reject (KJV).*

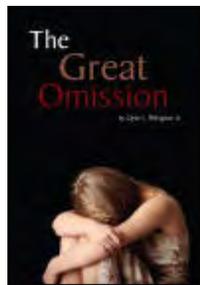
Even if we were to translate *mia* consistently as “one,” as the *Concordant Version* does, it does not preclude a “*second*” (or more), as can easily be seen in its translation in Titus 3:10,

*A sectarian man, after one and a second admonition, refuse.*

Now, while a “*bishop*” need not be the husband of *one and a second* wife, he “*must*” have at least “*one*,” though this requirement does not disqualify him from having more.

So, Paul’s requirement for a “*bishop*” of the Acts Period ecclesias<sup>1</sup> is not that they must be the husbands

1. Despite modern attempts to the contrary, the plural ecclesias were a part of the Jewish economy of the Acts Period and have no bearing on the Secret Administration.



## **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)

of a solitary wife but simply that he must be a married man, having at least “one,” so that he can thus be:

... one that rules well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? (I Timothy 3:4-5).

Or, as the *Concordant Version* has it,

controlling his own household ideally, having his children in subjection with all gravity – [for] now if anyone is not aware how to control his own household, how will he care for the ecclesia of God? (I Timothy 3:4-5).

In other words, Paul’s instruction for the “*bishop*” of the Acts era was that he was required to be a **model family man**. How else could it be? The family was the training ground for the broadened care and oversight of these ecclesias; otherwise, “*how will he care for the ecclesia of God?*” ■■■

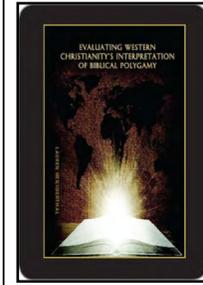
[*Editor:*] For a more detailed study into “husband of one wife” see the book *The Great Omission*, Clyde L. Pilkington, Jr., appendix 7, section entitled: “The Husband of One Wife.” See ad, or [www.ClydePilkington.com](http://www.ClydePilkington.com).

**TOPICS:** Mia; Wife, Husband of One

**Scripture:** I Timothy 3:2



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.



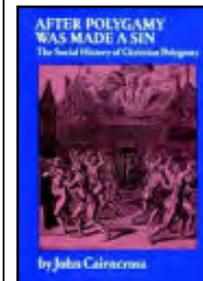
### ***Evaluating Western Christianity’s Interpretation of Biblical Polygamy***

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.



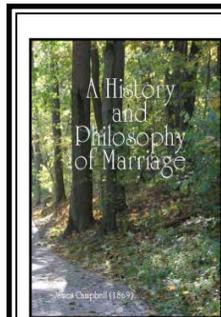
### ***After Polygamy Was Made a Sin***

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.



### ***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.

If a worldwide count of societies were made, polygyny would prove to be the favored form of marriage.

— William F. Kenkel  
*The Family in Perspective* (1977), p. 30  
University of Kentucky

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