

E. W. KENYON

the
FATHER
& HIS
FAMILY

GOD'S PLAN FOR OUR REDEMPTION



WHITAKER
HOUSE

Unless otherwise indicated, all Scripture quotations are taken from the American Standard Version of the Holy Bible. Scripture quotations marked (YLT) are taken from *Young's Literal Translation* by Robert Young (1898). Scripture quotations marked (KJV) are taken from the King James Version of the Holy Bible. Scripture quotations marked (WEY) are taken from *The New Testament in Modern Speech: An Idiomatic Translation into Everyday English from the Text of "The Resultant Greek Testament"* by R. F. (Richard Francis) Weymouth.

THE FATHER AND HIS FAMILY

God's Plan for Our Redemption

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FIRST WORDS

Thinking men and women of this age have been rebelling against the orthodox interpretation of the Bible as presented in denominational creeds.

A spirit of unrest has seized the heart of Christendom; many of the old landmarks of faith have been destroyed by modern criticism.

The faith of millions has been shattered; the church has lost its grip on the imagination of the age; the ministry is wandering in the byways of unbelief; they have found an interrogation point on every signboard of theological thought.

There is almost no coherence of doctrine in any of our great denominational bodies.

We are confronted with questions which demand answers. Here is the world, a universe, a human family—why are they?

Science has not answered the question nor attempted to solve the problem.

We came to believe in the early days of our investigation that there could be no enduring system of science, philosophy, or theology that was not based upon an intelligent answer to the age-long problem of the *why* of creation.

I believe that the answer to these questions will be found in the following pages.

I believe that the faith of those who read will be strengthened, that knowledge will take the place of vague speculations, and strength will take the place of weakness.

THE FATHER FACT

The Father fact and the family fact are the two mightiest facts of the Bible; the plan of redemption swings about this twofold center. These two basic facts of revelation have been covered by the verbiage of theological speculation.

The whole plan of redemption is:

First, the Father God's dream for a family. Second, redemption from a sin catastrophe. Third, the dream coming true. Fourth, the family home—the new heavens and the new earth.

The entire plan of redemption is a revelation of the heart-hunger and loneliness of the great Father God. The first step in this stupendous drama of creation was God's dream and His blueprints of man's beautiful home.

No prospective husband or father ever dreamed more ardently of the home-nest than did the Father God dream over the contemplated home of His child, the human. So He took ages on ages to build an earth home, to store it with treasures that only His mind could conceive and His power create.

After He had perfected an earth, He placed the stars and suns and moons and wonderful constellations throughout space. To each of these seen as well as unseen worlds, He fastened the earth by the invisible cords of gravitation.

Each star and constellation is held in its place by the word of His power, and each one has a regular course marked out over which it travels.

Each star and planet, each constellation and group, has its own office work to perform for the earth, God's wonderful home for His human, His child, His family.

This book is a story of Love's processes to save man from himself and to present him a faultless, happy family in the presence of the living Father God.

THE FAMILY FACT

Christianity is not a religion; it is a family, a Father and His children.

It differs from all the religions in the world in this respect. It is not a creed, nor a set of doctrines, nor a body of ethics.

Creeds have been made out of it. Laws have been made out of it. Doctrines have been formulated from its teachings, and the world's best ethics have been its products.

They are all parts of it, all segments of the great family fact.

The genius of Christianity is that its God is the great family God of the universe.

Christianity is not a science any more than your family is a science, but it is based upon scientific facts.

Christianity is not a philosophy, but it is the revelation of the divine-human relationships.

Christianity is not a theology, but it is the reality of man's redemption and union with God.

PREFACE

THE TWO KINDS OF KNOWLEDGE

Years ago in California, a miner found his claim was giving out. He had built a cabin that had become a home to him. His heart was utterly discouraged. Prospect after prospect had failed him.

Sitting in front of the cabin one morning, he decided to plant some flowers. Taking his pick and shovel, he began to work. He had worked but a few moments when he uncovered one of the richest veins of ore in that entire section.

He had walked over it for years.

The same thing is true in regard to one of the most remarkable discoveries we have ever made in the Word.

The difference between the miner and ourselves is this: we have known this fact in a vague way, but never realized its significance.

We did not know that it solved the whole rationalistic attitude of the scholastic world toward the Bible.

We did not know that it solved the problem of biblical interpretation.

We did not know that it was the solution for the condition of the modern church.

We did not know that it solved the problem of the apostasy of a large part of our theological schools.

It is the amazing fact that there are two kinds of knowledge in the world today, and we have never contrasted them or compared them.

One is the knowledge that we teach in our great universities, technical schools, and colleges. The other is knowledge that comes from the book called the Bible.

One is knowledge that we have obtained through the five senses; the other is a revelation from God.

It is an acknowledged fact that all the knowledge that the scientific world, the educational world, and the mechanical world have today has come through these five senses of seeing, hearing, feeling, tasting, and smelling.

Every contact that man has ever had with the universe has come to him through his five senses. He has gained no knowledge independently of them.

We may illustrate the limitation of sense knowledge by the following example: A blind man who has never possessed the sense of sight could never know anything of color. A deaf man who had never heard could never know anything of sound.

So we also with our five senses know nothing except as it has come to our minds through these five channels.

In other words, that vast body of knowledge has come through experimentation. Our bodies have been the source of this knowledge. We call it sense knowledge.

It comes through sense perception. Our bodies have really been experimenting stations.

The vast knowledge of chemistry, metallurgy, and mechanics has come through man's persistent experiments.

It is no wonder that these men who have only contacted the physical through their sense perceptions should deny the existence of God—because they cannot find Him in the material world.

They cannot find spirit nor soul through their experiments in chemistry or biology. You can see why they naturally would rule out the supernatural, why miracles would be impossible to them.

They do not realize the fact that there are just as great realities in the realm of the spirit as in the realm of the material.

They have failed to grasp the fact that man is a spirit being, and that a revelation from God was imperative.

This revelation knowledge leads us into the realm of miracles. By this revelation, we have come to know God as a real Father. We have been able to contact Him, able to bring Him into the material world where we have come to know Him.

Sense knowledge cannot know God, cannot find Him, and cannot see Him, hear Him nor feel Him.

Consequently in their realm, they deny His existence.

You can understand now why a man who has never been born again cannot expound the Scriptures and give us their spiritual content.

Only a man whose mind has been illuminated by the new birth can know God or understand His revelation.

This explains why the church should not have taken so seriously the criticisms of the Bible by men of great scholarship who had never been born again.

Some of these men have even translated the Bible. We do not question their honesty or their scholarship. They did the best that a man with mere sense knowledge could do. We would not feel like criticizing a blind man for his attempt to interpret one of our great masterpieces of art.

This explains why Dr. Charles Darwin gave to us the Darwinian hypothesis of evolution.

Sense knowledge is limited. Natural man does not know the source of life, the source of matter, the origin of man, or the origin of the animal kingdom.

He knows nothing of how creation came into being.

He feels that he must give some explanation, and so he guesses. Evolution is largely made up of guesses.

We have God's declaration of how all these came into being. Sense knowledge repudiates it, and we can understand that. It would be unnatural for them to do otherwise.

We can see now the limitations of sense knowledge. It is explained fully in 1 Corinthians 2 and is climaxed the fourteenth verse:

Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

We are told here that the natural man cannot know the things of God because they are spiritually discerned. He can only know material things.

We can understand this, for we know that every contact that man has with the outward world is through his central nervous system and its five senses—sight, hearing, touch, smell, and taste.

These senses belong to the physical body, and they can only contact matter.

Therefore, man knows only that which is physically discerned. He has learned a great deal about the universe in which he lives but nothing about the Creator. As Voltaire has said, he has been able to study the stars but himself he has not come to know.

God has met man on his own level and given to him a revelation that he can contact with his five senses.

This is how He has done it:

We received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which

man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. (1 Corinthians 2:12–13)

This shows us in words that man can see with his sense of sight and hear with his sense of hearing that God has given a revelation of His plans and purposes to man.

The question might arise in the minds of some is, “Why is it that God created man in such a way that it would be impossible for him to know Him without a revelation?”

God created man, as we shall see more fully in a later chapter of this book, a spirit being and gave to him a body for the home of the spirit. Through his physical body, man was to contact the outward world that was to be his home. This knowledge of this world was to come to him through the medium of his five senses. The purpose of the nervous system was never to reveal God to man; man was to know God through his spirit.

When man died spiritually—that is, became alienated from God—he was left without a channel through which he could know God. It then became necessary for God to meet man on the level of the medium through which he gained his knowledge.

God has done this and this revelation is known to us as the Bible. The natural man, the physical man, the man with only sense knowledge cannot understand this revelation of God.

He must be recreated and his mind illuminated before he can judge spiritual things.

So the church need not be terrified by the new atheistic attitude toward the Bible.

Practically all the modern scientists show in their writings a hunger for God, but they cannot find Him with sense knowledge.

We have written this book to show the sense knowledge people the need of a revelation, and the facts that are revealed in this revelation.



The more profoundly phenomena have been studied by scientists and scientific philosophers, the more clearly and gloriously have shone out the truths to which I have just alluded; that God has been busied through untold ages in preparing for man's advent, that man has been the grand goal of his endeavor, the ultima Thule of his creative thought on this planet; that all this prolonged preparation could not have been merely to render comfortable a short-lived and low-planned animal existence, that this patient approach could not have been to a consummation so inconsequential and unworthy, but that he for whom the centuries have been so long waiting and to whose coming they have been pointing with prophetic finger, who fulfills the types, completes the prophecies, wears the crown, surely was not born to die.

—From *Science and Prayer* by William Wirt Kinsley

THE REASON FOR CREATION

Creation shows the Designer's master hand. Blind chance is not its author.

Whether you explore the mysteries of the mineral kingdom, the vegetable, or the animal, from the lowest to the highest, the marks of a well thought-out design confront you everywhere.

Nothing has been left to chance.

Creation has been governed with the iron hand of fixed laws.

The microscope reveals this even among the minutest forms of life.

That same law prevails from the lowest germ cell to the highest forms of creation.

An intelligent purpose pervades it all.

There is a grand focal objective in every step of creation.

He who laid the foundation of the earth had the same plan and purpose, the same blueprints as He who put the last finishing touches upon it.

It may seem strange; nevertheless it is true, that science has given no adequate reason for creation. She has been silent here, and yet this is where she should have launched her first ship of exploration.

There can be no scheme of cosmogony that does not explain the *why* of creation.

If creation is a child of blind, unreasoning, undesigning chance, chance is a miracle worker and worthy of our adoration.

Philosophy that recognizes no holy of holies in any department of human endeavor has not attempted to answer this question and has left no footprints in these halls; her voice has never been heard in this debate.

The poet alone has turned his lyre to this lofty theme.

Theology, the mother of the sciences and arts, the inspiration of all philosophies, has never yet given a reason for creation.

She has built a mighty superstructure without a foundation; she has argued fluently of divine sovereignty and freedom of will, but she has been mute here.

Her theologians have found more pleasure in abstract theology than in personal dealings with God, found more joy in metaphysics than in divine knowledge, more pleasure in the opinions of men than in the Word of God.

Neither science, philosophy nor theology has ever yet been able to write a textbook that would survive a generation.

We have forgotten that truth is eternal, while theories are time limited.

No one thinks of revising the multiplication table.

Truth has never needed a revision. Theories are revised from age to age.

In spite of all the assaults and ridicule that have been hurled at the first three chapters of Genesis, they still stand as the only intelligent, mind-satisfying reason for creation. It may be interesting for us to notice first that this portion of Scripture declares that the Earth is the reason for all heavenly bodies that swing in their mighty orbits through dark, illimitable space.

GENESIS HISTORY

Genesis compels a complete reconstruction of our theories of creation.

And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.
(Genesis 1:14–19)

You will notice in this statement that the Earth was already created and held in its place by the Word of God.

Now He begins to place suns, moons, stars, and planets in their respective positions in the firmament to minister to this Earth, to divide the days and nights, to give us signs and seasons, days and years.

It would seem from this Scripture that the Earth is the reason for the universe.

As far as we know from the best astronomers, our Earth is the only planet in the universe that has life upon it.

If this be true, it proves that the Earth holds a place in the plan and purpose of God that is amazing.

To refer once more to our quotation from Scripture, “*Let them be for signs, and for seasons, and for days and years...to give light upon the earth.*”

We know that the tides of the oceans and seas are affected by the influence of the heavenly bodies.

We know that heat and cold, drought and storm, are the direct results of planetary influence.

We know that storms can be predicted for certain localities on this continent by the position and influence of certain planets.

This is being done from week to week; it has become one of the assured sciences.

An earthquake can be predicted years ahead because certain planets will focalize their influence for an hour upon a certain point of the Earth's surface, which will cause a convulsion.

We know that frosts and heat waves are predicted months ahead by the sure knowledge of planetary positions.

From these deductions, we see clearly that the planets were placed in the heavens to give us seasons, to be signs, to be the continual companions and servants, always ministering to the Earth.

Once more, we want to state that this proves that the Earth is the reason for that great star spangled universe we call the heavens.

To illustrate this, it might be interesting to relate a story that is being told of a noted astronomer who was discussing with his son one day the influence of the heavenly bodies on the Earth.

He made this remark, "I have noticed that at certain times, the Earth is lifted out of her orbit or path by an unseen body lying beyond the reach of our most powerful telescope. If ever they build a larger telescope, I wish you would go and search the heavens to find out what it is that so affects this planet of ours."

When the great Lick Observatory was reared with its powerful telescope, this son traveled across sea and continent, and one clear night, he turned the great telescope against the dark space in the heavens where this unseen, uncharted planet reached down its mighty hand and gripped the Earth.

After gazing awhile, suddenly there appeared a tiny speck of light; it was a star swinging in its giant orbit away out on the frontier of the universe.

He saw the planet that had so strangely affected the earth. It was millions of miles beyond the farthest star that the human eye had ever seen.

Yet, this giant star sweeping on its great orbit came regularly every few years close enough to our planet, so that it could reach its mighty hand of gravitation down through the unmeasured space and grip our little earth and lift it out of its orbit.

As a ship on the ocean responds to the slightest touch of the helm, our Earth responds to the touch of that distant sentinel and veers swiftly out of its course; then when the planet's grip is loosed, back into its path it comes and goes rhythmically on its way.

This establishes one fact: that there is neither planet, nor sun, nor moon, nor star in all the vast universe but has its influence upon this little planet of ours.

How it thrills the heart to realize that this Earth of ours, so small that one thousand of them can be lost in the sun, is the center and reason for the universe.

Tonight this old Earth of ours is being held as safely in the embrace of those uncounted and uncharted planets as a child in its mother's arms.

The heavens are tonight Earth's only perfect timepiece; no watch or clock ever built by man can give us perfect time, but He who knows the path of the stars knows that every star, or sun, or planet will pass a certain given point in the great unpathed space on a scheduled time.

The star may not have been seen for thousands of years, but she will appear at the crossroads of the heavens not one second ahead nor one second behind her schedule.

Oh, the wonder of the Architect, the marvel of the Creator, the might of the Sustainer of this great universe of ours!

THE REASON FOR THE EARTH

If the Earth is the reason for the stellar heavens, what is the reason for the Earth?

Before the morning stars sang their first anthem to the heart of the lonely Father God, before the foundations of the Earth were laid,

before the first rays of light ever passed through the dark expanse, the heart of the great creator God had a yearning, deep, mighty, and eternal.

It was the primordial passion for children.

The Father heart of the creator God longed for sons and daughters. This yearning passion took form, and God planned a universe for His man, and in the heart of that universe, He purposed a home.

There is no time with God.

Time belongs to day and night, to sun and moon.

The omnipotent God was not hampered by days, nor nights, nor years.

When Love laid the foundations of this mighty universe, He planned, He purposed it all to be the home of His man.

It was to be man's birthplace, man's garden of delight, man's university where he would learn to know his Father God.

Love took plenty of time.

Ages and ages He worked, storing up treasures of all kinds of wealth for His man.

He filled Earth's bosom with deposits of iron, copper, silver, and gold, with uncounted varieties of metals, chemicals, and resources that would respond to the touch of His man.

He covered the face of the Earth with mountains, valleys, ravines, plateaus, and prairies, lovely rivulets and mighty rivers, and a garment of green intermingled with many-colored flowers that thrilled with joy the heart of His man.

The mountainsides are covered with giant forests, whose trees are filled with singing birds and droning insects, whose dainty wings beat against the genial wind and make a melody fit for His man.

Fruits and vegetables abound in profusion, spelling out in nature's language the love of the great Father heart of God for His man.

This interprets the great dream, the heart plan, the great Father God has for His man.

The Architect knew on what sections of the earth's surface the human would segregate, and there He placed His great deposits of copper, iron ore, coal, limestone, and all the other natural resources and chemicals necessary for the arts, mechanics, and the sciences.

Wherever there are vast prairies for grain support for the millions of earth's teeming population, near it you will find the greatest deposits of chemicals and metals, minerals and oils.

He grouped them so that they would be ready for man's need. Chance did not rule here.

Had platinum and gold been as plentiful as iron and iron as scarce as gold, there never would have been a mechanical age.

The steel rails that gird the earth, that bind nations together, would have been impossible; the mighty Mogul engine could never have been built of gold or copper.

The great Architect of human need and joy knew man's need while yet unborn, and in creation's wondrous plan, these needs were met.

ANIMAL KINGDOM

In the animal creation, it is interesting to note that there are today approximately twenty-five domestic animal species.

Scientists have tried to tell us that the dog and house cat were formerly wild and have simply been domesticated, but nature contradicts it.

There is a dog to meet every need of man from the Arctic to the equator and from the rising to the setting of the sun.

The strange thing about it is that no wild animals as yet have ever been able to take the place of our domestics.

They tell us that the dog belongs to the wolf family, but who has ever been able to take a wolf of any species and tame it to make a

lapdog of it, a guard and companion to his children, or a daily associate on the farm or home? You may keep him twenty generations, and he is still a wolf.

If you let our faithful friend of the human go wild in the forest for twenty generations, then capture and take him to your home, within a week, he is your servant and friend and slave who will lay his life down for you.

The dog was created by almighty God to be the faithful servant and companion and lover of man.

Our common house cat was created to be the household friend and chum of children and childhood, and pet of the aged.

When the wise Master Builder made the horse, He designed him purposely to meet the needs of His man as servant and beast of burden.

He left a place in its mouth where no teeth grow that a bit might be held without inconvenience, that the horse might be able to eat its food with the bit still in its mouth.

Had the cow been given the fierce disposition of a hyena or lion, she would have been totally unfit for domestic purposes.

Had the dog been given the disposition of the wolf or fox, or had our cat been given the disposition of the tiger, they would have been unsafe for our home.

Had the horse been given the disposition of the zebra, it never would have been man's beast of burden and inseparable friend.

No, He who created man knew that man would need domestic animals that would respond to the touch of love, animals that would pine and yearn for human companionship and gladly obey the human voice. So I might speak of the other domestic animals that show the wise provision of an intelligent Creator, if I had space.

VEGETABLE KINGDOM

It will be of intense interest for us to look at the great variety of woods that were created for man.

There are one hundred and eighty-three varieties of the eucalyptus family alone. These with the oak, the sighing pine, the laughing maple, the delicate willow, and the lonely poplar were created to fill a need and want in humanity's development and expansion.

There are over one hundred thousand classified varieties in the vegetable kingdom, and over five hundred thousand insects that feed on these hundred thousand varieties.

Every plant, shrub, vegetable, fruit, or tree of the entire vegetable kingdom was designed and planned for man's use. As man grows intellectually and delves into the mysteries of the vegetable kingdom, he is finding there the answer to thousands of needs that are continually coming in this great mechanical age.

THE REASON FOR MAN

If the Earth is the reason for the heavens, and man is the reason for the Earth, what is the reason for man?

There is only one answer, and it is very simple: the lonely heart of the great Father God.

Paul tells us in Ephesians 3:15 that all fatherhood heads up in God, whether the families on earth or the families in heaven.

God's heart yearned for children, craved sons and daughters.

He had angels to minister to Him as servants, but He wanted children, so He spent with Love's wonderful patience age on age in the preparation of the Earth and heavens for His man.

If this be true, and true it is, then man is a most wonderful being. If God so wanted man and so loved man that He spent millions of years in preparation for him, what a place that man must hold in His heart, in His dream, and in His eternity!

REFLECTION QUESTIONS

1. How does creation reveal a Designer?

2. What Scripture shows the Earth to be the reason for the heavenly universe?
3. How does the Earth with its treasures interpret God's dream and plan for the human?
4. How do the domestic animals reveal God's thoughtful provision for man's needs?
5. What is the reason for man?



Within the comparatively brief epoch of a few hundred thousand years at most, [man] has become master of the world. Other creatures hold their lives at his pleasure; the earth yields her stores of fruits, fuel, and minerals to his machinery; he collects power from the rivers and the sun; he communicates his thoughts around the world almost instantaneously; he explores the universe with his telescope and spectroscope; and he rides on air, land, and water at speeds exceeding that of the swiftest of the birds.

—From *Man from the Farthest Past* by
Carl Whiting Bishop

Even in his fallen and dethroned estate, man bears traces of his original position as master of the universe.