



# MULTIPLYING THE KINGDOM OF GOD

## Study Notes by Thomas Hale

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This document comprises a collection of personal reflections and carefully chosen excerpts from biblical and theological literature, dictionaries, commentaries, internet resources, and articles. It aims to facilitate and enhance the personal studies of others by providing a well-organized guide. Thomas Hale has legally purchased and assembled all copyrighted materials included in this document. They are utilized here under the fair use doctrine for informational purposes.

NOTE: These notes are taken from a transcript of comments and quotes on the writings of E.W. Kenyon. Kenyon was an evangelist, pastor, founder of a Bible Institute, and author whose writings significantly impacted multiple Christian circles in the early to mid-20th century.

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## THE LEGAL RIGHT OF HEALING

When we open the Gospels with fresh eyes, something remarkable becomes clear. Not once do we ever find Jesus instructing his followers to ask God to heal them. Instead, we see him commanding the sick to rise, the blind to see, the lame to walk, and the oppressed to be free. Over and over again. He does not model begging the Father for healing. He demonstrates authority. And this understanding is one of the most liberating truths a believer can ever grasp.

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**JESUS MARVELED AT THIS KIND OF FAITH BECAUSE THE CENTURION  
UNDERSTOOD SOMETHING MANY OF US HAVE MISSED.**

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Think about the centurion who came to Jesus in Matthew 8. He said, "*Speak the word only, and my servant shall be healed.*" Jesus marveled at this kind of faith because the centurion understood something many of us have missed. He knew that once authority is spoken, it is enough to bring results. Jesus did not say, "Let us both beg the Father together and hope he might answer." No, he said, "*Go thy way, and as thou hast believed, so be it done unto thee.*"

The man received because he recognized the operation of authority, not because he pleaded. E.W. Kenyon once wrote, "*We have prayed for power, when all the time we have had power. We have prayed for healing, when all the time healing was in our redemption.*"

Asking God for what he has already provided can reveal that we have overlooked the breathtaking completeness of our redemption.

When Jesus bore our sins, he also bore our sicknesses. Isaiah declared it plainly, “*With his stripes we are healed.*” (Isaiah 53:5) If we are healed, then asking God to heal us is like asking him to do again what he already accomplished at Calvary. This is why approaching God as a beggar is not a sign of humility, but of a misunderstanding of his finished work. It subtly suggests that what Jesus finished is not yet complete. It implies that the blood was not enough, that the cross did not fully purchase our wholeness. But the New Testament shouts otherwise.

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### THE CHURCH HAS OFTEN TURNED A FINISHED FACT INTO A PRAYER REQUEST.

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First Peter 2:24 declares, “*By whose stripes you were healed.*” Notice the past tense. Healing is not a future hope. It is a present possession. The church has often turned a finished fact into a prayer request. And in doing so, we have laid down our God-given authority. Imagine a father who deposits one million dollars into his child’s account. The money is already theirs, fully available. Yet the child keeps asking the father, “Please give me some money.” The father can only shake his head and say, “It is already in your account; all you need to do is withdraw it.” That is precisely how many believers treat healing. They cry, “Lord, please heal me,” when Jesus has already paid for it and given it to us.

Through Christ, lay claim to what belongs to you. Jesus confirmed this in John 14:13-14. “*Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*” The word ‘ask’ here is not ‘begging’. It carries the force of a legal demand. We do not demand of the Father, but we exercise authority over sickness in the name of Jesus, because that name carries the victory of the cross. Peter demonstrated this at the temple gate in Acts 3. When the lame man begged for alms, Peter said, “*Silver and gold, have I none but such as I have give I thee. In the name of Jesus Christ of Nazareth. Rise up and walk.*” Peter did not stop to plead with God. He knew what he had. He said, “*Such as I have, give I thee.*” That is the language of possession, not petition.

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## HEALING IS THE LEGAL RIGHT OF EVERY CHILD OF GOD BECAUSE OF THE SUBSTITUTIONARY SACRIFICE OF CHRIST.

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Kenyon put it this way: “**Prayer is not the begging of an inferior, but the claiming of the rights of a son.**” To continue asking God for healing when he has already provided it is like a citizen of a nation begging for rights already guaranteed by law. Healing is not something we must persuade God to release. Healing is the legal right of every child of God because of the substitutionary sacrifice of Christ.

Think of a courtroom scene. The judge has already ruled in your favor. The case is closed. Yet you keep running back into the courtroom pleading for a new verdict. The enemy laughs because your confusion keeps you bound, though the gavel has already declared your freedom. Now picture the torn veil of the temple, not just a historical event but a permanent declaration. It means the way into the presence of God is open. We walk into that throne room not as beggars, but as children, holding the title deed of our healing, signed with the blood of Jesus. This is why Satan thrives on keeping Christians in the dark about what the cross accomplished. He knows that the moment you stop begging and start exercising authority, his grip on your body is broken.

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## WHEN WE ACT IN HIS NAME, WE ARE NOT TRYING TO MOVE GOD'S HAND.

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Jesus never said, “Go into the world and pray that God might heal the sick.” He said to heal the sick, cleanse the lepers, raise the dead, and cast out devils. (**Matthew 10:1**) That is a demand, not a suggestion. He authorized us to act in his stead, to carry out his will with his authority. Healing is not a special favor we must convince God to extend. It is the enforcement of Christ’s victory over sickness. When we act in his name, we are not trying to move God’s hand. We are moving against the works of the enemy with the authority he already gave us. Picture a police officer directing traffic. He does not beg the city for power over the cars. His uniform and badge already carry the authority of the law. He simply raises his hand, and the vehicles stop. If a driver refuses, they are not resisting the man, but the authority he represents.

Likewise, when you speak to sickness in the name of Jesus, you are not standing on your own merit. Heaven's throne backs you. To beg God for healing is to lay down the badge and forget the authority entrusted to you. This is why many Christians live in frustration. They ask and ask, but see little change. The problem is not in heaven's willingness; it is that they are asking him to do what he has already done. True faith does not plead for what redemption purchased. True faith acts on the Word as though it is so because it is. Jesus said in **Mark 11:24**, "*What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*" Believe that you receive, not believe that God will someday give. But believe that you already have it now. Healing must be received the same way. You do not beg for it. You take it as your purchased possession.

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### **TO ASK GOD TO HEAL YOU IS TO MISUNDERSTAND HIS WILL.**

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The tragedy is that many pulpits have trained believers to view healing as a distant possibility rather than a present reality. We have been taught to cry and wait when Jesus said to command and act. **Acts 10:38** reveals the ministry of Jesus with breathtaking clarity. "*God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him.*" Healing is not a gift reluctantly given; it is God's consistent answer to oppression. Sickness is not sent from heaven; it is the oppression of the devil, and Jesus destroyed its grip. To ask God to heal you is to misunderstand his will. To resist sickness as an enemy is to honor the finished work of the cross. This is why **James 5:14-15** tells us, "*Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick.*" Notice it is not the prayer of pleading, but the prayer of faith that heals.

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### **THE PRAYER OF FAITH LAYS CLAIM TO WHAT HAS ALREADY BEEN PURCHASED.**

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Faith does not beg. Faith receives, faith declares, faith acts. Faith rests in what God has already said. The prayer of faith lays claim to what has already been purchased. The elders were not instructed to ask God if he might be willing to heal. They were told to minister

healing as something already secured in Christ. Kenyon made this profound statement: “**Every time you ask for healing, you repudiate the Word of God.**” While his language is strong, it pierces to the heart of the issue. If the Word says you were healed, then to ask again is to act as if it is uncertain. Faith agrees with God. Faith does not put God on trial. It enforces the verdict already rendered by Calvary. This is the boldness that gave Peter confidence to speak healing into the crippled man. This is the authority that allowed Paul to cast out a spirit of infirmity with a single command. They were not begging heaven; they were enforcing Christ’s victory on earth.

Consider the words of Jesus in **Mark 16:17-18**. “*These signs shall follow them that believe. They shall lay hands on the sick and they shall recover.*” That is plain and powerful. He did not say they shall ask God to heal the sick, and perhaps it may happen. He placed the responsibility on the believers. We are to lay hands. We are to speak the Word. We are to act. The recovering follows the believing, not the begging. This demands a shift in how we see ourselves. We are not helpless petitioners. We are ambassadors of Christ, carrying his authority into a world that is sick and broken. An ambassador does not plead with his own nation to act. He represents his government’s authority and enforces its will in foreign territory. This is who you are in Christ. You represent heaven’s Kingdom, and healing is heaven’s will.

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### THE ENEMY KNOWS THAT IF HE CAN KEEP YOU BEGGING, HE CAN KEEP YOU POWERLESS.

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Sickness does not belong in the body of a believer, and it does not belong in the lives of those you minister to in his name. Picture yourself standing at a bedside. Instead of folding your hands and pleading with God to do something, you place your hand on the sick and, with calm authority, say, “In the name of Jesus Christ, rise and be healed.” That is not arrogance; that is obedience. That is alignment with Christ’s command. When you begin to act this way, you will discover that the authority of Jesus is as real in your lips as it was in his own because it is the same Spirit at work. But here lies the great battle. The enemy knows that if he can keep you begging, he can keep you powerless. If he can keep you asking for what you already have, he can keep you living as though you do not possess it. He fears the day you awaken to the authority that is already yours. He trembles at the sound of a believer who knows healing

is not a promise to be waited for, but a reality to be enforced. The moment you stop asking and start declaring, you become a living threat to his works. And this is where many stumble. They begin to grasp their authority in Christ, only to be confronted immediately by opposition. Doubts rise, symptoms scream, circumstances seem unmoved. That is because the enemy does not easily yield ground.

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### **THE QUESTION IS WHETHER YOU WILL RISE IN THE AUTHORITY OF WHAT CHRIST HAS ALREADY ACCOMPLISHED.**

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The closer you come to walking in your authority, the more fiercely he resists. But his resistance is only a smokescreen. He has already been defeated. **Colossians 2:15** proclaims, ***“And having spoiled principalities and powers, he made a show of them, openly triumphing over them in it.”*** The victory is not in the future; it is in the past. The triumph is not pending; it is finished. So the question is not whether God will heal. The question is whether you will rise in the authority of what Christ already accomplished. Healing is not something you chase. Healing is the inheritance you enforce. When you stand in this revelation, your prayer life, your ministry, and your very outlook on life change. You are no longer waiting for something to happen. You are walking in the finished work of Christ, enforcing his victory with every word of faith and every act of authority.