



MULTIPLYING THE KINGDOM OF GOD

A Book Study by Thomas Hale

This document comprises a collection of personal reflections and carefully chosen excerpts from biblical and theological literature, dictionaries, commentaries, and articles. It aims to facilitate and enhance the personal studies of others by providing a well-organized guide.

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NOTE FROM THOMAS HALE:

Having read Kenneth Hagin's book, *"Healing Belongs to Us,"* I found myself with some most serious questions. What exactly did he mean by stating "that believers should be healed by faith in the Word?" Furthermore, I pondered why "supernatural manifestations of healing are seldom, if ever, seen among Full Gospel (Pentecostal) followers." Being well-acquainted with the Church's practice of anointing with oil and laying hands on the sick (as referenced in James 5) from my upbringing in the Pentecostal Movement, I had often anticipated a "supernatural manifestation." However, the stark reality is that more often than not, those who were prayed for remained ill and continued to petition God for recovery. It's difficult to deny the truth in Hagin's assertions about Full Gospel followers and healing. He says:

"I have found in my ministry that supernatural manifestations of healing usually are seen either among sinners or among denominational people who have not heard divine healing taught! I have seldom if ever seen them work for Full Gospel people. Why? Because gifts of healings (1 Corinthian 14) and supernatural manifestations are given primarily to advertise the Gospel and to gain the attention of those outside the Church. The believer should be healed by releasing his faith in the Word of God." (Kenneth E. Hagin, *Healing Belongs to Us*) (Emphasis Mine)

During a recent visit to a Full Gospel church in my local area, I noticed a large whiteboard divided into two sections: "Needing Healing" and "Received Healing." The "Needing Healing" section listed about one hundred names, while the "Received Healing" section had fewer than twenty. This stark contrast led me to ponder, **"Why are our prayers for healing in the Full Gospel Church seemingly ineffective? Could it be due to a lack of understanding of how to activate our faith in the Word of God? And if so, how do we do that?"**

In my search for an answer to these questions, I found and read *"Jesus the Healer"* by E.W. Kenyon (1867-1948). Kenyon is considered a pioneer of the faith-and-positive-confession movement in the 20th and 21st centuries. His positive confession doctrine was mainly shaped by the teachings of ministers, teachers, and healing evangelists from the Holiness Movement, Faith Cure, and Higher Life movement of the late 19th Century. The following teachings by E.W. Kenyon answer my questions regarding healing through the Word of God. With joy, I present these selected study notes from Kenyon's book for your review.

“JESUS THE HEALER” BY E.W. KENYON

Here are some facts: The Father has no favorites. Every person born into His Family has the same Redemption. He has been redeemed out of the hand of his enemy. **Satan was conquered for him personally.** He can say, *“He was delivered up on the account of my trespasses, and He was raised for my justification.”* He can confidently say, *“Who delivered me out of the authority of darkness, and translated me into the kingdom of the Son of His love. In whom I have my redemption, the remission of my trespasses.”* It is a personal, an absolute Redemption from the dominion of the Adversary. Kenyon, E.W. Jesus the Healer (pp. 7-8). BookBaby. Kindle Edition.

You can say, “In Christ, I conquered Satan. I stripped him of his authority, and when Jesus arose from the dead, I arose with Him.” You can confidently say, *“But God being rich in mercy with His great love wherewith He loved me, even when I was dead through my trespasses and sins, made me alive together with Christ (By grace have I been saved, or healed) and raised me up with Him, and made me to sit with Him in the heavenlies in Christ.”* It is when you take your place and begin to assume your rights and privileges that God begins to respond to you. Kenyon, E.W. Jesus the Healer (p. 8). BookBaby. Kindle Edition.

THE PROBLEM OF HEALING

The problem of healing is a problem of the integrity of the Word. Many have never recognized it, but the Word is the healer today. God, in Christ, wrought a perfect Redemption. In that Redemption, there is perfect healing for every believer, but because of lack of knowledge of the Word, Christians everywhere are sick. Psalm 107:20 perfectly illustrates this. *“He sent His Word and healed them.”*

John 1:1, *“In the beginning was the Word, and the Word was with God, and the Word was God.”* 14th verse, *“And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth.”* Kenyon, E.W. Jesus the Healer (p. 11). BookBaby. Kindle Edition.

Behind the Word is the integrity of God. Not only is His integrity behind the Word, but His very throne is involved in His Word. Hebrews 7:22 declares that Jesus is the surety of the New Covenant. *“By so much also hath Jesus become the surety of a better covenant.”* He is back of every word from Matthew to Revelation. Every word was God-breathed. **The throne upon which Jesus is seated is back of every Word.** Kenyon, E.W. Jesus the Healer (pp. 11-12). BookBaby. Kindle Edition.

FAITH, HOPE, AND MENTAL ASSENT

There must be a clear distinction in your mind between **Believing** and **Mental Assent**. Believing the Word is acting on the Word. Mental Assent is acknowledging the truthfulness of the Word, the integrity of the Word, but never acting upon it. Mental Assent is standing outside the bakery and coveting the cake in the window. It is not possessing.

Hope is not faith. It is not believing. Hope is always living in the future. **Faith is always now.** It is not passivity. Passivity lies quietly without action, without choice, inert. Believing is acting on the Word.

Believing the Word is not only recognizing its utter truthfulness, **but it is taking it to be your very own now.** To act on His Word is to do His will and to act in His will. He is honored by our acting on the Word. He is dishonored by our **Mentally Assenting** to its truthfulness, by our hoping that it will become true sometime, and by our passivity that lies quietly rejoicing in the Word but has no part in it. **“He that believeth hath.”** If you believe, you have! Kenyon, E.W. Jesus the Healer (p. 12). BookBaby. Kindle Edition.

THE CASE STATED

There are two views of healing. The most common view is that **healing is not in the Redemptive work of Christ**, but belongs to us if we have faith enough to claim it. This belief holds that faith is the gift of God. If God gives you faith for your healing, you will be healed. If He does not give you faith, there is no need to struggle for your healing. Your only hope is the arm of flesh. This view is superficial. It is the result of **Sense Knowledge**. Kenyon, E.W. Jesus the Healer (pp. 12-13). BookBaby. Kindle Edition.

The second view of healing is that **it is a part of the plan of Redemption**, that disease came with the fall, and that sickness is a work of the adversary. Because disease came with the fall, God is the natural, logical Healer.

Man cannot deal with the sin problem. He cannot make himself Righteous. He cannot rid himself of sin-consciousness. These can only come through the finished work of Christ. God planned that when we were recreated (the recreation which comes through our receiving the nature and life of God) we would be Righteous, and partake of His Righteousness, which is His very nature. **This would give us the position of sons.**

The New Creation is more than being baptized or confirmed. It is receiving the Life and Nature of the Father. Our spirits are recreated by receiving Eternal Life. Isaiah 53 holds the key of Redemption. **Jesus was made sin with our sins. Not only was He made sin with our sins, but He was made sick with our sicknesses.** Natural man is called Sin.

2 Corinthians 6:14-16, “Be not unequally yoked with unbelievers: for what fellowship hath righteousness and iniquity? or what communion hath light with darkness?”

The believer is called Righteousness; the unbeliever is called Iniquity. **He has not only committed sin, but he is sin.** The Believer is called Light, and the unbeliever is called Darkness. Just as the sinner is “sin,” the sick man is not only sick, but he is “sickness.”

Sin deals with the spirit; sickness is a spiritual thing revealed in the body. "And what concord hath Christ with Belial?" The believer is called Christ, because Christ is a part of the body. The branch is a part of the vine. It is as much a part of the vine as the vine itself.

1 Corinthians 12:12, "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ."

The man outside of Christ is called Belial. That perfectly agrees with **1 John 3:10. "In this the children of God are manifest, and the children of the devil."**

When God laid our sin on Jesus, He laid us on Jesus. He laid the whole man on Jesus. He laid his sins, his weaknesses, his infirmities and diseases, his union with the adversary, on Jesus. Jesus became sin with our sin, became sick with our sickness. **Isaiah 53:10, "Yet it pleased Jehovah to bruise him; he hath put him to grief."** Another translation reads, **"It pleased Jehovah to crush Him with disease; He hath made Him sick."** 6th verse, **"All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah hath laid on him the iniquity of us all."** Kenyon, E.W. Jesus the Healer (pp. 13-14). BookBaby. Kindle Edition.

AFFLICTED IN SPIRIT

Jesus was made sick with our sicknesses. He was made sin with our sin. This was God's method of dealing with the sin problem. He settled the sin problem. There is no sin problem. Christ put sin away and satisfied the claims of justice for man. The real problem is the "sinner problem." There is no sickness problem. There is simply a problem of the believer's coming to know his inheritance in Christ.

When John the Baptist said, **John 1:29, "Behold, the Lamb of God, that taketh away the sin of the world!"** he was giving public notice that this Man whom he had baptized was the Sin-Substitute, the Sickness-Substitute for the human race. Sin and sickness come from the same source. Satan is the author of both. **I am sure that it is God's order that the believer should be as free from sickness as he is from sin. He should be as free from the fear of disease as he is from the condemnation of sin.**

Kenyon, E.W. Jesus the Healer (p. 14). BookBaby. Kindle Edition.

James wrote, **"Is any sick among you?"** There should not be any sick among you, but if there is anyone sick, this tells what he should do. **It was the plan of the Father that every believer should know what Peter tells us in 1 Peter 2:24, "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed."**

He wants us to know that when He laid our sins and sicknesses on Jesus and Jesus bore them away, it was to the end that sin and disease should no longer have dominion over us. He wants us to know in the second place, that sickness and disease do not belong in the Family of God. **If there should be**

any sickness among us, it is because of a low state of knowledge of our rights and privileges in our Redemption. It is due to a lack of knowledge of the fact that God, by laying our diseases on Christ, has settled the disease problem in Redemption.

We should be as free from the fear of sickness as we are free from the condemnation of sin. Both are of the adversary. At the New Birth, sins are all remitted. The sin nature is displaced by the nature of God. **Disease leaves with the sins.** So the Father can see no sickness in the New Creation. He put it all on Christ. When we recognize the fact that our sickness was laid on Christ, and that He bore our diseases in His body on the tree, and that by His stripes we are healed, **it will be the end of the dominion of disease in our lives.** But this knowledge is of no value until your heart says, *“Surely He bore my diseases and my pains, and by His stripes I am healed,”* just as though you were the only sick person in the world. Kenyon, E.W. Jesus the Healer (pp. 14-15). BookBaby. Kindle Edition.

THE VALUE OF CONFESSION

It is necessary that there be a continual confession of our Redemption from Satan's dominion and that he no longer rules us with condemnation nor fear of disease. **We hold fast to this confession, as our confession is Satan's defeat.**

We believers do not ask to be healed because we have been healed. We do not ask to be made Righteous, because we have been made Righteous. We do not ask to be redeemed, for our Redemption is an absolute fact. **In the mind of the Father, we are perfectly healed and perfectly free from sin,** because He laid our diseases and our sins upon His Son. **His Son was made sin with our sins. He was made sick with our diseases.**

In the mind of Christ, we are perfectly healed because He can remember when He was made sin with our sins, when He was made sick with our diseases. He remembers when He put our sin and our diseases away.

In the mind of the Holy Spirit we are absolutely free from both, for He remembers when Christ was made sin and when He was made sick. He remembers when He raised Jesus from the dead. Christ was free from our sin and our sickness. Both had been put away before His Resurrection.

The Word declares that *“By His stripes we were healed.”* The whole problem is our recognition of the absolute truthfulness of that Word. It is not good taste to ask Him to heal us, for He has already done it. This truth came with a shock when I first saw it. He declared that we are healed; therefore we are. The only problem now is to get in perfect harmony with His Word. If He declares we are healed, then our part is to thank Him for the work He has already accomplished. Kenyon, E.W. Jesus the Healer (p. 16). BookBaby. Kindle Edition.

RENEWING OF THE MIND

I feel I should introduce another subject for a moment. That is the renewing of our minds. **It is only the Renewed Mind that can grasp these truths.** Your spirit has been recreated, but not your mind. Heretofore, it has received all of its knowledge through the senses, so it must be renewed.

Romans 12:2, "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

The same truth is brought out in **Titus 3:5** and **Ephesians 4:23** and **Colossians 3:10**. **"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."** **"And that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."** **"And have put on the new man, that is being renewed unto knowledge after the image of him that created him."**

This renewing of the mind comes through meditation and action on the Word. As soon as one is Born Again, he should ask the Holy Spirit to come in and make His home in his body. Luke 11:13 shows the Father's attitude in regard to it. **"How much more shall your heavenly Father give the Holy Spirit to them that ask him?"** As surely as we ask Him, so surely will the Spirit make His home in our bodies.

The renewed mind sees that all there is to be done for its healing is to praise the Father for it. It says, **"My diseases were laid on Christ and He put them away. I am healed. I thank the Father that it is done."** The pain may be there. The soreness may be in evidence. These are only the testimony of the Senses. **We refuse to listen to the witness of our senses.** We accept the Word of God and act upon it.

As surely as God sits on the throne, He will make that Word good in us. We do not ask for power, for He who is the power is in us. We do not ask for wisdom, for Christ was made wisdom unto us. We do not ask for Redemption, for He is our Redemption. We do not ask for Sanctification, for He is made unto us Sanctification. We do not ask for Righteousness, because He is made unto us Righteousness. **This faith life is the most beautiful thing in the world. We step out of the old Sense realm where we have lived.** Kenyon, E.W.. Jesus the Healer (pp. 16-17). BookBaby. Kindle Edition.

Our confession imprisons us or sets us free. A strong confession coupled with a corresponding action on the Word brings God on the scene. **Holding fast to one's confession when the senses contradict shows that one has become established in the Word.** A Satan-inspired confession is always dangerous. Remember that he brought that disease, put it upon you. **Your acknowledgment of the disease is like signing for a package that the express company has left you.** Satan then has the receipt for your disease. You have accepted it. **"Surely He hath borne our sickness and carried our diseases"** is God's receipt for our perfect healing. A positive confession dominates circumstances, while a

vacillating confession permits circumstances to govern one. Your confession is what God says about your disease. **A negative confession will make the disease stronger. Then your confession heals or keeps you sick.** The confession of your lips should have your heart's full agreement. Kenyon, E.W. Jesus the Healer (pp. 18-19). BookBaby. Kindle Edition.

GOD'S METHOD OF HEALING BABES IN CHRIST

“Is any among you sick?” There should be no sick among you because “*By His stripes you are healed.*” Because there has been no spiritual development or growth, and you are still babes in Christ, you are sick.

HEALING FOR THE CARNALLY MINDED MAN

Carnal means Sense-ruled. The carnally-minded man is a Christian who has not yet come to the place where the Word rules him and governs his thinking. He is called “*a babe in Christ,*” carnally minded, fleshly. He is ruled by the flesh, by what he sees with his eyes, what he feels, hears, tastes, and smells. **He is a body-ruled, sense-governed child of God. He is a babe in Christ.**

I Corinthians 3:1-3, “*And, I, brethren, could not speak unto you as unto spiritual,*” that is, men whose spirits have gained the ascendancy over their thinking. Their spirit is recreated, but the unrenewed mind rules their spirit.

“*I cannot speak unto you as men whose minds are subordinate to the Word of God.*” Their minds were not renewed. They were still babes. Hebrews 5:11-14, “*Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.*”

How many believers fall under this admonition? They cannot understand the Word. “*For everyone that partaketh of milk is without experience of the Word of Righteousness, for he is a babe.*” This “Word of Righteousness” is very little understood. They have never had an experience in living Righteousness. What do we mean by that? Righteousness means the ability to stand in the presence of the Father, or of demons, or of sickness and disease, without the sense of inferiority, condemnation, or of sin-consciousness. Those who live Righteousness, or who know by the Word that they are the Righteousness of God in Christ, are absolute masters over circumstances, demons, and disease.

2 Corinthians 5:21, “*Him who knew no sin, he made to be sin on our behalf; that we might become the righteousness of God in him.*”

You have experience in the Word of Righteousness. You are finding that it is the Word that heals. This ministry of the Word of God is the Word of Righteousness. **It is the Word of Righteousness that sets men free, leads them out of Satan's dominion into the liberty and freedom of the sons of God.** How

fearless they become. How mightily they speak. **14th verse, “But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil.”**

The believer described above has grown up into a spiritual life in Christ. **He has fed on the Word until the Word has transfigured him.** James 5:14-16 is God's method of healing the carnally minded, or the babes in Christ. God, in great grace, says, *“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 him that is sick, and the Lord shall raise him up and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.”*

Notice very carefully these facts. He cannot see that his disease was laid on Christ, but he can see the elders, hear their prayers, and feel the anointing oil upon his forehead. He can feel their hands upon his head. He is living in the realm of the senses. **Grace comes down and meets him in this realm.**

Kenyon, E.W. Jesus the Healer (pp. 22-24). BookBaby. Kindle Edition.

SICKNESS IS SPIRITUAL

Now you can see this fact; that sickness was healed spiritually. God did not deal with sickness physically. Disease today is spiritual. I have found that when I can prove, through the Word, that our diseases were laid on Jesus, and the sick man accepts that fact, he is instantly healed. **As long as we think that disease is purely physical, we will not get our deliverance.** But when we know it is spiritual, and it must be healed by the Word of God, for you remember He said, *“He sent His Word and healed them,”* then healing becomes a reality.

“He was wounded for our transgressions.” This was spiritual. *“He was bruised for our iniquities.”* It was a spiritual bruising. The wounds that the soldiers made did not take away sin, for if they had, sin would be a physical thing, a Sense Knowledge thing. Human justice deals only with Sense evidences – not what a man thinks, but what he says or does. He endured sufferings that the Senses cannot understand. They stand mute and helpless in the presence of this great spiritual tragedy that took place on Calvary.

“The chastisement of our peace was upon him; and with his stripes we are healed.” It was not the physical wounds made by the licitor. It was the stripes that justice laid upon His spirit. *“All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah hath laid on him the iniquity of us all.”* **10th verse, “Yet it pleased Jehovah to bruise him; he hath made him sick.”**

FAITH COULD SEE A NEW CREATION

He made Him sick with our sickness. **We need not be sick. Only ignorance of our rights, or refusal to act upon the Word, can keep us ill.** He made Him sin with our sin. We need not remain in sin. He became sin that we might become Righteous. He went to Hell that we might go to Heaven. He was made weak that we might be made strong. He took our place, met every need, satisfied every claim of justice, and set us free. **If this be the case, sickness on the part of the believer is wrong, just as weakness and every other thing that Satan brought upon man is wrong, because He suffered to put it away.** Kenyon, E.W. Jesus the Healer (p. 26). BookBaby. Kindle Edition.

We are to destroy sickness in the church. Our new slogan is: **“No more sickness in the body of Christ.”** His Word is to become a reality in the lives of men. The fact that He bore our sins and put sin away by the sacrifice of Himself, and that He made provision for the remission of all we have ever done or said, proves that we should not be sick or in bondage to sin. Kenyon, E.W. Jesus the Healer (p. 44). BookBaby. Kindle Edition.

We come to Him with all our diseases, knowing that all those diseases were laid on Jesus. Then it is not right that we should bear them. **The adversary has no right to put diseases on us, because they were laid on Christ.** I can say to the Father, “Do you see what the adversary has done in my body? In the Name of Jesus, I take deliverance from this thing with which Satan has afflicted me.” I whisper to my heart, **“By His stripes I am healed.”** The pain must go. **Multitudes are being healed like that today through our ministry.** Kenyon, E.W. Jesus the Healer (p. 47). BookBaby. Kindle Edition.