

## Is 1 Peter 2:24 Teaching Physical or Spiritual Healing?

### 1. Some say that the context of this passage applies only to *spiritual* healing

A. **Matthew Henry** represents the common position taken by many concerning this verse: And our justification; Christ was bruised and crucified as a sacrifice for our sins, and by his stripes the diseases of our souls are cured.

B. The passage within context most certainly could be dealing with *spiritual* healing (Jer. 6:14; Isa. 6:10; Jer. 3:22; Hos. 14:4).

C. Though we do not deny the spiritual aspect of this passage, we will make a case for physical healing from this passage.

### 2. 1<sup>st</sup> evidence for teaching *physical* healing from 1 Peter 2:24 - Greek word *iaomai*

A. *iaomai* (Greek - Strongs #2390) - middle voice of apparently a primary verb; to cure (literally or figuratively):--heal, make whole. This is the word translated in 1 Pet. 2:24 as healed.

B. The following passages of Scripture use the word *isomai* in relation to physical healing - Mark 5:25-34 (v. 29); Luke 5:17-26; Luke 6:19; 7:7; 8:2; 9:2; 9:11; 9:42; 17:11-15; 22:51; John 5:13; Acts 3:11; 28:8; James 5:16.

C. From **Word Pictures in the New Testament** by A. T. Robertson: **By whose stripes ye were healed** From Isa 53:5. First aorist passive indicative of *iaomai*, *common verb to heal* (Jam 5:16) and the instrumental case of \*\*\*\*, rare word (Aristotle, Plutarch) for bruise or bloody wound, here only in N.T. Cf. 1Pe 1:18. Writing to slaves who may have received such stripes, Peter's word is effective. (Italics are mine)

### 3. 2<sup>nd</sup> evidence for teaching *physical* healing from 1 Peter 2:24 - Isa. 53:4-5: The Hebrew is dealing with Physical healing.

A. *Rapha* (Hebrew - Strong's #7495) - or *raphah raw-faw'*; a primitive root; properly, to mend (by stitching), i.e. (figuratively) to cure:--cure, (cause to) heal, physician, repair, X thoroughly, make whole. This word is used in Isa. 53:5 as healed. This is the passage that is being quoted in 1 Pet. 2:24.

B. The Old Testament uses *rapha* in relation to physical healing in just about every Old Testament Scripture that uses the words *heal*, *healed*, and *healeth*. It is also one of the Lord's covenant names (Ex. 15:26).

### 4. 3<sup>rd</sup> evidence for teaching *physical* healing from 1 Peter 2:24 - Forgiveness and Healing

A. People normally equate God's forgiveness to spiritual healing. We do not argue with this but we do add that the Bible often couples forgiveness with physical healing (Ps. 103:3; Luke 5:17-26; James 5:14-16).

B. In both Luke 5:17-26 and James 5:14-16, the Greek word *isomai* is used in relation to the physical healing that accompanied the forgiveness mentioned in these passages. In Psalm 103:3 the Hebrew word *rapha* is used, the same word used in Isa. 53:5.

C. In John 5:13-14, Jesus healed a man (*isomai*). Afterwards He told him, "... *thou art made whole: sin no more, lest a worse thing come unto thee.*" The implication being that he was made whole spiritually and physically at the same time. Since sin (which is spiritual) can have an effect on the body, so does healing and forgiveness.

#### **5. 4<sup>th</sup> evidence for teaching *physical* healing from 1 Peter 2:24 - The spiritual manifests in the physical.**

A. All of the blessings of God are spiritual in nature (Eph. 1:3). However, these blessings can be manifested in the physical, such as in the case of physical healing.

B. Rom. 8:11 - this passage shows us that God's spiritual power can have an effect on our physical bodies.

C. There are several passages that prove the above point (again the same word *isomai* that is used in 1 Pet. 2:24 is used in these passages) :

(1) Luke 5:17 - the power of the Lord was *present* to heal them.

(2) Luke 6:19 - because power from him was going forth, and he was healing all.

D. These passages show that healing starts in the spiritual realm with spiritual power and manifests itself in the physical. Therefore, we cannot argue that this refers to spiritual healing though we adamantly declare that it has a effect on our physical bodies.

#### **6. 5<sup>th</sup> evidence for teaching *physical* healing from 1 Peter 2:24 - Christ bore our sin in His BODY**

A. The passage tells us that Christ bore our sins in His body and not His spirit. If He bore our sins in His body, then it stands to reason that His sacrifice has some effect on our bodies.

B. Gal. 6:8 and Deut. 28:18 tells us the results that sin have on our body. We also see this Psalm 107:17-20 and 1 John 5:13-14 and other Scripture passages.

C. Since Jesus paid the penalty for our sins in His body, we do not have to. Jesus took the penalty of our sin upon Himself. This is affirmed by Gal. 3:13.

**Conclusion:** There are some who would attempt to hinder the faith of the sick one by limiting the promises of God to parameters of their theology. Many have claimed 1 Pet. 2:24 during times of sickness only to read a scholarly refutation of this passage for the use of physical healing. Many have been kept from the healing power of God because they were convinced by these scholars that this passage was not teaching them that healing is in the atonement and therefore, the passage cannot be used for this purpose.

Nevertheless, the evidence presented above should be sufficient to counter the arguments used by these faith-killing scholars. 1 Pet. 2:24 can and should be claimed as a promise from God that healing was purchased for you some 2000 years ago on the cross and that it is available to you NOW. By His stripes you and I were healed. Just as Joshua and the Israelites were given the land but found it necessary to take possession of this (Josh 1:3, 11), so have we been given the promise to receive healing in our bodies, but we must take possession. By faith, we take this promise and receive Christ's healing in our bodies.