

**Introduction** (Mark 15:15)

A number of years ago we had a pastor who had been given the understanding that 1 Peter 2:24 teaches that all sickness and disease in believers was healed at the cross and is part of the atonement. Therefore, if anyone had any sickness or illness, the person was not walking in the divine health that God intends for all believers. The sickness was due to sin, a lack of faith, or because Satan had a spiritual stronghold in their life. Whenever that pastor caught a cold, he would not admit that he was sick. He would quickly confess that He had already been healed. His denial of his sickness did not change the fact that he was sick with a cold, and his nose was running. And contrary to his belief, it did not mean that he had a spiritual stronghold, was living in sin, or was suffering from a lack of faith. At that time, one of my daughters who was suffering from an autoimmune disease, and the message she was hearing was condemnation, rather than grace. I met with the pastor and shared with him that I believe his understanding of the passage was not correct, and I offered to do a study of the passage with him. The pastor was not interested in doing a study of the passage with me, and instead, asked me to leave the church.

(1 Pet 2:24) “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

In Mark 15:15, Pilate, wishing to satisfy the crowd, released Barabbas and had Jesus scourged. Then, he handed Him over to be crucified. I want to take a pause this morning to look at the scourging of Jesus. I believe that there is a lot of misunderstanding and incorrect teaching about this event, and so I want to give a clear, Biblical understanding of what the scourging of Jesus means for all of us.

(Mark 15:15) “Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified.”

The Scriptures encourage us to study and show ourselves approved to God, as workman who rightly divide the word of truth. The New American Standard Bible says that we are to be diligent to present ourselves approved to God as workman who handle accurately the word of truth. One of the many keys to handling accurately or rightly dividing the word of truth is to make sure that we do not take things out of context. We must exegete or draw out what a passage of Scripture is saying, rather than using it out of context to support our own doctrine. We must also look at what the rest of the scriptures say about the subject. Peter tells us that “no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.” It is not up to us to come up with our own interpretation. Our job as God’s workman is to diligently study to find out what the Holy Spirit meant. So, this morning, we will look at the various scriptures that speak about scourging or stripes.

(2 Pet 1:20-21) "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, {21} for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

(2 Tim 2:15 KJV) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(2 Tim 2:15 NASB) "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth."

While many believe that by the scourging of Jesus their healing is guaranteed as part of the atonement, and use this as their basis for healing, I am not in disagreement that God heals today. I believe that He still wants to do signs and wonders, and to extend His hand to heal people. I believe there are gifts of healing today. This message is not meant to deny God's power to heal, His desire to heal, or to decrease anyone's faith or hope in healing. I think there are many other passages that support healing today. One of God's name is Jehovah Rapha – God who heals. That is His nature and a characteristic of who He is. He is a healer, and will always be a healer. He is the same yesterday, today, and forever. I believe that God wants to heal today in the 21<sup>st</sup> century, just as He did 2000 years ago. I believe that it is His will for people to be healed. He commands us to pray for the sick and to heal the sick. I believe He gave us authority over diseases, and the powers of darkness. I believe He wants us to destroy the works of the enemy. I believe He wants us to set captives free. I am in full agreement that God wants to heal.

(Heb 13:8) “Jesus Christ *is* the same yesterday and today and forever.”

At the same time, I believe that this particular passage is used out of context to support a particular doctrine of healing. Therefore, I have sought to take a look at what the passage in 1 Peter is really saying. I will look at every reference in the Old Testament and New Testament that mentions the word stripe or stripes. I will look at how the word is used throughout Scripture, and in particular, how it is used in 1 Peter. I will also look at the context in 1 Peter. Through all of this, I hope that we can be more accurate in our handling of the Word of God.

1. Usage of Stripes in the Old Testament
2. Usage of Stripes in the New Testament
3. Context of 1 Peter 2:24
4. The Support of Other Scripture

### 1. Usage of Stripes in the Old Testament

There are 19 references and 16 verses where the word stripe or stripes is used in the KJV Bible. There are eight in the Old Testament and eight in the New Testament. (Ex 21:25, Deut 25:3, 2 Sam 7:14, Psa 89:32, Pro 17:10, 19:29, 20:30, Isa 53:5, Luke 12:47, Luke 12:48, Acts 16:23, 16:33, 2 Cor 6:5, 11:23, 11:24, 1 Pet 2:24) There are five Hebrew words used that are translated as stripe. Nakah means to strike, beat, punish, wound, or give stripes.

H5221. nakah; a prim. root; to strike (lightly or severely, lit. or fig.):-- beat, cast forth, clap, give [wounds], X go forward, X indeed, kill, make [slaughter], murderer, punish, slaughter, slay (-er, -ing), smite (-r, -ing), strike, be stricken, (give) stripes, X surely, wound.

H5061. nega'; from H5060; a blow (fig. infliction); also (by impl.) a spot (concr. a leprous person or dress):--plague, sore, stricken, stripe, stroke, wound.

H4112. mahalummah; from H1986; a blow:--stripe, stroke.

H4347. makkah; from H5221; a blow (in H2 Chron. 2 : 10, of the flail); by impl. a wound; fig. carnage, also pestilence:--beaten, blow, plague, slaughter, smote, X sore, stripe, stroke, wound ([-ed]).

H2250. chabbuwrah; from H2266; prop. bound (with stripes), i.e. a weal (or black-and-blue mark itself):--blueness, bruise, hurt, stripe, wound. (Is 53:5)

The first usage of the word stripe is in Exodus 21:25. The context of that usage is in administering punishment for someone who has hurt someone else. A judge was to determine what punishment was to be given to the guilty person. The guiding principle was that the punishment should be in accordance to the crime committed: "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

(Ex 21:22-25) "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. {23} And if any mischief follow, then thou shalt give life for life, {24} Eye for eye, tooth for tooth, hand for hand, foot for foot, {25} Burning for burning, wound for wound, stripe for stripe."

In Deuteronomy 25:1-3, a person that was judged guilty in a matter was to be given stripes according to the crime that he had committed. The stripes were punishment for sin or sinful behavior. This passage adds more insight into the punishment that could be administered. God also limits the number of stripes that a person could be given.

(Deut 25:1-3 KJV) "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. {2} And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. {3} Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."

In 2 Samuel 7, God makes a promise to David regarding his offspring. He tells him that he will establish the throne of his kingdom forever. If his son commits iniquity or sins, He will chasten him with a rod and with the stripes of the children of men. Again, the use of stripes is in the context of punishment for sins.

(2 Sam 7:13-15) "He shall build an house for my name, and I will stablish the throne of his kingdom forever. {14} I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: {15} But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."

In Psalms 89, Ethan speaks about the promise made to David regarding his son. He says that God will "visit their transgression with the rod, and their iniquity with stripes." Again, the context and usage of stripes is in regard to punishment for sins or iniquities.

(Ps 89:28-34) "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. {29} His seed also will I make to endure for ever, and his throne as the days of heaven. {30} If his children forsake my law, and walk not in my judgments; {31} If they break my statutes, and keep not my commandments; {32} Then will I visit their transgression with the rod, and their iniquity with stripes. {33} Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. {34} My covenant will I not break, nor alter the thing that is gone out of my lips."

(Ps 89:32) "Then will I visit their transgression with the rod, and their iniquity with stripes."

Solomon uses the word stripes several times in the book of Proverbs. In Proverbs 17:10, he said that a reproof does more for a wise man than a hundred stripes into a fool. The Law only allowed forty stripes to be given, so this is an exaggeration to show that fools do not learn much from their mistakes. In Proverbs 19:29, he said that stripes are for the back of fools. And, in Proverbs 20:30, he says that the blueness of a wound cleanseth away evil and stripes do the inward parts of the belly. Again, the use of stripes in all these verses are in connection with foolish or sinful behavior.

(Pr 17:10) "A reproof entereth more into a wise man than an hundred stripes into a fool."

(Pr 19:29) "Judgments are prepared for scorners, and stripes for the back of fools."

(Pr 20:30) "The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly."

The last place in the Old Testament that stripes are mentioned is in Isaiah 53, which is a Messianic prophecy. Isaiah says that the Messiah will bear our griefs, carry our sorrows, will be wounded for our transgressions, bruised for our iniquities. It is these stripes that heal us. What is Jesus healing of from? The context of the passage is in line with all the other uses. Jesus heals us from our sins, iniquities, transgressions, and foolish behavior. He took the stripes that we deserved for our sins. He took our punishment.

(Isaiah 53:4-10) "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. {5} But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. {6} All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. {7} He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. {8} He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. {9} And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. {10} Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

## 2. Usage of Stripes in the New Testament

In the New Testament, the primary Greek word for stripes is *plege*. A second Greek word is used in 1 Peter 2:24, *molops*, and it is the only time this word is used in the New Testament. *Molops*, which means a blow, mark, or stripe, and comes a combination of *molos* and *ops*, and means a black eye. The NASB translates *molops* as wounds.

G4127. *plege*, play-gay'; from G4141; a stroke; by impl. a wound; fig. a calamity:--plague, stripe, wound (-ed).

G3468. molops; from molos ("moil"; prob. akin to the base of G3433) and prob. ops (the face; from G3700); a mole ("black eye") or blow-mark:--stripe. (1 Peter 2:24)

In Luke, Jesus tells a parable about stewards. He says that the faithful steward will be praised and blessed. The foolish steward, who is not doing the things he was charged with doing, but was mistreating people and getting drunk, will be beaten with many stripes. Again, the use of stripes is consistent with the Old Testament usage – it is for sinful behavior.

(Luke 12:42-48) "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? {43} Blessed is that servant, whom his lord when he cometh shall find so doing. {44} Of a truth I say unto you, that he will make him ruler over all that he hath. {45} But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; {46} The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. {47} And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. {48} But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

In Acts, Paul was beaten or given stripes on several occasions. In Acts 16:19-24, Paul and Silas were given stripes and thrown into prison. The magistrates were told that they were causing trouble. People were not beaten for good behavior, but for poor behavior and causing trouble. In this case, Paul and Silas were falsely accused of causing trouble. The crowds asked the magistrate to punish them. Even though Paul and Silas were innocent, the use of stripes is consistent with all the other passages; it is for sinful behavior. As Paul and Silas praised God in jail, the Holy Spirit freed them through an earthquake. Paul and Silas did not try to escape. The jailer feared for his own life that they would escape. When he saw that they did not try to escape, he took them to his house, washed their stripes, believed in Christ, and was baptized.

(Acts 16:19-24) "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, {20} And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, {21} And teach customs, which are not lawful for us to receive, neither to observe, being Romans. {22} And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. {23} And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: {24} Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

(Acts 16:32-34) "And they spake unto him the word of the Lord, and to all that were in his house. {33} And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. {34} And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

In 2 Corinthians 6 and 11, Paul comments about the things that he has suffered in his apostolic ministry. He says that he has had stripes, imprisonments, and other trials. The stripes that he

received were punishment for what the various authorities thought was sinful behavior. Paul was innocent of all charges, but still had suffered for the sake of the gospel.

(2 Cor 6:3-7) "Giving no offence in anything, that the ministry be not blamed: {4} But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, {5} In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; {6} By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, {7} By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,"

(2 Cor 11:23-29) "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. {24} Of the Jews five times received I forty stripes save one. {25} Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; {26} In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; {27} In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. {28} Beside those things that are without, that which cometh upon me daily, the care of all the churches. {29} Who is weak, and I am not weak? who is offended, and I burn not?"

In the final place in Scripture where the word stripe(s) is used, it is a quote from the Messianic prophecy given by Isaiah. In this case, Peter says that Christ was sinless. There was no sin or guile in Jesus. But, Christ suffered for our sins. We are healed by his stripes. In other words, Christ took our punishment for our sins. We were freed from the punishment for our sins. Our debt for our sins was paid and the punishment for our sins was taken by Jesus. He healed us of our sins and offenses.

(1 Pet 2:21-25) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: {22} Who did no sin, neither was guile found in his mouth: {23} Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: {24} Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. {25} For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

### 3. Context of 1 Peter 2:24

One of the themes in Peter's epistle is submission. In chapter two, Peter tells us to submit to every ordinance of man for the Lord's sake. He says that governors are sent by God to punish evildoers. As believers, we are to put to silence any accusations by people by living a holy and submissive life.

(1 Pet 2:13-15) "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; {14} Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. {15} For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:"

Then, Peter tells servants to be subject or submissive to their masters, even when they are forward. He tells us not to suffer for doing what is wrong, but to suffer for doing what is right. Peter goes on to talk about how Jesus Christ suffered unjustly and bore our sins on His body. In verse twenty-four, he says that Christ "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." The context of the passage is that Christ took the punishment for our sins, taking stripes for us, so that we could live righteously and return to the Shepherd and Bishop of our souls."

(1 Pet 2:18-25) "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. {19} For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. {20} For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. {21} For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: {22} Who did no sin, neither was guile found in his mouth: {23} Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: {24} Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. {25} For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

In chapter three, Peter tells wives to be subject to their husbands. He tells them to be subject even if they are disobedient so that they may be won by the conversation or lifestyle of their wives.

(1 Pet 3:1-2) "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; {2} While they behold your chaste conversation coupled with fear."

In chapter four, Peter again exhorts us to suffer for doing what is right, and not as a wrongdoer (murderer, thief, evildoer, busybody). Instead, we are to suffer for doing what is right so that God is glorified.

(1 Pet 4:13-16) "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. {14} If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. {15} But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. {16} Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

In 1 Peter five, Peter tells younger men to submit to the elders, and for all of us to submit to one another. He says that we are to be clothed with humility, because God resists the proud, but gives grace to the humble. He concludes by saying that we are to humble ourselves so that God can exalt us at the proper time.

(1 Pet 5:5-6) "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. {6} Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:"

#### 4. The Support of other Scripture

If we take the approach that God has already healed us of every physical sickness, disease, and physical infirmity, we should find this reinforced by other Scriptures. However, we do not find this doctrine supported anywhere else in the Old or New Testament. In other words, when we take 1 Peter 2:24 out of context, to say that God has already healed us of all sicknesses, we cannot find support for that interpretation anywhere else in the Scriptures.

For example, when Paul writes Timothy about his frequent stomach problems and other ailments, he does not tell him to receive his healing. He does not tell Timothy that he has strongholds blocking his healing. He does not tell him to stop confessing that he has stomach problems and other ailments. Instead, Paul gives no rebuke or correction. He gives some practical instructions to him about drinking some wine. He tells him not to drink water exclusively, but to drink some wine. It is clear that the wine is for medicinal purposes and this was a change for Timothy, who had been accustomed to only drinking water. Paul's instructions to Timothy were full of grace, compassion, and wisdom.

(1 Tim 5:23) "No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments."

In the letter to the Philippians, Paul writes that he is sending Epaphroditus to them. He speaks of him as a brother, fellow worker, and fellow soldier. He says that Epaphroditus was a messenger and minister to Paul's own needs. He tells the church to hold him in high regard because he came close to death for the work of Christ. Epaphroditus was sick to the point of death. Paul does not say that Epaphroditus had a stronghold, lacked faith, or did not know how to receive his healing. There is no guilt or condemnation given to Epaphroditus. Instead, Paul builds him up and tells the Philippians to receive him, and to hold him in high regard.

(Phil 2:25-30) "But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; {26} because he was longing for you all and was distressed because you had heard that he was sick. {27} For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, lest I should have sorrow upon sorrow. {28} Therefore I have sent him all the more eagerly in order that when you see him again you may rejoice and I may be less concerned about you. {29} Therefore receive him in the Lord with all joy, and hold men like him in high regard; {30} because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me."

Paul wrote in 2 Corinthians 4 that our outer man is decaying. When we think of decay we think of something spoiling. The Greek word is diaphtheiro, which means utterly destroyed, spoiled, or corrupted. This outer body is temporal. In 2 Corinthians 5, he refers to our bodies as earthly tents. The good news is that we have a building and house in heaven that is not made with hands; it is an eternal body that is waiting for us. That is part of the atonement that is promised to us.

(2 Cor 4:16) "Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day."

(2 Cor 5:1) "For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens."

However, while we are here in these earthly bodies, we are commanded to pray for one another. We are commanded to anoint with oil, lay hands on, and pray fervently with faith. We are commanded to confess our sins so that we may be healed. God wants to heal. It is His will for us to be healed. He has given us authority over sickness and disease. He has anointed us and empowered us to heal the sick. He has given gifts of healings to the body. God wants to heal people today, just as Jesus healed people two thousand years ago.

(James 5:14-16) "Is anyone among you sick? 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; {15} and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. {16} Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much."

### Conclusion and Applications

The passage in 1 Peter 2:24 is a passage that speaks of the payment made by Christ for the punishment for our sins and rebellion so that our relationship with God could be healed. That payment was made two thousand years ago, and those who are in Christ have been healed spiritually.

The first application for our lives is that God wants to have a relationship with us. He was scourged and took the payment for our sins so that we could have a relationship with Him. If you have never received Christ into your life, I encourage you to ask Him into your life. If you believe that Jesus is the Son of God, that He died for our sins, and was raised from the dead, the only thing you will need to do is confess Him as your Lord. If you would like to do that, pray with me.

*Jesus, I do believe that You are the Son of God, and that you were scourged and took the punishment for my sins, and were raised from the dead. I ask You to come into my life to be my Lord. I submit my life to You and choose to follow You from this day forward. I ask this in Jesus' name. Amen.*

The second application for us is to pray for people to be healed. God wants people healed. He wants people healed spiritually and He also wants people healed physically. We are commanded to heal the sick and to pray for them. Take opportunities that God brings to you and pray for the sick to be healed.

The third application is to always be compassionate and give grace to people. We never want to minister condemnation, guilt, or shame. If someone is sick, they need compassion, not condemnation. Don't assume that their sickness is because of some sin in their life. Don't assume that they have not been healed because of their lack of faith. Ask God to give you the faith for their healing. Ask God to heal them and to show you exactly how to pray for them. And when you pray and minister to them, be compassionate and give grace. Whether God heals them or not, you want them to have experienced an outpouring of love and grace from you.



**Introduction** (1 Pet 2:24, Mark 15:15, 2 Pet 1:20-21, 2 Tim 2:15)

**1. Usage of Stripes in the Old Testament** (Ex 21:25, Deut 25:3, 2 Sam 7:14, Psa 89:32, Pro 17:10, 19:29, 20:30, Isa 53:4-10)

**2. Usage of Stripes in the New Testament** (1 Peter 2:24, Luke 12:42-48, Acts 16:19-24, 32-34, 2 Cor 6:3-7, 2 Cor 11:23-29, 1 Pet 2:21-25)

**3. Context of 1 Peter 2:24** (1 Pet 2:13-15, 2:18-25, 3:1-2, 4:13-16, 5:5-6)

**4. The Support of other Scripture** (1 Pet 2:24, 1 Tim 5:23, Phil 2:25-30, James 5:14-16)

**Conclusion and Applications**