3. Divine Healing is part of our Redemption

Divine Healing was provided in the Atonement, which means Jesus paid for healing in our bodies at the same time He paid the penalty for our sins. God not only promises Divine Healing in His Word, but shows us in a very graphic way why it belongs to us.

1 Peter 2:24 says, "*by whose stripes you were healed*." These words speak of an agonizing form of torture, they are not mere words on a page. The beating Jesus endured at the hands of the Roman soldiers was the payment made to purchase healing for the church. Even a little research on the brutality of the Roman scourge reveals it as one of the most severe beatings one can endure; many victims died as a result. Jesus took those stripes upon His back for our healing. So, like forgiveness, it may be free today, but it was not cheap.

This should serve as a way of strengthening your faith for healing. In other words, if you can believe

that Jesus' suffering purchased forgiveness for your sins, you should also be persuaded that Jesus' suffering purchased healing for your body.

These two tremendous blessings of healing and forgiveness were purchased at the same time in the work of Christ, and they are mentioned together in several places in both the Old and New Testaments. Divine Healing is an integral part of the Gospel.

The Psalmist wrote, "*Bless the LORD, O my soul, and forget not all His benefits: who forgives all your iniquities, who heals all your diseases*." (Psalms 103:2-3)

Peter reminds us in the New Testament that forgiveness and healing were purchased by the work of Jesus: "*who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.*" (1 Peter 2:24)

Jesus surprised His audience when He offered forgiveness and healing to a paralyzed man.

"*Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him. When they could not find a way to bring him in because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus. When He saw their faith, He said to him, 'Man, your sins are forgiven you.*'" (Luke 5:18-20)

This statement was not well received.
"*And the scribes and the Pharisees began to reason, saying, 'Who is this who speaks blasphemies? Who can forgive sins but God alone?*'" (Luke 5:21)

The scribes and Pharisees knew Jesus could heal; they had seen Him do it many times. However, they were very offended that Jesus would offer forgiveness of sins. Nowadays, it is just the opposite; people believe that God can forgive sins, yet they doubt His ability or willingness to heal the sick. Notice what Jesus said next:
"*But when Jesus perceived their thoughts, He answered and said to them, 'Why are you reasoning in your hearts? Which is easier, to say,*

"Your sins are forgiven you," or to say, "Rise up and walk"?"" (Luke 5:22-23)

The point being, God can do both; He wants to do both. It doesn't have to be "either or", it's supposed to be "and", and "also". He combined forgiveness and healing and is perfectly capable of offering them at the same time. To prove it, He healed this man on the spot!

"*But that you may know that the Son of Man has power on earth to forgive sins"—He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house." Immediately, he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. They were all amazed, and they glorified God and were filled with fear, saying, "We have seen strange things today!*" (Luke 5:24-26)

According to the Great Commission in Mark 16, forgiveness and healing are meant to be offered together:

"*And He said to them, 'Go into all the world and preach the gospel to every creature*.'" (Mark

16:15) Then in verse 18, He ends the mandate by saying, "*they will lay hands on the sick, and they will recover.*" The Great Commission begins with the preaching of the gospel and ends with laying hands on the sick.