**The Festival of Good Friday**,

2 April 2021,

*Concordia Lutheran Mission,*

Terrebonne, Oregon.

**“Christ Suffered on the Cross so No one Need Suffer Again.”**

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.

**Isaiah 53:5**.[[1]](#footnote-1)1

**Introduction**.

The prophet Isaiah makes clear the source of Christ’s Suffering on Good Friday. The Source is “our transgressions” and “our iniquities”.

From Christ’s Suffering for us comes Christ’s Blessings for us. These Blessings of Christ’s Passion are “our peace” with God and “our stripes”, opened by our sin, closed up and healed by His Passion.

Christ bestows These Saving Blessings of His Passion for us through the Gospel. Through the Gospel we are buried with Christ and raised again to life everlasting.

Christ Suffered on the Cross to deliver men from suffering and to enjoy a life of peace with God and vitality forever.

**I. Christ Suffered for All Men on the Cross so They would not Have to Suffer for their Sins.**

**A. Man’s sin caused Christ’s Suffering on Good Friday.**

The prophet Isaiah makes clear to us the source of Christ’s Suffering on Good Friday. The source is our sin. The prophet Isaiah writes:

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.[[2]](#footnote-2)2

Christ suffered wounds for “our transgressions”. Christ was bruised or crushed for “our iniquities”. John Gerhard writes:

Just as in those times Christ’s petition was so powerful that many of those who helped crucify Him were converted and the remainder were given forty more whole years in which to repent, ... so now Christ’s intercession retains its power to this very day. For we should not think that Christ was praying [only] for the Jews and soldiers who at that timed [sic] crucified Him. Rather, this prayer applies to us all. He was crucified for the sake of all our sins, Isa. 53; and with our sins we caused Him pain and effort, Isa. 43.[[3]](#footnote-3)3

**B. Christ suffered for all men so no man would ever suffer again.**

Because Christ Suffered the consequences of our sin, no man any longer need suffer for his transgressions. This Work of Christ was prophesied by God before Christ was born. Moses writes:

And I will put enmity between thee and the woman, and between thy seed and her seed; [He] shall bruise thy head, and thou shalt bruise his heal.[[4]](#footnote-4)4

The prophet Isaiah writes that Christ was “bruised for our iniquities”. In other words, Christ mortally bruised or crushed the devil’s head and his grip over men by suffering to be bruised or crushed in His heel for our sin. A crushed head, as the devil suffered, is a mortal wound. A wounded heel, while a wound indeed, is not mortal, indicating that Christ recovered from His wounds and rose from the dead on the Third Day.

The prophet Isaiah writes that Christ by His Passion closed up our wounds caused by sin with His own Wounds for us:

But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and [in] his stripes [He was healed for us].[[5]](#footnote-5)5

The Lord prophesied in **II Samuel 7** and promised to David that His Son would suffer the burdens of men, which Isaiah reproduces in part in **Isaiah 53**:

I will be His Father, and He shall be My Son, [whom, when {I} declare Him iniquitous[[6]](#footnote-6)6], I will chasten Him with the rod of men and with the stripes of the

children of men. But My [goodness][[7]](#footnote-7)7 shall not depart away from Him, as I took it from Saul, whom I put away before thee.[[8]](#footnote-8)8

Christ suffered the stripes [whips] of men because He bore the guilt of our sin. Consequently, these wounds caused by our sin are closed up and forever healed because Christ bore them for us and Atoned for them in His Passion.

Finally, David writes that God chastised or disciplined Christ for us. Because Christ bore the guilt of our sins, God chastened or rebuked Him. Thus Christ suffered this chastening or rebuke of God with the result that we enjoy peace with God. So the prophet Isaiah writes:

But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and [in] his stripes [He was healed for us].[[9]](#footnote-9)9

Christ Suffered all this for us and for all men in order that no man would ever have to suffer again.

**II. Christ Blesses Men with the Fruits of His Passion through the Gospel.**

**A. The Gospel makes men partakers of the Blessings of Christ’s Passion.**

Christ Blesses men with the Fruits of His Passion by the Gospel through faith. The Apostle St. Paul writes:

Know ye not, that so many of us as wee baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, so shall be in the likeness of his resurrection.1[[10]](#footnote-10)0

Through the Gospel by faith, the Blessings of the Passion of Christ bring men vitality and life everlasting here on earth in time. St. Augustine writes:

As, then, there are two regenerations, of which I have already made mention – the one according to faith, and which takes place in the present life by means of baptism; the other according to the flesh, and which shall be accomplished in its incorruption and immortality by means of the great and final judgment – so are there also two resurrections – the one the first and spiritual resurrection, which has place in this life, and preserves us from coming into the second death; the other the second, which does not occur now, but in the end of the world, and which is of the body, not of the soul, and which by the last judgment shall dismiss some into the second death, others into that life which has no death.1[[11]](#footnote-11)1

By the Gospel through faith, men enjoy right now everlasting vitality. The Lutheran Church confesses:

And while we are cheered in the midst of the terrors and receive consolation, other spiritual movements at the same time grow, the knowledge of God, fear of God, hope, love of God; and we are *regenerated*, as Paul says, Col. 3, 10, and 2 Cor. 3, 18, *in the knowledge of God, and beholding the glory of the Lord, are changed into the same image, i.e.*, we receive the true knowledge of God, so that we truly fear Him, truly trust that we are cared for, and that we are heard by Him. This regeneration is, as it were, the beginning of eternal life ... .1[[12]](#footnote-12)2

Christ removed the sting of death from us and all men when He suffered the sting of death, namely, God’s forsaking Him, on the Cross for us before He died, turning, thereby, death into mere sleep from which all in Christ will awaken on the Last Day. The Lutheran Church confesses:

And death itself serves this purpose, namely, to abolish this flesh of sin, that we may rise absolutely new. Neither is there now in the death of the believer, since by faith he has overcome the terrors of death, that sting and sense of wrath of which Paul speaks 1 Cor. 15, 56: *The sting of death is sin; and the strength of sin is the Law*. This strength of sin, this sense of wrath, is truly punishment as long as it is present; without this sense of wrath, death is not properly punishment.1[[13]](#footnote-13)3

No man in Christ suffers the sting of death because Christ suffered the sting of death for all men before He died and brought it to a close, ushering men in life everlasting.

**B. The Gospel raises men from the dead.**

Because the Gospel conveys to men the Blessings of the Passion of Christ, men gain life everlasting and the resurrection of the body on the Last Day when Christ returns again in glory. The Apostle St. Paul writes:

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection ... .1[[14]](#footnote-14)4

**Conclusion**.

No suffering remains for men in Christ because Christ already went through all suffering for us and for all men and brought it to a close.

Because no suffering remains, men enjoy peace with God and boundless vitality forever.

Amen.

1. 1“This is the foremost passage [**Isaiah 52**, **53**] on the suffering and resurrection of Christ, and there is hardly another like it. Therefore we must memorize this passage, for it certainly drives out the stubbornness of the Jews. The Jews cannot deny that this passage speaks of Christ. They indeed grant the glories of Christ in this chapter but they are unwilling to grant His cross and suffering. Yet this is what the text says: This King will be glorious, but after His death. This indicates that this King is different from an ordinary one, since He will begin His reign after death.” Martin Luther, *Luther’s Works*, Vol. 17, p. 215, amplification in brackets added. [↑](#footnote-ref-1)
2. 2**Isaiah 53:5**. [↑](#footnote-ref-2)
3. 3*An Explanation of the History of the Suffering and Death of our Lord Jesus Christ according to the four evangelists, presented so that we may be awakened in the knowledge of the love of Christ and may blessedly grow according to the inner man*, tr. Elmer M. Hohle, ed. David O. Berger, Malone, TX: Repristination Press, pp. 243. [↑](#footnote-ref-3)
4. 4**Genesis 3:15**, translation from the Hebrew in brackets is mine. [↑](#footnote-ref-4)
5. 5**Isaiah 53:5**, translation from the Hebrew in brackets is mine. [↑](#footnote-ref-5)
6. 6The translation from the Hebrew in brackets and braces is mine. It follows the rule “Under the *causative* [the author here speaks of the Hebrew verb form the *Hiphil*] is also included the *declarative* sense, e.g., ... *to pronounce just*; ... *to pronounce guilty ...* .” *Gesenius’ Hebrew Grammar*, eds., E. Kautzsch, A. E. Cowley, tr. A. E. Cowley, Oxford: Clarendon Press, 1988, p. 144. The “declarative sense” is another expression for the forensic sense. “The Son of David will carry the iniquity of His people, and will be punished by God with whips and scourges, which man has deserved. In this way He will redeem His people from their sins and punishment.” The Rev. Dr. George Stoeckhardt, *Wisdom for Today*, Vol. I, tr. the Rev. Arthur E. Beck, Ft. Wayne: Concordia Theological Seminary Press, p. 254.

   “It may also mark an action simultaneous to that of the main verb; the simultaneous action is shown by an infinitive ... in a circumstantial clause.” Bruce K. Waltke, M. O’Connor, *An Introduction to Biblical Hebrew Syntax*, Winona Lake, Indiana: Eisenbrauns, 1990, p. 196.

   “The Infinitive Construct, with preposition and suffix, may occur together with the Perfect or the Imperfect, as verbal nouns. ... The suffixes of the Infinite Construct may denote either the subject or the object ... .” J. Weingreen, *A Practical Grammar for Classical Hebrew*, Oxford: Clarendon Press, New York: Oxford University Press, second edition1959, p. 132.

   The Hebrew in brackets literally reads, “whom, in declaring Him iniquitous”. I’ve rendered it into a little smoother English and translated it, “whom, when {I} declare Him iniquitous”, namely, Christ is declared iniquitous by God’s imputing or reckoning our sins to Him so He can Atone for them and deliver us from our sins. “Before translating an English sentence with a subordinate clause, always convert the sentence into idiomatic Hebrew thought, as above.” J. Weingreen, *A Practical Grammar for Classical Hebrew*, Oxford: Clarendon Press, New York: Oxford University Press, second edition1959, p. 132 [↑](#footnote-ref-6)
7. 7The word used here is *chesed*. Hence, it would probably be better to translate it in this case “goodness” instead of “mercy”, as does the King James.. “*of God: kindness, lovingkindness* in condescending to the needs of his creatures ... **e.** *in keeping the covenants*, ... with David and his dynasty 2 S[amuel] 7:15 = I Ch[ronicles] 17:13 ... .” *Hebrew and English Lexicon of the Old Testament* ... , William Gesenius, tr. Edward Robinson, eds. Francis Brown, S. R. Driver, Charles A. Briggs, Oxford: Oxford University Press, no date, p. 339, s. v. “**chesed**”, amplification in brackets added. [↑](#footnote-ref-7)
8. 8**II Samuel 7:14, 15**. Text is from the Rev. Dr. P. E. Kretzmann’s *Popular Commentary of the Bible, The Old Testament, The Historical Books of the Old Testament: Genesis to Esther*, Vol. I, St. Louis: Concordia Publishing House, 1923, p. 521, amplification in brackets added.

   Concordia Publishing House captions **II Samuel 7** in its 1905 edition of Luther’s German translation of the Bible: “David bekommt die Verheissuing des Messias ... . [**David receives the Promise of the Messiah**]*Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers* (*The Bible or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Martin Luther*), St. Louis: Concordia Publishing House, 1905, p. 588, translation from the German in brackets is mine. [↑](#footnote-ref-8)
9. 9**Isaiah 53:5**, translation from the Hebrew in brackets is mine. [↑](#footnote-ref-9)
10. 10**Romans 6:3-5**. [↑](#footnote-ref-10)
11. 11*The City of God*, **Book XX**, **Chapter 6**, *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, Vol. II, ed. Philip Schaff, Edinburgh: T&T Clark, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, rpr. May 1988, p. 426. [↑](#footnote-ref-11)
12. 12*The Apology of the Augsburg Confession*, **Article III: Of Love and the Fulfilling of the Law**.230, 231, *Triglotta*, p. 217, underscore added. [↑](#footnote-ref-12)
13. 13*The Apology of the Augsburg Confession*, **Article VI: Of Confession and Satisfaction**.56. 57, *Triglotta*, p. 299. [↑](#footnote-ref-13)
14. 14**Romans 6:5**. [↑](#footnote-ref-14)