

The Gospel of Luke

Fulfillment in Jesus

Luke 22:37, Isaiah 52:13-53:12

1. **Completion** (v.37)

Jesus had previously made the general statement that He came to fulfill the Law (Mt. 5:17). Here Jesus clearly states that the suffering servant of Isaiah's prophecy is referring to Him.

A. Fulfillment in Jesus was Necessary

In the eternal plan of God for His own glory and the redemption of sinners, the Son was to be the perfect sacrifice to fully and finally redeem all who would believe (Lk. 9:51; 22:42; Jn. 3:16; Rm. 3:26).

B. Fulfillment in Jesus is Foundational

It is difficult to speak about the gospel of Jesus Christ without directly or indirectly using language or imagery that is found in Isaiah's description of the suffering servant (Heb. 9:28; 1 Pt. 2:22-25; cf. Acts 8:25-35).

2. **Perfection**

The Lord, through Isaiah, had already described His promised Messiah as the mighty God and father of eternity (Isa. 9:6). One utterly unique quality of the Servant is that He would be properly described as righteous (Isa. 53:7, 11). This is a necessary prerequisite for Him to be a worthy sacrifice (cf. Heb. 9:11-14).

3. **Rejection**

All of Israel believed that they would see and receive the Messiah, but Isaiah's suffering Servant is seen as a weed in the garden (Isa. 53:2). He would not be examined and received by the nation, but instead He would be summarily dismissed by them (Isa. 53:3). They would see His affliction at their hands as confirmation that God's hand is against the Servant (Isa. 53:4; Dt. 21:23).

4. **Substitution**

One cannot read Isaiah 53 without seeing the explicit language describing substitutionary atonement (Isa. 53:4-6, 8, 10-12). A profession of Christian faith which denies the reality, primacy, or intention of penal substitutionary atonement is not biblical, and, therefore, is not Christian (2 Cor. 5:21; cf. Ro. 4:25; 1 Cor. 15:1-4).

5. **Exaltation**

This description of the Servant begins and ends with statements of His exaltation (Isa. 52:13, 53:12). He is specifically referred to with language that, in either usage (cf. Isa. 6:1; 33:10; 57:15) or argument (Isa. 2:5-22), can only refer to God.