

HOW CAN JESUS **PAY FOR THE SINS** **OF OTHERS?**

(AN HONEST QUESTION FROM JEWS
AND MUSLIMS, AND A STUDY ON
PRIESTHOOD)

On social media I had the privilege of debating with a Rabbinic Jew (he didn't believe that Jesus was the Messiah), from 2024/25; we debated on a number of subjects regarding Christianity, and the question above was one of his talking points. Similarly, I've come across some videos of Muslims posing this question as a challenge to the foundations of Christianity. The New Testament claims that Jesus Christ bore the sins and punishment of the world, and as a result, if anyone believed in Him and what He did then they would receive forgiveness and not have to pay for their sins. Rabbinic Jews and Muslims instead say that, "No! Everyone must pay for their own sins." And they back it up with the following Scripture:

Ezekiel 18:20

THE SOUL WHO SINS SHALL DIE. *The son shall NOT bear the guilt of the father, NOR the father bear the guilt of the son. The righteousness of the righteous shall be **UPON HIMSELF**, and the wickedness of the wicked shall be **UPON HIMSELF**. NKJV*

The Passage above doesn't entirely negate the subject of someone bearing the sins of another. That may sound ludicrous, but if you give me a moment we'd obtain clarity from both the Old and New Testaments on this subject.

On the subject of one person bearing the sins of another, there is a clear exception in Scripture that many people might not have noticed. And the exception is that a priest can indeed bear the sins of others. This was something that was SYMBOLICALLY true in the Old Covenant (**Exo 28:38 NKJV**, **Ezekiel 4:4-6** - Note that Ezekiel was a priest - **Ezekiel 1:3**); but it became LITERALLY true in the New Covenant through Jesus Christ, with preceding testimony about this fact coming from the Old Testament (**Isaiah 53:5-12**). It should be noted that part of Jesus's ordination is that of Priesthood (**Ps 110:4**, **Heb 7:20-28**, **9:11-12**...); hence, He qualifies to do everything that a priest

can do, and in this case that includes BEARING the sins of others.

To make all these clearer we'd have to explore the foundations, commonalities, and differences between the Old and New Covenants; but first let's quickly illustrate a case scenario where the priest, by his death, BORE or ATONED for the sins of others.

The Law regarding the cities of refuge highlights the point that the priest can BEAR/ATONE for the one who accidentally kills someone ([Num 35:11-12, 22-28, 32-33](#)). [Verse 33](#) clearly states that bloodshed can only be atoned for by the blood of the one who shed it, meaning that that person must die ([v16-21, Gen 9:5-6](#)). However, according to [Verse 28](#), we see that such a person, who ought to have been killed if found outside the city of refuge ([v26-27](#)), would be allowed to return to their home and live out the rest of their life AFTER THE DEATH of the high priest. So the death of the high priest in a manner of speaking ATONES for the bloodshed by the refugee who accidentally killed someone; which is why they can then return home without polluting the land with the guilt of bloodshed ([v33, Gen 4:10-12](#)). So clearly the death of the high priest ATONED for the one who shed human blood,

thus sparing him from the immediate consequences and judgment.

Now let's pivot to discussing about the Old and New Covenants, from which we'll get a better understanding of why and how Jesus Christ can bear the sins of the WHOLE world.

The groundwork for both the Old and New Covenants began with Abraham. The first significant distinguishing factor between the two covenants, as we examine Scripture, is a matter of scope.

The scope of the Old Covenant revolved mainly around the LAND of Israel and those who would inhabit it. But the scope of the New Covenant included both the LAND and ALL other nations, in short THE WHOLE EARTH. Bear in mind this simple distinguishing factor as we now proceed to prove it through Scripture.

In **Gen. 15**, God entered into a covenant with Abraham, and you'd notice that this covenant was basically promising that the descendants of Abraham would inherit the LAND:

[Genesis 15:18](#)

On that day the Lord made a COVENANT with Abram and said, "To your descendants I give THIS LAND, from the Wadi of Egypt to the great river, the Euphrates— NIV

Similarly, the covenant of circumcision was also tied to the Promised LAND, and primarily the descendants of Abraham ([Gen 17:1-14](#)). So the covenant of circumcision is also connected to the **Gen. 15** covenant above. The circumcision covenant did NOT include ALL the nations per se. If you read the cited Passage, it speaks of Abraham being the father of MANY nations and having kings come from him, but it is important to note that this does NOT imply ALL nations. Indeed many nations did come from Abraham like Israel (Jacob), Edom (Esau), Ishmael ([Gen 21:13](#)) etc, thus validating what the cited Passage said. However, the covenant of circumcision, in terms of scope was still limited to Abraham and his descendants; more so the covenant God made with Abraham when He called him, was specifically passed down through Isaac and subsequently Jacob (aka Israel) who would dwell in the LAND God promised to Abraham, and this is clearly shown in the subsequent verses in the circumcision covenant of **Gen. 17** ([Gen 12:7](#), ****17:16-21****, [26:2-3](#), [28:3-4](#), [50:24](#)).

But now the scope of the other Covenant that God also made with Abraham included ALL other nations:

Genesis 22:16-18

*[16] and said, “**I SWEAR BY MYSELF. DECLARES THE LORD**, that because you have done this and have not withheld your son, **YOUR ONLY SON**, [17] I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. **Your descendants will take possession of the cities of their enemies**, [18] and **THROUGH YOUR OFFSPRING ALL NATIONS ON EARTH** will be blessed, because you have **OBEYED Me**.” NIV*

The scope of the first covenant was limited to Abraham, his descendants, and the LAND God promised to them. But the second Covenant promised blessings for ALL nations on earth.

The Law (i.e. the commands from **Exodus - Deuteronomy**), which covers all the precepts and dictates God gave through Moses, is anchored on the principles of the first covenant God made with Abraham. Hence, the Law of Moses, in scope, is limited to Abraham’s descendants and the LAND, and this constitutes the Old Covenant. The Law is the governing principle of the Israelites and ALL who live in the LAND, both Israelites and foreigners (**Exo 12:49**, **Lev 16:29-30**, **19:33-34**, **24:22**). It

however holds NO promise of blessings for ALL the nations on earth. Again, the covenant of the Law of Moses is principally the Old Covenant, and it is INCAPABLE of fulfilling the second Covenant, which holds promise and blessing for ALL nations ([Gen 22:18](#)).

David conveyed the same idea that the Old covenant was the promise of inheriting the LAND of Canaan ([1 Chron 16:15-18](#)). And with regards to the nations, he asks God to DELIVER Israel from them ([1 Chron 16:35-36](#)), instead of asking for Israel to be a BLESSING to ALL of them in accordance with the second covenant ([Gen 22:18](#)). I believe that further highlights the limitation of the first covenant.

Now the second Covenant God made with Abraham was anchored on a Person, the Offspring of Abraham, THROUGH whom ALL the nations would be BLESSED ([Gen 22:18](#)). That Offspring certainly was NOT Moses, through whom the Law of the Old Covenant came, because as I've repeatedly said the Law in terms of scope did NOT hold any ACHIEVABLE promise or blessing for ALL the nations; it was limited to the Israelites and the inhabitants of the LAND. But God showed that He was going to raise up Someone other than Moses

([Deut 18:18-19](#), [Acts 3:18-23](#)); and this Person would not only save the nation of Israel, but He would also save the Gentiles (i.e. ALL nations on earth), and all others would honor and bow before Him ([Isaiah 49:5-7](#)).

Moreover, as I stated at the beginning of the previous paragraph, the second covenant was anchored on a Person, and God clearly showed that this Individual, Who would usher in this Covenant, would bring justice to the WHOLE earth, and the Gentiles (i.e. ALL other nations) would put their hope in Him. In other words, this Person of the Covenant would be a blessing to ALL nations. The Old Covenant Law of Moses did NOT bring justice and righteousness to the WHOLE earth, again it was limited in scope. But the New Covenant anchored on the Person of Jesus Christ has had a global effect.

[Isaiah 42:1-3, 6](#)

[1] *"Here is My Servant, Whom I uphold, My chosen One in Whom I delight; **I WILL PUT MY SPIRIT ON HIM,** and **HE WILL BRING JUSTICE TO THE NATIONS.** [2] He will not shout or cry out, or raise His Voice in the streets. [3] A bruised reed He will not break, and a smoldering wick He will not snuff out. **IN FAITHFULNESS HE WILL BRING FORTH JUSTICE;** [4] He will NOT falter or be discouraged **TILL HE ESTABLISHES JUSTICE ON***

**EARTH. IN HIS TEACHING THE ISLANDS WILL PUT
THEIR HOPE.**

...

*[6] "I, the Lord, have called You in righteousness; I will
take hold of Your Hand. I will keep you **AND WILL
MAKE YOU TO BE A COVENANT** for the people **AND
A LIGHT FOR THE GENTILES**, NIV*

Take note of the last verse; the Individual spoken about would Himself be MADE the Covenant for the people, and He would also influence the Gentiles. As I've emphatically said, the second Covenant in [Gen 22:18](#) was anchored on an Individual and had influence over ALL the nations on earth. This is exactly what we see being illustrated by the Passage above. The Covenant of Moses was anchored on obedience to the Law and God's dictates ([Exo 24:7-8](#)), but NOT on an individual; again, it was limited in scope. Even Moses was held liable when he disobeyed God's command ([Num 20:7-12](#), [27:12-14](#)).

To fulfill all due diligence, let me briefly explain my statements in the preceding paragraphs, that the Law had NO "ACHIEVABLE" promise or blessing for ALL nations, and also why God had to raise Someone else like Moses.

In all my study of the Law (i.e. the commands from **Exodus - Deuteronomy**), I can think of only ONE law or command where by implication God demonstrated intent for blessing ALL other nations; but it was anchored on the CONDITION that ALL the Israelites would OBEY His commandments. If they OBEYED, they, as a nation, would become priests for the rest of the nations ([Exo 19:5-6](#)). Note that even though the Passage doesn't explicitly say that they would be a kingdom of priests FOR ALL the nations, I'm drawing that implication because part of the expressed responsibilities of a priest is service or ministry to God, and a channel of blessing to people ([Gen 14:18-19](#), [Num 6:22-27](#)). So we'd proceed with that interpretation of [Exo 19:5-6](#) that their FULL OBEDIENCE would have made them a kingdom of priests for ALL the nations.

However, they did NOT OBEY; and as a result, instead of being priests for others, they themselves required priests to mediate between them and God. And for this, the tribe of Levi was selected, and the family of Aaron, Moses's brother, became the priesthood for the nation of Israel. What most people don't know is that the Levites and the priesthood of Aaron took on the responsibilities and obligations that were originally intended for all the

Israelites ([Num 3:6-8](#), [18:1-7](#)). Thus showing that God's intention was originally to have all of them as priests according to [Exo 19:5-6](#), but now that obligation had been relegated to Aaron and the Levites. In all these, we've shown the foundations of the Old Covenant priesthood.

So God expressed the intent for the nation of Israel to be a kingdom of priests for ALL the nations, but they failed at this ([Exo 19:5-6](#)). Hence, God raised up a New Priest, and as a consequence a New Covenant and Law ([Hebrews 7:12](#)), to address the limitations of the first ([Jer 31:31-32](#), [Rom 8:3-4](#)). And as we highlighted earlier on, this New Priest, in the Person of Jesus Christ, would as well be ABLE to BEAR and ATONE for the sins of ALL nations on earth ([Isaiah 53:10-12](#), [Hebrews 7:21-25](#)).

In short, Jesus Christ came to inaugurate a New Covenant ([Matt 26:28](#)), a New Priesthood ([Hebrews 5:5-6](#)), and also a New LEGAL system ([Hebrews 7:12](#), [John 14:15](#), [Matt 28:20](#), [Rom 8:1-2](#), [7:6](#), [1 Cor 9:21](#)). And just for emphasis's sake, the Covenant that was established through Jesus Christ finally fulfilled God's expressed intent of having a kingdom of priests ([Exo 19:5-6](#), [1 Peter 2:4-5](#), [Rev 5:9-10](#)).

Jesus Christ fulfilled all the responsibilities of a priest. For instance: Just like the Law for the city of refuge ([Num 35:11-34](#)), Jesus's death as the High Priest is the reason why we have been freely given life even though we deserved death ([2 Cor 5:15](#), [Rom 5:6-10](#), [Eph 2:3-6](#)). Just as the priests, Aaron and Ezekiel, SYMBOLICALLY bore the sins of the Israelites ([Exo 28:38 NKJV](#), [Ezekiel 4:4-6](#)), so also did Jesus Christ LITERALLY BEAR the sins of the WHOLE world as He died on the cross ([Isaiah 53:10-12](#), [2 Cor 5:21](#), [John 3:16](#)). Just as the priests were responsible for teaching the people the ways of God ([Lev 10:11](#), [Ezra 7:12, 25-26](#)), so also was Jesus Christ a Teacher ([Isaiah 42:4](#), [John 3:2](#)). Also the priest had the responsibility to cleanse the people to make them CEREMONIALLY clean ([Lev 16:17-19](#), [14:4-8](#)), so also Jesus Christ offered ABSOLUTE cleansing ([Heb 9:11-14, 10:10, 19-22](#)). And even in the matter of "desecrating" the Sabbath, Jesus's illustration using the priests of the Old Covenant, was in a way alluding to His own Priestly ordination from God ([Hebrews 5:5-6](#)), and by extension Priestly rights and responsibilities, even over the Sabbath ([Matt 12:5-8](#)). We can go on and on to show how Jesus Christ mirrored and fulfilled the Priestly role as revealed through the Old Testament Scripture, but we'll leave it at this.

As far as I know from the Quran, Muslims do not dispute that Jesus is the Messiah (Surah 3:45, 4:157...). I would not assume to know what the Muslim's interpretation of this means, but I can illustrate through the Old Testament what the expectations for the Messiah were, and how it fits into this narrative of the Priesthood.

It was long prophesied about the Messiah that He would somehow merge the offices of Kingship and Priesthood ([Zech 6:11-13 TPT](#)). And interestingly, it was no coincidence that a priest was used SYMBOLICALLY in this prophecy; but more so that his name was "Joshua" ([Zech 3:8-9](#)). This is no coincidence because the name "Joshua" or "Yeshua" or "Yehoshua" is the Hebrew form of the Name "Jesus", which means "*the Lord saves*" ([Matt 1:21 NIV](#) - please read the footnote in the Passage).

So in short, the Old Covenant had in place a priesthood that was limited in scope to the service of the Israelites and all who lived in the LAND, foreigners and native born. But the New Covenant has the Priesthood of Jesus Christ, which offers service for ALL mankind, something that the first covenant could NOT achieve.

1 Timothy 2:5-6 NIV

[5] For there is ONE GOD and ONE MEDIATOR between God and mankind, the Man Christ Jesus, [6] Who gave Himself as a ransom FOR ALL PEOPLE...

Having ironed out the [Exo 19:5-6](#) issue, which could only be fulfilled in the second Covenant through Jesus Christ, let's continue to explore the two covenants that God began with Abraham, and their other distinguishing factors.

Like the first covenant God made with Abraham, the Law was filled with conditionalities. Remember Abraham and his descendants had to submit to the CONDITION of circumcision in order to inherit the LAND ([Gen 17:7-14](#)). Likewise, the Law was based on several CONDITIONS, and failure to obey them ultimately meant that they would be kicked out of the LAND ([Lev 26:14-15](#), [33-34](#), [Deut 28:15](#), [21](#), [45](#), [63](#), [29:24-28](#)...). In fact, the major threat in the Law was expulsion from the LAND on account of disobedience ([Lev 18:26-28](#), [Deut 4:25-27](#), [30:19-20](#)...).

The second covenant on the other hand required ONLY BELIEF in God. Abraham believed in the promise of God, that the covenant would pass on through his son by Sarah, i.e. Isaac ([Gen 17:19](#)).

Hence, he had such an incredible faith that even the apparent sacrifice of his son, he believed, would NOT void the promise of God ([Heb 11:17-19](#)). So the second covenant basically required FAITH, which Abraham had ([Gen 15:6](#), [Rom 4:13-25](#)); while God PROVIDED the necessary sacrifice (**[Gen 22:12-14](#)**). This kind of faith is the premise of Christianity ([Rom 4:16-17](#), [Gal 3:7-9](#), [John 3:16-18](#)). Christianity is the combination of faith and the sacrifice God PROVIDED by sending His Only Son ([Eph 2:8](#), [Rom 3:22-25](#), [5:1,6-10](#)), just as He had asked Abraham to sacrifice his “only son” ([Gen 22:2](#)).

In my conversations with the Rabbinic Jew, I asked him why God would refer to Isaac as the “only son” of Abraham, when God clearly knew about Ishmael ([Gen 17:19-21](#)). At face value it would appear as an “error”; and this is absolutely unacceptable for Jews, Christians and Muslims alike to ever attribute error to God ([James 1:13](#)). But when you approach the statement prophetically, it more appropriately serves as a testimony, especially to the Jews, for when Jesus Christ would come claiming to be the ONLY begotten Son of God that was to be sacrificed for the sins of ALL peoples, Jews and Gentiles ([John 3:16](#), [10:34-37](#), [Isaiah 49:5-7](#)).

And if you are still stuck on viewing this as an “error”, let me briefly highlight another instance in Scripture so that you can better understand God's perspective and way of communication.

It was stated in [1 Kings 6:1](#) that it had been 480 years since the Exodus from Egypt, and the 4th year of Solomon's reign, when they began building the Temple. However, it is only if you calculate from Moses, Joshua, the Judges, and kings up till Solomon, i.e. the reign of Israelites over Israel, that you'd approximately get up to 466 years (note that the duration of the Judge Shamgar is a mystery [Judges 3:31](#)). So this can approximate to the aforementioned 480 years. Nevertheless, the cumulative of 111 years when Israel was disobedient and out of God's will, and as a result they fell under foreign oppressive rule, was NOT reckoned to the 480 years, otherwise in addition to the 466 years, it would be a total of approximately 577 years since the Exodus. Similarly, God chose to reckon Isaac as Abraham's “only son”, because this was the son born to Abraham by his WIFE, Sarah, who was a product of God's will, promise, and purpose ([Gal 4:23](#)). So there are layers of depth when exploring Scripture, especially when it pertains to prophecy. Things are hardly as they appear to be at face value.

With regards to Jesus Christ, God ensured that, like the reference of “only Son”, there were numerous other prophetic testimonies, that in the context of the Old Testament Scripture may not make much sense, but when viewed in the paradigm of the New Testament it fits perfectly like a glove in hand without any reasonable doubt, even when scrutinized by extra-biblical sources. We'd explore a few of these prophetic testimonies from the Old Testament, just like the second covenant with Abraham that we're discussing.

The first Covenant as we've shown could NOT encompass the scope that the second Covenant was meant to cover, i.e. the WHOLE world. Though Scope is one of the major distinctions, I must highlight that there are other significant distinguishing factors between the Old and New Covenants. One of such is that the Law of the Old Covenant was external, while that of the New Covenant was internalized. I'd explain more after the following Passage:

[Jeremiah 31:31-34](#)

[31] “The days are coming,” declares the Lord, “when I WILL MAKE A NEW COVENANT with the people of Israel and with the people of Judah. [32] IT WILL NOT BE LIKE THE COVENANT I MADE WITH THEIR

ANCESTORS when I took them by the hand to lead them out of Egypt, because THEY BROKE My covenant, though I was a Husband to them,” declares the Lord.

[33] “This is the COVENANT I will make with the people of Israel after that time,” declares the Lord. “I WILL PUT MY LAW IN THEIR MINDS and WRITE IT ON THEIR HEARTS. I will be their God, and they will be My people. [34] No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will ALL know Me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins NO MORE.”
NIV

Just a quick note for my Christian brethren who have inadvertently mischaracterized the word “law”, especially in the “Grace/Law debate”. Notice that the New Covenant is NOT lawless, but rather God decided to internalize His Law in each individual’s heart and mind ([v33](#)); and this is made possible by the Holy Spirit ([Isaiah 59:21](#), [Ezekiel 36:26-29](#), [11:19-21](#), [John 14:26](#), [1 John 2:27](#)). Moses would have loved for ALL those in the Old Covenant to have the Holy Spirit, but that was not obtainable then ([Num 11:29](#)).

The Law, in the Old Testament, was external and had to be studied, and learned ([Deut 6:6-9](#), [20-24](#), [2 Chron 17:7-9](#), [Neh 8:1-9](#) [*v8*](#)); otherwise,

ignorance would prevail in the population and they would stray from God ([Mal 2:7-8](#), [Hosea 4:6](#)).

But in the New Covenant people would not necessarily need to be taught by others ([Jer 31:33-34](#)), but rather the Holy Spirit from God dwelling in each person would TEACH them to do what was right ([Isaiah 59:21](#), [30:21](#), [Ezekiel 36:26-29](#), [11:19-21](#), [John 14:26](#), [1 John 2:27](#)). In other words, God made Himself responsible for directly teaching each person by His Spirit, and ENABLING them to obey His commands.

But note that after being taught and guided by the Holy Spirit, each individual would still have the responsibility to OBEY and do what's right. The Holy Spirit doesn't force anyone to do what's right, He only eliminates the ignorance of not knowing what's right and offers assistance to whoever is WILLING to do the right thing ([John 3:20-21](#), [Luke 6:45](#), [2 Thess 2:16-17](#), [2 Cor 9:8](#), [**Acts 5:32**](#)). Sadly, it is still possible to reject His counsel and choose to do the wrong thing ([Gal 5:16-18](#), [Eph 4:26-31](#), [Heb 10:26-31](#)).

So, the testimony in the Old Testament regarding the New Covenant once again matches perfectly with the doctrines of Christianity. A Jew cannot

prove by the tenets of the Law (**Exodus - Deuteronomy**) any of the promises that God presented in the New Covenant ([Gen 22:18](#)), even as we've seen regarding the internalization of the Law ([Jer 31:33-34](#), [Isaiah 59:21](#), [Rom 7:6](#), [2 Cor 3:3](#)).

I know that you may be tired of hearing it, but I'd say it once more: the tenets of the Law were limited to the LAND and its inhabitants, but the second covenant involved the WHOLE world. For this reason, you can't find a command in the Old Covenant Law that directly BLESSES the WHOLE world, but on the contrary, you'll find a number of Jesus's commands that do just that.

For starters, Jesus Christ commanded His disciples to be salt and light to the WORLD; hence, the goodness they manifest would cause the people of the WORLD to praise God ([Matt 5:13-16](#), [2 Cor 9:12-15](#)). In other words, this goodness that Christians are commanded to manifest in the Name of Christ even in difficult circumstances ([Col 3:23-24](#), [Rom 12:14-21](#), [1 Peter 2:12](#)), would be a BLESSING to the people; so by inference, through Jesus Christ, the One on Whose behalf Christians act ([2 Cor 5:14-15](#), [Heb 13:21](#), [Phil 2:13](#), [1 Peter](#)

[4:10-11](#)), ALL nations on earth would be BLESSED ([Gen 22:18](#)).

In addition to that, Jesus Christ commanded that LOVE should be the identifier by which EVERYONE would know that a person was His disciple ([John 13:34-35](#), [15:12-13](#), [17-18](#)). And this LOVE was not just limited to believers, but also was to be extended to unbelievers ([Gal 6:9-10](#)), and even those who positioned themselves as enemies ([Matt 5:43-48](#), [Rom 12:20-21](#)).

Notice how in the Sermon on the Mount, **Matthew 5,6&7**, Jesus Christ introduced His Legal System that superseded the requirements of the Old Legal System, and His was to impact the WHOLE world. His Legal System is called **GRACE** ([John 1:17](#), [Rom 6:14](#), [Note that violating the “Spirit of Grace” is more grievous than violating the Law - [Heb 10:28-29](#), [Matt 12:31-32](#)]).

The Holy Spirit is the Administrator of this New Legal System. In other words, NOT being UNDER the Law, but under Grace, means that that person is being led by the Holy Spirit, through Whom they are liberated from being UNDER the Law ([Rom 6:14](#), [8:14](#), [Gal 5:18](#)). It is the Holy Spirit that would teach the individual HOW to OBEY the Laws of this

New Legal System called GRACE ([John 14:26](#), [16:13](#), [Titus 2:11-14](#)). Without the Holy Spirit, it would be IMPOSSIBLE to truly understand and APPLY this New Legal System of GRACE ([1 Cor 2:10-14](#), [Rom 8:5-14](#)).

And still on the GLOBAL agenda, Jesus Christ came to defeat the devil and his instrumentality of sin and death ([1 John 3:8](#), [[James 1:14-15](#), [Heb 2:14-15](#)]), which he had used to hold people captive ([2 Tim 2:26](#), [Acts 8:23](#)), and to also exert a FALSE claim over the earth ([Ps 24:1](#), [Luke 4:5-6](#)). The devil does NOT have a legitimate claim over the earth, because God Who is the OWNER gave the earth for the dominion of mankind ([Gen 1:26-28](#), [Ps 115:16](#)). The devil enticed mankind to sin so as to hold influence over him, and as such indirectly over the earth ([2 Tim 2:26](#)); a person's God/god is the one they choose to serve and carryout their God's/god's will ([Rom 6:16-18](#), [[Matt 6:9-10](#), [7:21](#)], ****[Phil 3:18-19](#)****); unfortunately, sin is pervasive in the world, so those who choose the way of the world (i.e. sin) have the devil as their god and yield to do his will ([1 John 3:7-10](#), [John 8:44-47](#), [[1 John 2:15-17](#), [James 4:4](#)]). So Biblical references to the devil being the "god/prince of this world/age" are indicative of the fact that the people of the world have adopted him to be their god by

choosing to do his will, which is sin ([2 Cor 4:4](#), [Eph 2:1-3](#)). It is at the same time possible to be in the world, but NOT subject to the apparent “god/prince of this world/age”, if you become set free from sin through Jesus Christ ([John 14:30-31](#), [17:14-19](#), [8:34-36](#), [1 John 5:18-19](#)). Remember, your God/god is the one you serve ([Rom 6:16](#)). So the devil being the “god/prince of this world/age” does NOT however mean that he has ownership of the world as some have erroneously used Scripture to imply. It simply means that those who have chosen the ways of the world have him as their god.

But Jesus Christ came as a Man to rightfully gain authority over the earth, because it was to mankind that God gave rulership over the world ([Heb 2:6-9](#)); and Jesus chose to serve God and NOT the devil ([Luke 4:7-8](#)); hence, He defeated the devil and gained authority over the WHOLE world ([Matt 28:18](#), [[Col 2:15](#), [1 Cor 2:8](#)], [Eph 1:20-22](#)).

And lastly, as Jesus Christ was about to ascend into Heaven, He gave His disciples the final Command and the Great Commission, which was to testify to the Good News (i.e. Gospel) to ALL the nations on earth, and teach them His commands, which essentially constitutes of LOVE, righteousness and faithfulness ([Matt 28:18-20](#),

[Acts 1:8](#), [Rom 1:16-17](#), [[Eph 5:8-11](#), [Col 3:12-17](#)]).

Clearly, you can see that everything Jesus Christ did matched with all that had been spoken in the Old Testament concerning the New Covenant. The New Covenant was to be anchored on a Person, and was to affect the WHOLE world ([Gen 22:18](#)); through this Person the teachings of justice and righteousness would fill the earth ([Isaiah 42:1](#), [4, 6](#)); and sin, which is the instrumentality of the devil, would be taken care of in this New Covenant ([Jer 31:31&34](#), [Isaiah 53:6](#), [8](#), [11-12](#), ****[Zech 3:8-9](#), [Daniel 9:24](#)****). Shortly, I'd expound on the prophecies concerning the last part about dealing with sin. Now Jesus Christ fulfilled all these conditions, but in contrast, the Old Covenant Law (**Exodus - Deuteronomy**) was incapable of fulfilling any of these.

With all these, I believe you should be able to adequately delineate between the Old and New Covenants, and see exactly what sets them apart. As we move to conclude, let's once again address the question at hand, and view the prophetic Scriptures that give credence to ALL Jesus's claims in the New Testament, especially with regards to BEARING the sins of the world.

So the Law and Old Covenant held each person individually responsible for their sins ([Ezekiel 18:20](#)). This is a fact that I cannot debate against, and as a matter of fact I'm compelled to amplify it saying that, by the Law everyone is GUILTY before God ([Lev 5:17](#), [Romans 3:9-12](#), [19-20](#), [29-31](#), [Isaiah 64:6](#)). The Psalmist understood this reality, so he penned this prophetic Psalm acknowledging their sins, but at the same time asking God to let His Hand of judgment rest on the Man at His “right Hand”, so that they could return to worship God:

[Psalms 80:16-19](#)

*[16] Your vine is cut down, it is burned with fire; **AT YOUR REBUKE YOUR PEOPLE PERISH.** [17] **Let Your Hand rest on the Man AT Your right Hand, the Son of Man You have raised up for Yourself.** [18] **THEN we will NOT turn away from You; revive us, and we will call on Your Name.** [19] **RESTORE US, Lord God Almighty; make Your Face shine on us, THAT WE MAY BE SAVED.** NIV*

One thing of note is that this Psalm (**v17**) places a Human Being in close proximity to God; this is noteworthy especially if you start exploring the subject of the Sonship of the Messiah ([Prov 30:4](#)). Anyway, we can't afford to have that diversion here.

V16 shows that they were already experiencing the Judgment/rebuke of God; but their prayer was that God would transfer that wrath from them and cause the Man at His right Hand to BEAR it on their behalf (**v17**). And only THEN, would they no longer be in FEAR to turn away from God ([Gen 3:8-10](#)), but rather be able to return to Him and enjoy His SALVATION and restoration (**v18-19**).

Still along the themes of the Psalm above, the following Passage ALSO apparently shows that God had reserved an INNOCENT Individual Who would BEAR the sins of others and the brunt of punishment FROM God, and then afterwards God would reward Him for this:

[Isaiah 53:5-6, 8, 10-12](#) NIV

*[5] But **He was pierced FOR OUR TRANSGRESSIONS. He was crushed FOR OUR INIQUITIES; THE PUNISHMENT that brought us peace WAS ON HIM, and BY HIS WOUNDS we are healed.** [6] We all, like sheep, have gone astray, each of us has turned to our own way; and **THE LORD HAS LAID ON HIM THE INIQUITY OF US ALL.***

...

*[8] By oppression and judgment He was taken away. Yet who of His generation protested? For **He was cut off from the land of the living; for the transgression of my people HE WAS PUNISHED.***

...

[10] YET IT WAS THE LORD'S WILL TO CRUSH HIM AND CAUSE HIM TO SUFFER, and though THE LORD MAKES HIS LIFE AN OFFERING FOR SIN, He will see His offspring and prolong His days, and THE WILL OF THE LORD WILL PROSPER IN HIS HAND.

[11] AFTER He has suffered, He will see the light of life and be satisfied; by His knowledge My Righteous Servant will JUSTIFY many, and HE WILL BEAR THEIR INIQUITIES. [12] Therefore I WILL GIVE HIM A PORTION AMONG THE GREAT, and He will divide the spoils with the strong, because He poured out His life UNTO DEATH, and was numbered with the transgressors. FOR HE BORE THE SIN OF MANY, AND MADE INTERCESSION FOR THE TRANSGRESSORS. NIV

I'd encourage you to read the above Passage again slowly, paying close attention to the emphasis highlighted.

The above Passage more than adequately answers the question we set out to explore, and it also marries nicely with the previous Psalm. There is so much that we could highlight from the Passage, but I'd like to point out just two things. **V10** shows that God MADE “His Life an offering for sin” ([John 1:29](#)); this connects to the fact that the Second Covenant was anchored on a Person ([Isaiah 42:6](#), [Gen 22:18](#), [Mal 3:1](#)). And secondly, **v11** unequivocally states that “He BORE the sins of MANY”.

Everyone else is practically incapable of bearing the sins of others because they themselves have their own burden of sins to carry. Moreover, sin separates people from God, and it is God Himself Who is in a position to initiate reconciliation through forgiveness ([Isaiah 59:2](#), [2 Sam 14:14](#)). So someone who has sin in them, even if it is a speck ([James 2:10](#)), they have no moral standing to approach the Holy God. Hence, such a person who lacks the moral standing to approach God on their own behalf, is also NOT qualified to approach God on behalf of other people.

But the Man referenced in **Isaiah 53** was found to be INNOCENT and BLAMELESS ([v9](#)), thus having no sin burden of His own, and as such freeing Him to carry the burden of others ([John 14:30-31](#), [Heb 4:15](#), [\[2:17-18](#), [Matt 4:1\]](#), [Matt 11:28](#)). And because of His righteous standing, He affords the legitimate Channel through which people can approach God ([John 14:6](#), [Eph 2:18](#), [3:12](#), [Heb 10:19-22](#)).

And if there was any doubt that Jesus Christ was the Person being referred to in **Isaiah 53**, the Person Who would BEAR the sins of others and bring about their JUSTIFICATION ([v11-12](#)), then

let's highlight just one more prophecy before we conclude:

Daniel 9:24-26 NIV

[24] "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, **TO PUT AN END TO SIN, TO ATONE FOR WICKEDNESS, TO BRING IN EVERLASTING RIGHTEOUSNESS**, to seal up vision and prophecy and to anoint the Most Holy Place.

[25] "Know and understand this: **FROM THE TIME** the word goes out **TO RESTORE AND REBUILD JERUSALEM UNTIL the Anointed One, THE RULER, COMES**, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, **BUT IN TIMES OF TROUBLE**. [26] After the sixty-two 'sevens,' **THE ANOINTED ONE WILL BE PUT TO DEATH** and will have nothing. The people of the ruler who will come will **DESTROY THE CITY AND THE SANCTUARY**. The end will come like a flood: **war will continue until the end**, and desolations have been decreed. **NIV**

One of the reasons why this prophecy is significant in identifying Jesus Christ as the Messiah is that it highlights the cryptic circumstances of His era.

First of all, **v24** makes some very bold assertions that in that era there will be an end to sin, atonement will be accomplished, and **EVERLASTING RIGHTEOUSNESS** will come to be. These assertions connect both to **Isaiah 53** and

the claims of the New Testament; I'd refrain from elaborating on this so that we don't get sidetracked.

V25 Clearly shows that the time period for the coming of the Messiah was AFTER the command to rebuild Jerusalem was given. And as such the Messiah would come when the city had already been rebuilt. It is critical to point out that the Messiah was to come in the time period of the Second Temple according to this prophecy.

And then lastly, **v26** clearly highlights the death of the Messiah, just like [Isaiah 53:8-9&12](#); and it also highlights the critical detail that both the city and the Temple would be destroyed afterwards. And this is exactly what happened in 70 AD, when the Romans destroyed Jerusalem and the Temple. Some Jews may not want to accept Jesus as the prophesied Messiah, but the Daniel prophecy affords them a limited choice; because if it's not Jesus, then they would have to find another person in that time era, who would at the same time fulfill the other prophecies associated with the Messiah.

So **Isaiah 53** showed that the Messiah would BEAR the sins of MANY, and His Life would be made an offering for sin (**v10, 12**). The **Isaiah 42** prophecy showed that the Messiah Himself would be made a

covenant for the people ([v6](#)); and this is corroborated by the Malachi prophecy, where the Messiah is referred to as the Messenger of the Covenant, and also as coming to His Temple, thus claiming that God's Temple was His as well ([Mal 3:1](#)), a claim that only Jesus Christ has made ([John 2:16](#), [10:30](#), [38](#), [16:15](#), [17:7&10](#)). Furthermore, the Psalms and Daniel prophecy corroborate everything in **Isaiah 53**. The lines of connection keep going deeper as you explore more prophecies.

The point is that the claims of Jesus Christ and the New Testament, even with regard to the question posed in this study, are not arbitrary, but rather DEEPLY ROOTED in the everlasting Word of God. I can only hope that this study has provided clarity in the subject we discussed, and other areas. And I pray that God would reveal His Truth to you and give you peace in your soul ([Eph 1:17](#), [Phil 4:6-7](#), [1 Tim 2:1-4](#)).

If you'd like to continue exploring more about Jesus Christ, Christianity, and Christian doctrines and practices, I'd encourage you to download the Free books below 📖.

Thanks for the privilege of your time. God bless and Shalom!

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