



Christ Died for Our Sins: Representation and Substitution in Romans and Their Jewish Martyrological Background

Jarvis J. Williams

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In *Christ Died for Our Sins*, Jarvis J. Williams argues a twofold thesis: First, that Paul in Romans presents Jesus' death as both a representation of, and a substitute for, Jews and Gentiles. Second, that the Jewish martyrological narratives in certain Second Temple Jewish texts are a background behind Paul's presentation of Jesus' death.

By means of careful textual analysis, Williams argues that the Jewish martyrological narratives appropriated and applied Levitical cultic language and Isaianic language to the deaths of the Torah-observant Jewish martyrs in order to present their deaths as a representation, a substitution, and as Israel's Yom Kippur for non-Torah-observant Jews. Williams seeks to show that Paul appropriated and applied this same language and conceptuality in order to present Jesus' death as the death of a Torah-observant Jew serving as a representation, a substitution, and as the Yom Kippur for both Jews and Gentiles.

Scholars working in the areas of Romans, Pauline theology, Second Temple Judaism, atonement in Paul, or early Christian origins will find much to stimulate and provoke in these pages.

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