

origins or historical narrative” (p. 18). Just as he shows that Roman culture and early Christianity are complex and interconnected, so too are the chapters that this book covers. In terms of structure, the book is arranged topically, despite the fact that all the topics seem intertwined. On one hand, this structure supports Maier’s main argument about the interconnectedness of these phenomena, but on the other hand, it tends to create a repetitive reading experience. The chapters make sense separately, but when reading them consecutively, it can be difficult to keep track of the complexity and the interrelatedness of themes of religion, empire, city, household, and so on.

That being said, Maier introduces the complexity of these topics in a way that is easy to understand for an audience new to the subject. Overall, this book is an excellent introduction to early Christianity in the Roman Empire, and it reminds us of the importance of contextualizing the New Testament in its ancient environment.

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Divine Bodies: Resurrecting Perfection in the New Testament and Early Christianity.
Candida R. Moss. New Haven, CT: Yale University Press, 2019. 195 pp. \$45.00
(hardcover).

Candida Moss’ *Divine Bodies* explores Christian commitments and anxieties about human identity and the human body that emerge whenever we speak about the resurrected body. Drawing on her expansive knowledge of early Christianity as well as ancient Jewish, Greek and Roman philosophy, culture, and medicine, Moss investigates the Gospels and other hitherto overlooked New Testament scriptures on this subject. Moss’ scholarly curiosity about resurrected bodies is guided by her awareness that any talk about resurrected bodies is always “self-consciously hypothetical” (p. 17) since the experience of such lies beyond our grasp. For this reason, Moss understands all words and images about resurrected bodies to be “a prime location in which to examine our own commitments, both spoken and simply felt, to what makes us who we are” and a place where “our values are most nakedly displayed” (p. 17).

Moss makes a strategic choice in the introduction to her book to bracket Pauline concepts and images of resurrected bodies apart from other New Testament descriptions. This is by no means an attempt to diminish Paul’s distinct contributions to the subject, but rather an attempt to disentangle a persistent irony within the Christian Tradition: we tend to furnish our imagination of resurrected bodies with the metaphysics of the Gospel narratives yet with the vocabulary of the Pauline script. Moss describes how this routine confusion produces a “hybrid version of the resurrection” that is neither Paul’s nor the Evangelists’ “but wholly and unmistakably our own” (p. 14). Her point is this: when we use Pauline vocabulary, but ditch the accompanying Pauline metaphysic, the resurrection quickly becomes a focal point for our speculations about the ideal quality or type of body we imagine to be perfect rather than an understanding of the resurrected body’s pneumatic and/or material constitution. Therefore, Moss explains, “Onto Paul’s assertion that