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TAYLOR, JOAN E. (ed.), *The Body in Biblical, Christian and Jewish Texts* (LSTS, 85; London/New York: Bloomsbury T&T Clark, 2015), pp. xxi + 267. £28.99. ISBN 978-0-5676-6607-9.

This volume is centred on symbolic and theological interpretation of the human body in ancient Israel, early Judaism, and Christianity. The essays are driven by the primary texts rather than by methodological fireworks. The body is a focus of thought on gender, sexuality, culture, self, and ritual. After reading it, one can imagine something of the complex reception of corporeal ideas across Jewish and Christian traditions through time, such as resurrection and celibacy, sexuality and body modification. Here the body is both an object and a lens for interpretation and prohibition via language and art, law and folklore. Three essays explore the Hebrew Bible: Sandra Jacobs on Lev 19.28 (“The Body Inscribed: A Priestly Initiative?”); Steffan Mathias (“Queering the Body: Un-desiring Sex in Leviticus”) on Lev. 18.22, 20.13 and Deut. 22.5; and C.A. Strine (“Ritualized Bodies in the Valley of Dry Bones (Ezekiel 37.1-14)”). Following these are five New Testament and early Christian texts, two essays on Second Temple Jewish texts, and one on rabbinic literature: Joan E. Taylor (“‘Two by Two’: The Ark-etypal Language of Mark’s Apostolic Pairings”); Rebecca Harrocks (“Jesus’ Gentile Healings: The Absence of Bodily Contact and the Requirement of Faith”); Katie Turner (“Jewish Blessing or Thyestean Banquet? The Eucharist and Its Origins”); Daniel W. Hayter on resurrection across Second Temple texts (“‘How Are the Dead Raised?’: The Bodily Nature of Resurrection in Second Temple Jewish Texts”); Michelle Fletcher (“Flesh for Franken-whore: Reading Babylon’s Body in Revelation 17”); Davina Grojnowski (“Can a Body Change? Josephus’s Attitude to Circumcision and Conversion”); Rosie Ratcliffe (“*The Acts of Paul and Thecla*: Violating the Inviolable Body—Thecla Uncut”); Laliv Clenman on *b. Kid.* 81b (Rav Chiya bar Ashi) (“The Fire and the Flesh: Self-Destruction of the Male Rabbinic Body”). It is both sensitive to its subject and nicely planned as a volume, engaging with a good number of different texts, themes, and time-periods that is satisfactory for the book’s length.

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