

especially for Seventh-day Adventists, their understanding of the Reformation, and key corresponding theological issues.

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Jobes, Karen H., ed. *Discovering the Septuagint: A Guided Reader*. Grand Rapids: Kregel, 2016. 351 pp. Hardcover. USD 39.99.

The field of Septuagint (hereafter, LXX) studies has mushroomed in recent years, with numerous articles, monographs, and collections of essays. Consequently, the book under review is a wonderful tool for intermediate Greek students interested in reading the LXX. The author/editor, Karen Jobes, is a recognized scholar in both LXX and New Testament studies. She is assisted in each section by one or more students who took her LXX courses or worked as her teaching assistants. The contribution of her nine assistants attests both to Jobes's pedagogical expertise and to the fact that the approach used here has succeeded in providing students with the necessary skills for reading the LXX.

The book begins with an introduction to the LXX, followed by ten selections from nine books covering a variety of genres, such as law, poetry, narrative, and prophecy. Each of the ten chapters begins with an introductory discussion of the biblical passage and a selected bibliography. Then comes the main section, which consists of the Greek text with various notes that include remarks on vocabulary, morphology, syntax, and translation technique (how it typically translates various Hebrew expressions). This is followed by the NETS translation (Albert Pieterma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint*, [Oxford: Oxford University Press, 2007]) of the passage. Each chapter also has a list of the LXX verses that are quoted in the New Testament. At the end of the book, there is a short glossary of technical terms and an index of New Testament LXX citations organized by order of occurrence in the New Testament.

The Greek text used in this book is that of Rahlfs-Hanhart (2006), which consists of the text of Rahlfs's 1935 edition with minor corrections. The author's choice of text is understandable, since the larger text-critical editions are either incomplete (Brooke-McLean) or partially published and still in production (Göttingen). Moreover, though the text chosen misses the more extensive text-critical notes of the other editions, it is the more affordable text that beginning students will likely buy.

This book seems ideally suited for introducing readings from the LXX in an intermediate Greek class. It is also a useful means of exposing students to Koine Greek outside of the New Testament. Nevertheless, it is important for those using this book to be aware of the fact that, since the order of the chapters follows the order in which texts appear in the LXX, and the chapters are primarily selected for genre variety, there is no obvious progression in the difficulty of the passages chosen.

On the other hand, students' interest in the LXX is certainly not limited to wanting to read more Greek, but also includes textual, hermeneutical, and

theological issues raised by the LXX. That leads me to point out an obvious limitation of this excellent book. Discussions of issues such as textual criticism, the history of the transmission of the LXX text, or differences in translation technique in different parts of the LXX are sparse and short. However, Jobs cannot be faulted for this brevity, since this book is primarily designed as an introductory LXX reader. Rather, she deals with such important matters more extensively in another excellent book, which she co-authored with Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker, 2015). Hence, for a full introduction to the LXX, I recommend that students acquire both books.

All in all, *Discovering the Septuagint* is a wonderful way to introduce students of New Testament Greek to the language of the LXX, and by extension to the wider world of Koine Greek. It fills an important gap, and promises to be very useful.

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Kalleres, Dayna S. *City of Demons: Violence, Ritual, and Christian Power in Late Antiquity*. Oakland: University of California Press, 2015. xvi + 374 pp. Hardcover. USD 95.00.

Stories about demon possession and the interference of evil in the life of Christians were a part of my experience growing up in Brazil. I never underestimated the power of the devil; it is quite the opposite. My world was inhabited by supernatural forces, and I was taught that I needed to be constantly aware of them. Influenced by African religiosity and Roman Catholicism, Brazilian culture is permeated by the belief that supernatural beings are not only real, but physical, and part of the natural world. As I moved to the United States, I realized that not all Christians believed the way I did. In this “Protestant country,” I learned that demons and angels were considered less important components in our understanding of reality, and so-called supernatural manifestations should be treated as metaphors. My experience makes me resonate with Kalleres’s overview of how supernatural phenomena has been treated in the scholarship of ancient Christianity.

The methodological debate about engaging demons in antiquity is fleshed out in her introduction, where Kalleres gives an overview of how Edward Gibbon’s modernist (naturalistic) approach to history has influenced the accounts about late ancient Christianity. Having read her previously published chapter, entitled “Demon” (in *Late Ancient Knowing: Explorations in Intellectual History*, eds. Catherine M. Chin and Moulie Vidas [Oakland: University of California Press: 2014], 259–292), I found her methodological remarks in *City of Demons* less helpful than her previous works. I preferred, and would highly recommend, her discussion in *Late Ancient Knowing* as a better analysis of the subject matter than her introduction in *City of Demons*. However, her perspectives about the role of geography in shaping the ancient worldview in *City of Demons* remains a valuable contribution.