

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.

It is common knowledge that late ancient epistemology assumed the existence of supernatural beings that interacted with humanity in the world. However, Kalleres points out that not all reading of ancient Christianity considered the existence of supernatural beings as an important component for our understanding of antiquity. In *City of Demons*, she follows the tendency of many church historians in the United States, who are deeply influenced by Peter Brown, by describing the past with a sympathetic eye. The book engages an important methodological question in historiography: whether or not a Christian historian, when encountering ancient accounts of supernatural phenomena, should report them as understood by the worldview of the ancients or by the modernist worldview. Kalleres takes the first approach of a sympathetic reading of the past.

City of Demons considers three cases of urban interaction between a bishop and demons in fourth century Roman Empire, highlighting the role that a city or urban landscape plays in the mapping of the world. Kalleres analyses John Chrysostom and Antioch (first part), Cyril and Jerusalem (second part), and Ambrose and Milan (third part). In the first and second parts, the description is divided in three chapters each, starting with an overview of the city landscape and how it was most likely perceived in antiquity. These chapters create the context for the two following chapters, where she describes how the respective bishops of each city (Antioch and Jerusalem) read the city space with spiritual eyes. The third part contains only one chapter, in which she uses the example of Ambrose and Milan to summarize the main points of her discussion.

In her description of the urban space, the author describes Antioch archaeologically and topographically, whereas in her description of Jerusalem she highlights how apocalyptic imagery, mirroring the examples of 4 Ezra and 2 Baruch, shaped the way Christians visualized the city. This is an important distinction, because she points out that ancient Christian's perception of a city was not restricted to present geographical conditions only, but actually encompassed God's prophetic purpose for the city as well. Thus, apocalyptic visions of urban space, in this case in Jerusalem, can be perceived in the way Cyril, the bishop of the city in the late fourth century CE, understood Jerusalem. Therefore, I believe that Kalleres's assumption that geography can help historians reconstruct theological ideologies is well established. This kind of reading follows a trend perceived in books, such as Christine Shepardson, ed., *Controlling Contested Places: Late Antique Antioch and the Spatial Politics of Religious Controversy* (Berkeley, CA: University of California Press, 2014).

I commend *City of Demons* for its open-minded approach to using non-conventional aspects, such as geography, to demonstrate ancient Christian's categorization of human behavior as good (divine) or evil (demonic). As Peter Brown articulated, Christianity changed the urban landscape through its worldview by designating those places inhabited by either devils (therefore prohibited) or gods. Kalleres successfully develops this idea in her study of Ambrose. She compares the indwelling of God in the Christian body through baptism, the indwelling of God in the church through godly rituals such as baptism and the Eucharist, and the indwelling of God throughout the city as a

whole. She concludes that, of the three (body, church, and city), the sphere of most conflict, due to its transference of holiness and impurity, was between the church and the city. Thus, demons were most expected to inhabit this sphere.

Kalleres's analysis of all three cities demonstrates ancient Christians' demonology as articulated through the lens of epistemology. Space played a pivotal role in how things were understood. She points out, in chapter five (on Cyril), that ancient Christian epistemology was deeply influenced by Platonic and Stoic perspectives of physical matter and vision. I think that she could have been more detailed in all three parts, by tying together ancient epistemology and Christian demonology. This would have enriched the study and created a more cohesive text. Kalleres successfully highlights, in all three cases, the power of words and images as entities unto themselves. In antiquity, many assumed that words held the power of their subject. Thus, evil could inhabit words, themselves. Her analysis of demons in Antioch, Jerusalem, and Milan might surprise some readers, as it does not depict the demon-possessed as screaming, flying around, or contorting, as one would find in mainstream movies about demons, such as the *Exorcist*. Kalleres has demonstrated that bishops in antiquity were more worried about the power of words, and the evil that was subtly manifested in the cultural habits of the city.

With rich detail, Kalleres shows that Chrysostom, for example, considered the cultural practice of leading a bride through the city of Antioch in a wedding procession as a demonic event. The exposure of the virgin to the lustful eyes of males incited sexual desires, echoed in words and music, that Chrysostom understood as coming from the devil. These powerful, evil words would deceive and capture the minds of weak Christians and defile them. It should be remembered that cultural events like this were accepted by many Christians, Jews, and pagans as normal, non-religious episodes. For Chrysostom, herein lies the most dangerous artifice of the devil. By casting the notion that evil was normal, or even good (see the case of healing spells in Jewish synagogues), the devil would hijack the minds of Christians. For it was in the mind that the spiritual battle was waged daily. Trained eyes, such as those of Chrysostom, however, saw what carnal-minded Christians could not see. Daily activities like wedding processions or synagogue rituals were permeated with evil powers. To fight against this evil and protect their congregations, Kalleres shows that all three bishops used extensive biblical instruction and the rituals of exorcism and baptism as apotropaic remedies against evil.

Biblical instruction was powerful because words were also imbued with the divine. The struggle against evil in these three urban landscapes shows that memorization of the Creed, and portions of Scripture, was the sword of the divine Spirit against evil powerful entities. Only through the fortification of the mind with good words and proper rituals would a Christian resist the power of sin. In this mapping of the world, demons were found in mundane things like a spectacle in the theater, or in the preaching of a Jew or heretic. This highlights the fact that many Christians visualized the most dangerous kind of impurity and demon possession, not so much as a phenomenon that was clearly visible, but as subtle false doctrines creeping into their beliefs.

This conclusion indicates that ancient Christians perceived the devil as acting shrewdly. Instead of him appearing as a screaming demon-possessed person outside of the church, they would be more apt to view the devil as a duplicitous Christian elder, who is well respected in the church but secretly involved in magical incantations. This portrayal is still very relevant to how Christians today deal with so-called demonic manifestations.

Overall, I praise Kalleres's perspective as she objectively contextualizes ancient worldviews of the supernatural. Her decision to take a descriptive approach provides a valuable dataset to the reader, as it is left to the modernist to decide whether, as Chrysostom asserted, the demons indeed dwell in the hippodrome.

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RODRIGO GALIZA

Leaver, Robin A. *The Whole Church Sings: Congregational Singing in Luther's Wittenberg*. Grand Rapids: Eerdmans, 2017. 206 pp. Softcover. USD 22.00.

Robin A. Leaver has made a major contribution during this five-hundred-year anniversary of the Protestant Reformation with his new book, *The Whole Church Sings: Congregational Singing in Luther's Wittenberg*. While much focus this year is rightly placed on Martin Luther's recapturing the long-lost understanding of salvation by faith, Leaver adds to the richness of Luther's contribution by documenting Luther's impressive musical talent: "The Reformation may have begun in 1517, but it can be argued that only after 1523, when the hymns first began to appear, did it really begin to take hold. . . . [and that] the Lutheran Reformation is indebted to its hymnody" (7). Reformation hymns express praise, faith, Protestant theology, and record history itself. Leaver likewise notes that "The singing of particular hymns continued to be the distinctive feature of later Reformation anniversaries, especially the centenaries of 1817 and 1917. But it was the bicentenary of 1717 that seems to have set the standard for future anniversaries" (6).

Robin A. Leaver is professor emeritus at Westminster Choir College and visiting professor at Yale University and Queen's University, Belfast, Northern Ireland. His previous books include *Luther's Liturgical Music: Principles and Implications*, *The Routledge Research Companion to Johann Sebastian Bach*, and *Understanding Bach's Passions*. Thus, Leaver's immersion into Luther's musicianship makes him well qualified to write this book. The bibliography of his research for this present book witnesses to his thorough research. He also mentions how his idea for this book spawned: "The germ of the idea of writing this book occurred in the years when the significance of the chronological countdown to 2017 had begun to dawn on people, and preparations were beginning to be made with regard to how the half-millennium of Luther's protest in 1517 should be celebrated" (1).

Leaver then surveys published Reformation hymnody that was circulating, documenting this major aspect of the spread of Reformation theology. The printing press, such a vital part of spreading of Reformation materials, also