

Darko, Daniel K. 2020. *Against Principalities and Powers: Spiritual Beings in Relation to Communal Identity and the Moral Discourse of Ephesians*. Carlisle: HippoBooks. ISBN 978-1783687671. Pp. 279. \$26.99.

A native of Ghana, Daniel Darko's monograph is a noteworthy contribution to biblical interpretation and the understanding of identity from an African perspective. Darko specifically pushes back against "the prism of post-European enlightenment" in which scholars are "cynical about the notion of transcendent realities and ambivalent to the idea of personal evil spirits" (1). In reaction to tendencies in scholarship to demythologise spiritual beings (6–13) and a perceived lack of comprehensive studies in Western scholarship on spiritual beings in Ephesians (2), Darko's study accentuates "the significance of culture, worldview and religious traditions in good interpretation" (3).

In chapter two, Darko starts off by analysing Greco-Roman spirit cosmology. Against studies that rely on post-enlightenment epistemology, Darko highlights the prominence of spiritual beings within the worldview(s) of Greco-Roman thought, including the centrality of Zeus and other gods in cosmological speculations (21–30). It is pointed out, for example, that "Plato and other philosophers stressed the role of the gods as guardians of moral decency in human interactions" (23). Darko also addresses the prominence of spiritual beings in Stoic and Epicurean worldviews (26–27). He reasons that religion, magic and astrology were widespread in Asia Minor. There was "no distinction between social ethics and religious piety. This spirit cosmology permeated the culture, ethics, entertainment and even health care provision" (41).

In chapter three, Darko argues along the same lines in respect of early Judaism and Christianity, arguing for the prominence of a Supreme God in the cosmology of Israel (55). He states that the "Hebrew identity has always been linked to divine initiative and covenant relationship with Yahweh" (56). This worldview involved the acknowledgement of the spirit-world, which included the existence of Satan and other evil spirits (e.g., Job 1; 1 Sam 10), as well as magic and astrology (54–58). Apart from the New Testament material (71–78), Darko's study incorporates extra-biblical material such as the *Testament of Solomon*, the *Testament of the Twelve Patriarchs*, the *Testament of Dan*, Philo and Josephus (60–71).

In respect of the spirit cosmology in the Letter to the Ephesians (chapters 4–5), Darko specifically focuses on how spirit cosmology

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