

kingdom. Although their views of these textual variants may challenge traditional Christian views of Daniel, I was not convinced that they make a difference. What I do see is that the LXX manuscripts indicate that Dan 2 was read in light of Dan 7, with an emphasis on the fifth element of the sequence. A more serious challenge to strongly held views on Dan 7, in my opinion, is Segal's take on the "time, times and half a time." From a linguistic perspective, Segal convincingly argues from data from Daniel itself (e.g., Dan 12:7) that this period of time should be "best understood as a superlative," as the final time (25). This would question the traditional views of preterists, historicists, *and* futurists, who each in their own way apply the phrase of Daniel as representing three and a half years, either in the time of Antiochus, or the medieval period, or in the foreseeable future. This view might also challenge the connection futurists make between Dan 7:25 and 9:25.

In all, this book shows the multiplicity of views about the details of the biblical and extrabiblical appropriation of the four kingdom motif. The plurality is arguably a byproduct of the prophetic text itself, which provides only a few specific names. As James Hamrick rightly describes, interpreters of this motif continued "the hermeneutical work already begun within Daniel itself by deciphering the symbols left untouched by the dream-interpreter Daniel and the interpreting angel" (275). Maybe because its format is simple and its message is not explicitly explained, for it deals with the future, the Danielic rendition of the four (five) kingdoms still captivates the imagination of readers. And I assume it will endure and draw more speculation until the ushering of God's kingdom.

*Four Kingdom Motifs* is a great reflection on this influential historiographical scheme. Rich in details, the book will benefit any interpreter of the book of Daniel, as well as those interested in prophecies, regional views of Christian Scriptures, or simply the history of ideas. The book was licensed to creativecommons.org and is now available for free at the following link—<https://brill.com/view/title/59157?language=en>.

For the publisher, a few typographical mistakes are still found in the current form of the book: pp. 73, 80, 98, 211, 277.

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Scacewater, Todd A., ed. *Discourse Analysis of the New Testament Writings*. Dallas, TX: Fontes, 2020. xxiii + 747 pp. Paperback. USD 49.95.

When reading academic literature about the NT, one quickly encounters a great number of methodologies. From the twentieth-century, one finds form criticism, tradition criticism, redaction criticism, narrative analysis, feminist

criticism, womanist criticism, postcolonial criticism, and the list goes on. These were added to the earlier disciplines of philology, textual criticism, and source criticism. Since the 1980s, another method of biblical interpretation has gained popularity, especially among Bible translators associated with the Summer Institute of Linguistics—discourse analysis. It seeks to identify markers in the text which indicate the various emphases intended by the author, in the hope of better understanding the message of the text. The method views the biblical text, in its totality, as a means of communication. Although publications in biblical studies using discourse analysis are becoming easier to find, this methodology remains opaque for many. As stated in its preface, *Discourse Analysis of the New Testament Writings* seeks to fill two gaps in NT academia. First, it gives examples of various methodologies within the field of discourse analysis (ix). Second, it provides a book-by-book analysis of the entire NT (x). It is the combination of these two elements that makes this volume unique. Numerous books and dissertations have been written that analyze the discourse of a single NT book. Steven Runge's *Lexham Discourse Greek New Testament* (Lexham Press, 2008) analyzes the entire NT corpus, but a single method is used throughout.

In *Discourse Analysis*, the reader can learn about the multifaceted discipline of discourse analysis while also gaining new insights into biblical passages. A helpful introduction gives a brief history of the emergence of discourse analysis in the wider field of NT studies, followed by a brief explanation of general concepts used throughout the book.

David Clark and Todd Scacewater analyze Matthew from the paradigm of drama, using categories like “Act, Scene, and Episode” (32). Their structures for the five discourses are especially helpful. Robert Longacre's chapter on Mark uses narrative analysis rather than pure discourse analysis, but the careful reader will find similarities between these two approaches. In his chapter on Luke, Todd Chipman first notes the importance of genre in determining the type of discourse analysis that would be appropriate for a given passage (92). His methodology is not unique, having borrowed much from Longacre. Nevertheless, Chipman offers quite a few insightful observations on the third Gospel. Michael Rudolph provides a helpful description of relevance theory in his treatment of John. With this approach, he finds, among other things, that the climax of the Gospel occurs not at the death or resurrection of Jesus, but at the cry of the Jews in 19:15 that “We have no king if not Caesar” (138), a conclusion that will undoubtedly ruffle a few scholarly feathers. Jeanny Read-Heimerdinger concludes the narrative portion of the NT with her chapter on Acts. She analyzes the text of Acts as found in Codex Bezae (176), which is unsurprising, given her previous work on that manuscript. While she provides a helpful dialogue between textual criticism and discourse analysis, her choice of a textual base renders her conclusions unhelpful for those wishing to come closer to the meaning of

the earliest attainable text of Acts.

Beginning the Pauline corpus, Aaron Sherwood analyzes Romans by focusing on what he calls Paul's "communicative strategy" (194). He shows how identifying the purpose of clauses can assist in coming to a greater understanding of the letter as a whole. Exegetically, he argues that the entirety of Romans works toward Paul's missionary goals. Most notable in R. Bruce Terry's chapter on 1 Corinthians is his use of computers to determine peak areas in the epistles. By charting word order and verbal usage, he seeks to locate the key points in Paul's argument. Fredrick Long champions the Inductive Bible Study (IBS) method to identify major structural relationships in 2 Corinthians. This IBS approach is prominent at Asbury Theological Seminary and is gaining popularity among specialists and non-specialists. Long's chapter is useful for those who want to see this method in action. Stephen Levinsohn, the doyen of NT discourse analysis, offers a step-by-step guide for determining structural boundaries in Galatians. While his conclusions are unsurprising, his method is clear and easy to follow. Scacewater returns to contribute chapters on Ephesians and Colossians. This is helpful because it allows the reader to compare how one scholar handles the genres of narrative and epistle differently. Although it appears halfway through the volume, Thomas Hudgins and J. Gregory Lawson's chapter on Philippians would be a useful starting place for the reader. They carefully lay out key issues in discourse analysis while intentionally avoiding jargon, and the result is a compact outline of Paul's argument.

Daniel Patte speaks of two "textual levels" when analyzing 1 Thessalonians: the dialogic level and the warranting level (418). In other words, Paul uses statements with a past time referent to warrant those actions he is encouraging in the present. His discussion does a good job of bringing out the importance of personal relatedness in Paul's exhortation. Michael Aubrey brings a syntactic/semantic approach to discourse analysis in his chapter on 2 Thessalonians. More so than others in this volume, Aubrey's chapter reads like a brief commentary on the epistle but with a stronger emphasis on the flow of the argument. Before analyzing the Pastoral Epistles, Isaiah Allen first provides a helpful rubric for describing the various emphases within the field of discourse analysis. He specifically embraces the linguistic school of relevance theory, in which immediate context trumps synchronic or diachronic word usage. In the final chapter on Paul's epistles, David Allen largely follows Longacre in delineating the structural markers of Philemon.

Cynthia Westfall examines Hebrews using Michael Halliday's systemic functional linguistics. This allows her to identify the cohesion, topic, prominence, and message in each paragraph of the book. William Varner attempts to use discourse analysis to unravel the puzzling structure of James. He proposes Jas 3:13–4:10 as the peak of the epistle, with the preceding and following material offering support (573). In his chapter on 1 Peter, Ervin

Starwalt primarily follows Longacre. He places each sentence into a hierarchy, showing how Peter's theses are supported by evidence, circumstance, and other functional categories. The brevity of 2 Peter allows Christopher Fresch to go into some depth describing how the epistle's argument is structured to highlight the importance of truth. Ernst Wendland covers the three Johannine Epistles in the following chapter, in which he uses a form-functional methodology. He differs from many authors in this volume by taking a bottom-up approach to discourse analysis (652). David Clark returns to give his analysis of Jude, in which his focus is the alternation between first-, second-, and third-person main verbs. Stephen Pattemore's chapter on Revelation first gives a helpful discussion on the meaning of "context" before describing the text itself. Conclusions regarding the discourse of Revelation are rather broad, likely due to space limitations. A brief bibliography concludes the volume.

The extent to which *Discourse Analysis* succeeds in its goals of illustrating methodologies and analyzing the NT text varies from chapter to chapter. Some, like Hudgins and Lawson, give a thorough and clear explanation of their methodology, but not all will be so simple to follow. As far as exegesis is concerned, *Discourse Analysis* is a bit like owning a volume from a different commentary series for each book of the NT. The varying techniques assist the reader in finding which method (or at times, which author) is most preferred, but the reader will inevitably find some chapters bereft of useful insights. This volume is required reading for anyone looking to put discourse analysis into practice for NT interpretation. For those conducting specialized research on a given book of the NT, this work should at least be referenced. A minister looking for pastoral or homiletic insights will likely be disappointed by the overly technical approaches. For the specialist, however, it provides a wealth of examples illustrating the use of this important new tool for the exegete's toolbox.

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Waters, Guy Prentiss, J. Nicholas Reid, and John R. Muerther, eds. *Covenant Theology: Biblical, Theological, and Historical Perspectives*. Wheaton, IL: Crossway, 2020. 672 pp. Hardcover. USD 60.00.

Covenant theology refers to the theology of the Reformed churches, which understand the relationship between God and humankind as governed by two covenants, the covenant of works and the covenant of grace. The covenant of works and the covenant of grace span the whole of Scripture. They are like bookends that hold together the biblical storyline, all the individual relationships between God and his people throughout the ages. These covenants are, perhaps, anticipated by the covenant of redemption, a covenant between the