

Muraoka, T. *A Greek-Hebrew/Aramaic Two-way Index to the Septuagint*. Louvain: Peeters, 2010. xi + 383 pp. Hardcover, \$87.00.

Takamitsu Muraoka is a mainstay in lexicography, Semitic languages, and indices, beginning with his Greek-Hebrew/Aramaic index to 1 Esdras (Scholars, 1984), and his *Emphatic Words and Structures in Biblical Hebrew* (Brill, 1985). He also revised Joüon's *Grammar of Biblical Hebrew* (Pontifical Biblical Institute, 2009), and Porten's *A Grammar of Egyptian Aramaic* (Brill, 2004). He has edited and coedited volumes on the Hebrew of the DSS and Ben Sira (Brill, 1997, 2000) and another including those documents and the Mishnah (Brill, 1999). He has also edited studies in Qumran Aramaic (Peeters, 1992) and Ancient Hebrew semantics (Peeters, 1995, 1998). Add to this a grammar of *Modern Hebrew for Biblical Scholars* (Harrasowitz, 1998), a *Classical Syriac for Hebraists* (Harrasowitz, 1987), and his *Classical Syriac: A Basic Grammar with a Chrestomathy* (Harrasowitz, 2005). Finally, Muraoka has worked extensively in Septuagint lexicography, with his initial *Greek-English Lexicon of the Septuagint (Twelve Prophets)* (Peeters, 1993), his subsequent *Greek-English Lexicon of the Septuagint: Chiefly of the Pentateuch and the Twelve Prophets* (Peeters, 2003; reviewed in *AUSS* 45 [2007]: 277-278) and the now complete *A Greek-English Lexicon of the Septuagint* (Peeters, 2009; reviewed in *AUSS* 48 [2010]: 347-348).

The present volume supplements both Muraoka's 2009 lexicon and his *Hebrew/Aramaic Index to the Septuagint: Keyed to the Hatch-Redpath Concordance* (Baker, 1998), for which Muraoka prepared a prior version of a two-way index. In truth, it is a supplement to the former and an updated replacement of the latter. The book contains a general introduction (vii-viii), abbreviations (ix-x), and bibliography (xi). Part 1 provides the Greek word(s) of the Septuagint alongside the corresponding Hebrew/Aramaic word(s) and the frequency of that correlation in brackets. Much of this corresponds to the successive collection of data accrued in the author's 1993 and 2002 lexicons. It has been removed from the most recent and complete lexicon (2009), with all the data supplied in the present volume instead.

Part 2 begins with its own introduction, which, while updating the introduction to the 1998 index, provides an explanation of the method and symbols used. Each entry lists the Hebrew word first. If it is a verb, Muraoka lists the conjugation of the form presented. If it is an Aramaic term, it is so designated. The Hebrew term (e.g., כָּן, 153) is accompanied by the corresponding Greek terms and a reference to its location in Hatch and Redpath (e.g., ἐνεδρεύειν, 472a; σκέπη, 1269a).

Of course, one must be cautious in using such a volume, for it presumes that the MT indexed here serves as the *Vorlage* for the Greek renderings. One does well to consider the words as "corresponding" prior to making judgments about translational equivalency. This caution aside, Muraoka's two-way index is an essential tool. It is thoroughly updated, based on extensive, critical review

of Hatch and Redpath, but does not require ready access to that bulky work, as did the 1998 edition. Moreover, there is new data supplied here, including some references to the so-called apocrypha, Qumran manuscripts, and various recensions of the Greek OT/LXX. As a companion to Hatch and Redpath and Muraoka's 2009 lexicon, this is an indispensable tool not only for septuagintal studies, but for anyone engaged in critical research in the OT or NT.

Bethel Seminary  
St. Paul, Minnesota

DANIEL M. GURTNER

Niehaus, Jeffrey J. *Ancient Near Eastern Themes in Biblical Theology*. Grand Rapids: Kregel, 2008. 203 pp. Paper, \$18.99.

Many scholars have written on the ancient Near Eastern background of Scripture, but not all have focused on how the ancient worldviews have shaped biblical theology. Even fewer have traced its influence on the NT. Jeffrey Jay Niehaus, a Professor of Old Testament at Gordon-Conwell Theological Seminary, explores possible ancient Near Eastern influences in a number of major biblical themes, including concepts such as the royal shepherd, covenant and conquest, city and temple, and the eventual restoration of all things. He regards these themes as an integration into a specific schema outlining how God operates in the world—a schema that was widely known and understandable to the ancient world. He proposes that

The basic structure of ideas is this: A god works through a man (a royal or prophetic figure, often styled a shepherd) to wage war against the god's enemies and thereby advance his kingdom. The royal or prophetic protagonist is in a covenant with the god, as are the god's people. The god establishes a temple among his people, either before or after the warfare, because he wants to dwell among them. This can mean the founding (or choice) of a city, as well as a temple location. The ultimate purpose is to bring into the god's kingdom those who were not part of it (30).

He then provides a simple outline to illustrate this process:

