in the order of the prophets can be noted (see T. B. *Baba Bathra* 14b; Codex Vaticanus; Codex Alexandrinus; Melito; Athanasius), this does not mean that the Prophets were not a well-established group by this time. Roger Beckwith is likely correct when he states "stability of order is a relatively modern phenomenon, and owes a good deal to the invention of printing" (*The Old Testament Canon in the New Testament Church and Its Background in Early Judaism* [Grand Rapids: Eerdmans, 1985], 181). We were surprised that Seitz does not mention Dan 9:2 which refers to "the books," of which the book of Jeremiah appears to be a part. No matter when Daniel is dated, this provides significant support for Seitz's view of the Prophets.

I wonder if Seitz should now make the next step, for by the first century A.D. there is significant evidence that the Scriptures were grouped into three main sections (Law, the Prophets, and the Others [or Psalms]; see prologue to Ecclesiasticus; Matt 23:34–35; Luke 11:49–51, 24:44; Philo, *de Vit. Cont.* 25; and so on) and there is no doubt that the NT authors were well aware of these books. Jesus himself quotes from all three parts of the OT canon (Law: all but Leviticus; Prophets: Isaiah, Joel, Micah, Hosea, Zechariah; Writings: Daniel, Psalms; see also 2 Esdr 14:45–48 and Josephus, *Contra Apion* 1.37–39). Thus, one wonders if Seitz may have another book in the offing using the entire OT as a foundation for the NT.

This book is complicated and at times obscure, but for the careful reader there is much profitable information that can be mined from it.

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Michael A. Lyons. *From Law to Prophecy: Ezekiel's Use of the Holiness Code.* LHBOTS 507. New York: T. & T. Clark, 2009. Pp. vii + 220. ISBN 978-0-567-02725-2. $120.00 cloth.

This monograph, the published version of the author's University of Wisconsin-Madison Ph.D. dissertation, approaches the literary relationship between Ezekiel and the Holiness Code (Lev 17–26) through the lens of inner-biblical textual borrowing. As Lyons reviews in chapter one, scholars have produced multiple hypotheses on the composition of the Holiness Code (H) and its relation to Ezekiel, including the varying views that Ezekiel wrote H, that the author of H used Ezekiel, that H and Ezekiel shared a common source, that the two sources mutually influenced each other, and finally, that Ezekiel used H. Drawing on the intertextual method of Richard Schultz (*The Search for Quotation: Verbal Parallels in the Prophets* [JSOTSup 180; Sheffield: Sheffield Academic Press, 1999]), Lyons argues afresh for the last of these, namely, that the numerous verbal parallels between H and Ezekiel are best explained by Ezekiel's appropriation of the legal material of the Holiness Code for his prophetic oracles.

Lyons demonstrates the priority of H by showing evidence of the prophet's literary use of locutions from the Holiness Code (pp. 61–67). In his analysis of verbal parallels between the two texts, he observes that the text of Ezekiel

sometimes (1) reflects modification of the source text in line with the prophet's distinctive style and theology; (2) only partially integrates the source text and therefore displays indications of its original context that are incongruous with the new context; (3) shows conceptual dependence on H that requires the reader to supply information from the source text in order to understand the borrowing text; and finally (4) introduces expansions that interpret the source text.

In ch. three, the author describes the literary process by which Ezekiel shaped the locutions drawn from H. Beyond the common changes of person and number to reflect a new literary context, Lyons finds that the prophet modifies his source material using several distinct literary techniques, including modification of word order, creation of word pairs, splitting and recombining into parallel lines, creation of word clusters, combination and conflation, wordplay, and reversals. Then, in chapter four he outlines Ezekiel's rhetorical use of the earlier legal text, demonstrating that the prophet both accuses his fellow Israelites for failure to keep H's instructions and pronounces judgment on them according to its threats of punishment. In addition, Ezekiel looks to H in order to describe a hopeful future for the people of Israel.

Lyons ultimately concludes that Ezekiel's use of H is not inner-biblical exegesis in the narrow sense, since Ezekiel does not primarily seek to interpret his source text. Instead, the prophet's interest lies in interpreting current events, and he uses the Holiness Code to do so (p. 82). The case presented for Ezekiel's literary dependence on the Holiness Code is persuasive and seems to account for the extensive verbal parallels between these two texts better than the competing theories. Lyons's most important contribution involves the application of more sophisticated methods for determining direction of influence. Therefore, all future discussions of the relationship between Ezekiel and H must interact with the arguments in this important monograph. Even more, Lyons reminds us that the Holiness Code is *the* programmatic influence that shapes the way Ezekiel views Israel's situation in exile. Thus, more general studies of Ezekiel as well need to take into account the prophet's relationship to Israel's legal traditions and the Holiness Code in particular.

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Claudia D. Bergmann. *Childbirth as a Metaphor for Crisis: Evidence from the Ancient Near East, the Hebrew Bible, and 1QH XI, 1–18*. BZAW 382. Berlin: de Gruyter, 2008. Pp. x + 267. ISBN 978-3-11-020042-3. $109.00 cloth.

This revised University of Chicago dissertation (directed by John J. Collins) studies why ANE texts, as well as biblical (and the later Qumran) texts often couch crises and catastrophes in metaphorical language. Following a brief (and brief in this volume is indeed brief) introduction to metaphor theory (pp. 2–8), the volume is divided in six chapters. Chapters 1 and 2 deal with birth as event and metaphor in the ANE (pp. 9–59) and in the HB (pp. 60–81) respectively. Chapter 6 continues this line of investigation by looking at material from