

in the Gospel. Post-colonial and childist studies on the FG are few enough and Coloe could have given them a voice. Further, in gender studies male/female are used to refer to biological sex and masculine/feminine are gendered performance and presentation. One can be biological male and perceived by others as female. This would open a discussion of Jesus' characterisation by GJn as Sophia challenging genderised norms irrespective of his biological sex. Yet, is this perhaps too harsh? Her presentation of Jesus/Sophia is, itself, non-binary and encourages the reader to broaden their horizon.

The commentary is accessible without being a “dumbed-down” text. As a teacher with over 30 years' experience, Coloe's commentary will ably facilitate the work of both undergraduate and postgraduate learners and is a welcome addition to the ever-expanding world of Johannine studies.

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MARY L. COLOE, *John 11–21*, Wisdom Commentary 44B (Collegeville, MN.: Liturgical Press, 2021). Pp. 313–600. Hardcover. US\$49.95.

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In the second volume of her commentary on the Gospel of John, Coloe continues as an authoritative interpreter using the wealth of the Wisdom Literature of the Second Temple Period to guide the reader through the final stages of the Johannine journey. She explains the parallels between the Johannine text and the Wisdom literature, how John 13:1–3 (the prologue to Jesus's hour) echoes Proverbs 9:1 (Sophia's banquet); how in John 14 we hear Jesus speaking the words of Sophia (Wisdom 9:9–10). In John 15 the figurative language and images of Sophia lie behind Jesus's house and friends. As Woman Wisdom (Wisdom 7:27) Jesus prays for those who come to believe through him and how this brings them into friendship with God.

Coloe investigates the chiasmic structures of the farewell/final discourse and her summaries of the historical context of cultural elements such as the foot-washing are learned without being burdensome. Gems of intertextuality are used to highlight what the Johannine author received from the Wisdom texts—in John 14 she notes that, “Sophia describes herself as a terebinth and a vine” (418) an allusion to Sirach 24:16–17 and to the wider context of the OT where Israel was the vineyard of the LORD. She differentiates between *oikos* (house) *oikia* (household) and the relation to the temple, no doubt making use of her earlier esteemed volume *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, MN.: Liturgical, 2001).

One detail more than any other, forced me to rethink my own understanding of Golgotha. Her detailed discussion of the use of gardens in the Hour of Jesus highlighting the placement of the cross “in the middle” of the garden is transformative for narrative interpretation. Coloe highlights its relation to the second

Genesis creation narrative (Genesis 2:4b–3:24) and the parallel with Wisdom and the Tree of life in Proverbs 3:18 demonstrating “the creative activity of Wisdom/Sophia is present at Golgotha” (475). Thus, Golgotha is transformed from misery to majesty, highlighting even more the glorification of the event.

Her correction of the textual addition to John 19:27 (*eis ta idia*, translated as “into his own ~~home~~”) is considered and balanced and her conclusion that the addition of “home” obscures the textual allusion to John 1:11 is correct. From the cross, Jesus’s words create a “new relationship between himself and the disciple (and all disciples ... They become ‘children of God’ as the Prologue promised). The divine filiation brought about in this scene brings Jesus’s work and mission to completion” (490).

As a part two, I feared it would not live up to part one. I am glad to say I was wrong. Not only does her second volume live up to the first, I believe it surpasses it. It deepens and expands the horizons of encounter between Jesus and Sophia and the books of Sirach and Wisdom to the benefit of scholars and preachers alike.

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JAMES CROSSLEY and ROBERT J. MYLES, *Jesus: A Life in Class Conflict* (Winchester: Zero Books, 2023). Pp. xii + 281. Paperback. £19.99.

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*Jesus: A Life in Class Conflict* seeks to offer a corrective to modern studies of Jesus which it views as avoiding considerations of class and the various social and material factors underlying it. In doing so it eschews the “great man of history” trope and offers instead an interpretation of the evidence for the Jesus movement based on “historical materialism,” a history from below and a history of class conflict. The evidence is drawn principally from the earliest sources for the movement (i.e., from Mark, Q and to a lesser extent from Paul, who after all tells us little of the pre-Easter Jesus) as well as Josephus. The authors fully recognise the problems in ascertaining particulars of the life of Jesus (especially his self-understanding) and the problematic nature of the chronology implied in the gospel narratives. They employ the various criteria of authenticity (an intra-Jewish focus, multiple attestations, embarrassment, tendency of tradition—see, for example, the treatment of Mark 14:22–25 and the institution of the Lord’s Supper) to determine whether a “theme or issue has proximity to the historical Jesus” (17). It is not always clear whether the historical Jesus or the Jesus movement (i.e., “the nebulous collective gathered around Jesus during his adulthood and in the wake of his death”) is the object of discussion here.

In essence the movement is the product of its times and conditions, where exploitation by the Roman imperium and urban elites led to a millenarian movement of peasant resistance seeking a new world order. This was linguistically