the community (but see the analogy of *politeiai* which is mentioned on 153). Moreover, although Weinfeld, Gillihan, and others have identified noteworthy structural similarities between the *Serekh* and voluntary associations (10), Collins and Nati do not engage with critiques that they privilege superficial similarities and downplay differences in the social organisation and function of the different groups. As such, the persistent translation of יחד (*yaḥad*) as "association" throughout the commentary is gratuitous.

None of this is intended as a criticism. Collins and Nati's commentary is a masterful synthesis of a large and complex field of scholarship, which succeeds in breaking down barriers to an important text. It deserves to be read by scholars of the Hebrew Bible and the New Testament and it will richly reward users; however, the nuanced and dynamic state of play in the field means the commentary is better suited as a point of departure than a final word on 1QS and the related S manuscripts.

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DERRENBACKER, ROBERT A. JR., DOROTHY A LEE and MURIEL PORTER, eds. *The Enduring Impact of the Gospel of John: Interdisciplinary Studies.* Forward by Francis J. Moloney, SDB. Eugene, OR., Wipf & Stock, 2022. Pp. xxviii + 290. Paperback AU$42.00.

This book consists of sixteen chapters related to the Gospel of John, written by Australian scholars associated with Trinity College Theological School and the University of Divinity, Melbourne. The scholars concerned are Johannine scholars, researchers in adjacent areas or academics from other disciplines who share an interest in the Gospel of John and who bring insights from their own fields of study to bear on the Gospel. The essays are grouped into three parts: studies on the text of the Gospel of John, historical interpretations, and finally contemporary contextual, theological or practical readings of the Gospel.

Part 1 contains five studies examining the Johannine text. Robert Derrenbacker in "Echoes of Luke in John 20–21" argues for the nuanced view that there are echoes of Luke 24 and Luke 5:1–11 in John 20–21, and hence that the writer of John's Gospel was familiar with Luke's Gospel and used it as he wrote his own Gospel. Fergus King in "Friends, Foes, or Rivals? John Among the Philosophers" compares the Gospel of John with Greco-Roman philosophical schools in relation to their understanding of "god." He identifies both points of contact and significant differences between John's Gospel and the philosophical schools in their understanding of "god," but in each case King illustrates the value of his comparative methodology for illuminating John's Gospel. In his discussion, King provides a very accessible overview of the various philosophical schools.

Dorothy Lee contributes a chapter entitled "The Fourth Gospel as Ancient Literary Artefact." She considers how John's Gospel uses the artistic literary conventions of antiquity in the three areas of style, visualisation and plot, giving great insight into both the characteristic features of ancient literature and the literary artistry of John's Gospel. In a chapter entitled, "Will the Real Ἰουδαῖοι Please Stand Up?" Christopher Porter uses social identity theory to investigate how John construes the Ἰουδαῖοι. Porter argues that John has a broad use of the term Ἰουδαῖοι in the gospel narrative and uses the term in relation to Jesus, the disciples and Judaism.

Tamara Lewit in "Vines and Wines in First century Galilee" discusses the extent of vineyards and the practice of the growing of grapes and production of wine in antiquity. She notes that John's use of the metaphor of the vine and his mention of wine and sour wine (John 2:10; 19:28–29) would have had profound and significant resonance for John's contemporary readers.

Part 2 contains five studies examining historical interpretations of John's Gospel. In "The Interpretation of John through Key Moments of Church History" Mark Lindsay considers three occasions of debate in which different exegesis of passages from John's Gospel were crucial in the controversy between competing theological positions: Origen's use of John's Prologue in debates with Valentinian Gnosticism and Marcionism, Zwingli and Luther's disputation over John 6, and Barth and Brunner's debate about John 4:22 and its implications for the church's action on behalf of persecuted Jews. As Lindsay shows (121) the use of John's Gospel has been "a site of contest and controversy" at key points in the history of the church.

Peter Campbell in "'Come, Holy Ghost, our souls inspire': The Musical Inspiration of John's Gospel" considers John's Gospel as a source of inspiration for musicians. He discusses the amazing range of concert works and liturgical repertoire inspired by the Gospel of John, including John's account of Jesus's Passion and a range of other Gospel texts. Katherine Firth and Andreas Loewe in "Johannine Glory in Bach's John Passion: 'In deepest lowliness made noble'" discuss the music and text of the opening movement of Bach's John Passion, showing the impact on Bach's work of his understanding of John's theology of Christ's glory being revealed in suffering.

In "Dostoevsky's Use of the Gospel of John in *Crime and Punishment*" Scott Kirkland discusses Dostoevsky's critique of the west and then focuses on the reading of John 11 in Dostoevsky's novel. He shows how Dostoevsky's narrative (173) "is at once a carefully crafted political-theological polemic, but also a *theological* reading of the Gospel according to St John." Muriel Porter in "Women in John's Gospel and the Women's Ordination Debate" discusses the debate about the ordination of women in Australia and the way that three women depicted in John's Gospel—Mary Magdalene, Martha and the Samaritan Women—were discussed, or overlooked, in papers and books published during the period of the women's ordination debate. She notes that if the Gospel of

John's portrayal of these three women had been highlighted more in the debate (190) "that long and tortuous debate might have been shorter and sweeter."

Part 3 contains six studies which present contemporary readings of the Gospel. In "'Walking on the Sea?': A Moana Intertextual Reading of John 6 in Light of Climate Change in Pasifika" Brian Fiu Kolia discusses John's account of Jesus walking on the water in the light of images of the sea in the Hebrew Bible and then in *talanoa* (meaning "story, telling and conversation") with the story of Jonah. Finally, Kolia re-reads John 6:16–21 using the hermeneutic of Moana, drawing out the implications for climate change in Pasifika. In "A Sign of the Times: John's Gospel and the Contemporary Anglican Communion" Alexander Ross draws out a Johannine ecclesiology for Anglicanism, drawing on the place of sign and symbol in John's Gospel to develop an "ecclesiology of sign." He discusses recent scholarship on Johannine ecclesiology, looks particularly at John's prologue and finally discusses John's account of the "rivers of living water" (John 7:38) and relates these discussions to Anglican ecclesiology.

Colleen O'Reilly writes on "'In Spirit and in Truth': The Meeting of Lectionary and Liturgy in the Gospel of John." She discusses the development of scripture reading in Christian worship from the early church to the twentieth century and then discusses the selection of readings from John's Gospel in Lectionaries and Liturgies in the 16th and 20th centuries. In "Encountering God: Preaching an Incarnate Word," Raewynne Whiteley discusses how John's Gospel informs our understanding of the act of preaching and how John's Gospel might shape preaching today. She also includes a sermon on John 14:23–29.

In "From Text to Life: A Pastoral Reading of the Gospel of John," Gary Heard discusses the original context the Gospel of John spoke to and the way the Gospel addressed the spiritual needs and pastoral concerns of its time and context. Heard then considers how the Gospel similarly addresses contexts today with a pastoral message. An address preached by Garry Deverell in St Paul's Cathedral in Melbourne as part of the observance of Reconciliation Week in 2022, entitled "Losing Ourselves to Gain Ourselves for Justice: An Address on John 17:20–26," concludes the volume.

Overall, the book lives up to its title. It certainly demonstrates the amazing "enduring impact" of John's Gospel. The volume is also "interdisciplinary" in the use of a variety of methods in some essays (for example, the use of social identity theory, or the study of artistic literary conventions of antiquity) and in the broad range of disciplines brought together here (for example, liturgy, homiletics, the history of Western music, the work of Dostoyevsky).

The result is a book that sheds much light on the original Gospel of John as well as on its impact and reading the Gospel today. It is also a model for how a collection of essays focussed on a particular Biblical text can cross disciplinary boundaries and enagage us in a fruitful dialogue across specialities. The editors

of the volume are to be warmly thanked for their work in bringing together such a stimulating and worthwhile volume.

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HORNKOHL, AARON D. *Diachronic Diversity in Classical Biblical Hebrew.* Cambridge, UK: Open Book Publishers, 2024. Pp. xiv + 255. Open access: https://doi.org/10.11647/OBP.0433.

Aaron Hornkohl is a leading exponent of that diachronic approach to Biblical Hebrew (BH) which considers that the textual evidence of the Hebrew Bible allows us to construct a chronology of the development of the language. Its major exponent in the previous scholarly generation was of course Avi Hurvitz, a generous scholar and Hornkohl's Doktorvater, who, sadly, passed away recently. In this volume Hornkohl attempts to refine that scholarly paradigm, which typically makes a major division between pre-exilic Classical Biblical Hebrew (CBH) and post-exilic Late Biblical Hebrew (LBH), by making "a linguistic distinction between the CBH of the Pentateuch and the CBH of the relevant Prophets and Writings" (xii).

In his Introduction, Hornkohl notes that due to challenges even to the basic theory of a discernible difference between CBH and LBH (mentioning our work[1]), confidence in more finely tuned divisions (e.g., Archaic BH) has eroded even further. Yet, even though linguistic differences in CBH compositions from 1000–600 BCE seem to have been levelled (2–3), Hornkohl's argument is that some traces of diachronic variation in the CBH books have survived and can be recognised. After discussing his methodology, Hornkohl outlines his main claim, of a distinction between the language of the Pentateuch and the rest of CBH, and discusses whether this is plausibly a chronological distinction. He honestly entertains what to many, including myself, might appear to be the more obvious interpretation, that the different corpora simply had different scribal histories. However, he argues that some of his case studies lead him to believe a chronological interpretation is warranted.

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[1] See, *inter alia*, Ian Young, Robert Rezetko and Martin Ehrensvärd, *Linguistic Dating of Biblical Texts*, 2 vols.; Bible World (London: Equinox, 2008); Robert Rezetko and Ian Young, *Historical Linguistics and Biblical Hebrew: Steps Toward an Integrated Approach*, SBLANEM 9 (Atlanta: Society of Biblical Literature, 2014; download at: https://www.sbl-site.org/wp-content/uploads/2025/01/9781628370461_OA.pdf); Ian Young, "Ancient Hebrew Without Authors," *Journal for Semitics* 25 (2016): 972–1003; Robert Rezetko and Ian Young, "Currents in the Historical Linguistics and Linguistic Dating of the Hebrew Bible," *HIPHIL Novum* vol 5 (2019), issue 1 (https://tidsskrift.dk/hiphilnovum/article/view/142167), 3–95.