

people to stay unmarried, like Jesus himself, in view of the coming kingdom. Collins supports this interpretation by noting that Jesus had no reason to address here the high government officials who were sometimes called eunuchs, but he seems to undermine this support when he presents evidence for eunuchs' belonging to the religiously marginal folk that Jesus did frequent.

Chapter 4 persuasively presents Paul's teaching that, in view of the coming eschaton, people should not change the marital state in which they came into Christianity (1 Cor 7). Collins makes a good case for Paul referring to himself here as a widower who chooses to remain unmarried. The next chapter convincingly shows that 1 Corinthians 7 presents a regular sex life within marriage, and not celibacy, as an antidote to sexual immorality, while conceding that spouses may abstain from sex for a short time for the purpose of prayer. But Collins' exegesis of verses 29–31 (those with a wife should be as if they had none) may well underplay the distraction that Paul believed married life can offer to those who await the Lord's imminent coming (verses 28, 32–35).

After a solid chapter on the scholarly consensus regarding the authorship, dating, house church setting, and literary genre of the Pastorals, Collins' last chapter proves that in speaking of Christian leaders having one wife, Titus 1:5–9 and 1 Timothy 3:1–7, 8–13 require them to be married. But he complicates his case that these texts mandate these leaders to have no sexual partner other than their wife when he notes that Paul and the Pastorals imbibed the traditional Greco-Roman prohibition against adultery, which, Collins notes, allowed for married men to have unmarried women as sexual partners.

Numerous proofreader's slips mar this helpful book, and Collins sometimes expects too much of an undergraduate readership; he fails, for example, to translate *mitzvah* (35) or *homologoumena* (169). However, the excellent eleven-page conclusion usefully summarizes the whole book, which represents a rich resource for seminary and graduate classrooms, and for the research library.

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*"Israel Served the Lord": The Book of Joshua as Paradoxical Portrait of Faithful Israel.* By Rachel M. Billings. Notre Dame, IN: University of Notre Dame Press, 2013. x + 177 pages. \$30.00 (paper).  
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Rachel Billings introduces her study by acknowledging the two major approaches of the last century to the biblical book of Joshua: its incorporation into the Deuteronomistic history (Martin Noth, 1943) and its historical

analysis using the tools of archeology (W. F. Albright, 1939). While Billings does not dispute the value of these approaches, their methodology is not hers. She is interested in the final form of the text. Billings proceeds to acknowledge five studies (Robert Polzin [1980], Richard D. Nelson [1981], David M. Gunn [1990], L. Daniel Hawk [1991], and Gordon Mitchell [1993]) that deal with Joshua as a literary unity. These five pieces become Billings' interlocutors in the manuscript that follows.

Billings' thesis is both interesting and provocative. Taking the final form of the book seriously, she does not explain seeming ambiguities, tensions, and contradictions as the product of multiple sources that a final redactor chose to retain. Rather, Billings sees theological intentionality in the inclusion of such passages. With respect to the book of Joshua, Billings explains why Joshua 24:31, which says that Israel "served the Lord during all the days of Joshua," functions as a hermeneutical key to understanding the entire book, including those passages that seem to describe Israel behaving in such a way that it did not serve the Lord during all the days of Joshua. She asserts, and will proceed to show, that despite source and redaction, the final editor of the book chose carefully what "he" said. The editor did not just keep the contradictions and tensions of older sources; rather, he incorporated the older materials under Yahweh's judgment of Israel.

Billings proceeds to examine passages in Joshua that seem to depict Israel as acting less than fully unfaithfully—that is, as "not serving the Lord." These include the story of Rachel (Joshua 2 and 6), the story of Achan (Joshua 7), the account of the Gibeonites (Joshua 9), the building of the Transjordan altar (Joshua 22), and the limits to Israel's occupation of the land. While other scholars (those mentioned above, with the exception of Gunn) tend to take these texts at their face value (violations of *hērem*, making treaties with foreigners, temptations to idolatry, punishment for unfaithfulness, etc.), Billings is more sophisticated in her reading of the episodes and sees God's judgment as mercy. She rejects the interpretations of her interlocutors (e.g., Nelson's claim that Joshua is not the heroic center of the book; Mitchell's discovery of antipathy against outsiders; Hawk's judgment of Israel as rife with corruption; Polzin's competitive voices that impede reading the book as an integrated whole). She concurs with Gunn: "In the gap between fulfillment and nonfulfillment, we discover also the tension between divine judgment and mercy" (10). Billings' reading of Joshua allows her to conclude that "Israel's attempts at obedience under Joshua's leadership show that the sequence of repentance, forgiveness, and restoration has been a part of Israel's life before Yahweh from the beginning of its time in the land. The model generation does not serve as a model of perfection, but as a model of striving toward obedience and attunement to Yahweh's will" (130).

What I found most provocative was the assertion that Joshua 24:31 is theologically intentional, despite the episodes that portray Israel as imperfect. Despite Israel's imperfections, the judgment of God is in Israel's favor. It makes perfect sense. Why hadn't I seen that? In fact, something of the same might even be said of 1 Samuel 16:13 with respect to David!

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*Keys to Galatians: Collected Essays.* By Jerome Murphy-O'Connor, OP. Collegetown, MN: Liturgical Press, 2012. xvi + 194 pages. \$24.95 (paper).  
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During the last years of his life the great New Testament scholar Jerome Murphy-O'Connor, OP (who died November 11, 2013), was able to create and to publish four collections of his articles on First and Second Corinthians, Jerusalem, and Galatians. In *Keys to Galatians* Murphy-O'Connor also includes his responses to those who had written in critique or in support of his ideas. This gives the collection an atmosphere of freshness that adds to the special sense of intellectual energy one always gets when reading Murphy-O'Connor's work. Something has intrigued him, and he wants it to intrigue you as well. In this review I would like to simply comment on three of the essays that are typical of what is on offer.

In the sixth essay ("Galatians 2:15-16a: Whose Common Ground?," 78-96), Murphy-O'Connor asks: If most commentators believe that all the rest of Paul's letters are commentary on Galatians 2:15-16a, why are they "all rather vague about why these verses are so crucial?" (78). First, when Paul says, "We who are Jews by nature" (Gal 2:15), he must be including the Judaizers. How can Paul assume that *they*, who insist on observance of the law, could "know" that "no one is justified by works of the law?" Second (and following T. L. Donaldson), Murphy-O'Connor shows that Jews like Paul would have believed that the law is operative *until* the eschaton and the arrival of the Messiah. They cannot coexist. That was why Paul persecuted the Christians. However, once he accepted Jesus as Messiah, ipso facto that meant the Law was no longer operative. It should have meant that for the intruders from James (Gal 2:12) (82-83). "We who are Jews *by birth*" must be universal. All Jewish converts who accept Jesus as Messiah must recognize that the authority of the Law has shifted to him.

Sometimes Murphy-O'Connor almost convinces you that his conclusion is just common sense and not the product of wide-ranging study and insight. For example, in the eighth essay ("Galatians 4:13-14 and the Recipients of