

BOOK REVIEWS

Arichea, Daniel C. and Howard A. Hatton. *Handbook on Paul's Letters to Timothy and to Titus*. New York: United Bible Societies, 1995. v + 336 pp. \$14.00.

The series of *Helps for Translation* produced by the United Bible Societies includes a set of handbooks on various books of the Bible which are primarily intended to help those engaged in translating the Bible into tribal and other modern languages. They are, therefore, rather specialized in their content, discussing primarily those aspects of the text which are of particular significance for translators and taking up the problems that may arise in view of the idiosyncrasies of modern languages. The writers are biblical scholars and professional translation consultants.

The *Handbook on Paul's Letters to Timothy and to Titus*, like the others in this series, concentrates on exegetical information important for translators and attempts to indicate possible solutions for translational problems related to language or culture. The authors use the Revised Standard Version (RSV) and Today's English Version (TEV) in parallel columns, first in larger segments that will make possible an overview of each section of discourse, and then in bold print, normally verse by verse, followed by detailed comments and discussion. Quotations from other passages or other versions are printed between quotation marks and in normal typeface. The quotation from the TEV version serves as a primary model of how a translation may take shape; however, many other versions are provided as well, especially where they offer models that may be more satisfactory than those of TEV.

Some of the readers may find it surprising that the authors do not use the New Revised Standard Version (NRSV) as the base for discussion. The reader should understand that the handbook attempts to explain the ancient Greek text to translators who have not learned the Greek language. According to Arichea and Hatton, the reason for not using the NRSV is that "since the NRSV has succeeded in rendering the message of the ancient text in a form easily understood by today's reader, it reveals less correspondence with the form and shape of the ancient text than does RSV. The authors have therefore found it easier to discuss the ancient text by using RSV as the base" (vii).

In the introduction and the first section of the book, Arichea points out regarding the authorship of the Pastoral Letters that "scholarly opinion is divided on whether the Pastoral Letters were written by the apostle Paul or by someone else, perhaps a disciple of the apostle who wanted to write with Paul's authority" (1). Whichever position is taken, according to Arichea, the letters themselves say precisely that it was Paul who wrote these letters. For instance, there are details of Paul's travels and situation. This *Handbook* refers to Paul as the author of these letters. Following the tradition of the church, if it was the apostle Paul who led Timothy to faith in Jesus Christ, this would explain why Paul refers to him as "my beloved and faithful son in the Lord" (1 Cor 4:17). Timothy played an important role in both Paul's second and third missionary journeys. Paul also mentions Timothy as one of his companions during his imprisonment in Rome (Col 1:1; Phil 1:1; Philemon 1).

On the other hand, Titus is not mentioned at all in the book of Acts, although Paul mentions him in his letters. This has led to the suggestion by some scholars that perhaps Titus is the same person as Silas who mentioned together with Timothy in the book of Acts (Acts 17:14-15). Hatton observes that "this suggestion is made more attractive by the fact that Titus is more frequently mentioned in Paul's letters, and in the few places where Silas appears, he is mentioned together with Timothy, but Silas and Titus are never mentioned together (2 Cor 1:19; 1 Thess 1:2; 2 Thess 1:1)" (261). The first reference to Titus is in Gal 2:1-3, where Paul mentions him as an uncircumcised Gentile who accompanied Paul and Barnabas to Jerusalem to meet the leaders there. It has been proposed by some scholars that both Timothy and Titus are intended to represent younger leaders of the Christian community.

In the second section Hatton comments that in agreement with the literary customs of the time, Titus begins in very much the same way as 1 Timothy and 2 Timothy. He adds that "the writer, Paul, refers to himself in the third person, and pronounces a short blessing. The only thing that is somewhat unusual in this introduction is that, instead of simply stating what his credentials are, Paul makes a rather lengthy statement about the purpose and function of his apostleship" (260).

A selected bibliography is included for the benefit of those interested in further study. The glossary explains technical terms according to their usage in this volume. The translator may find it useful to read through the glossary in order to become aware of the specialized way in which certain terms are used. An index of important words and subjects concludes the handbook.

This handbook is designed for missionary translators without a technical knowledge of Greek. Its readable, nontechnical approach, makes it accessible for beginning students and lay people, while its theological insights will illuminate the text for every reader.

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Ball, Bryan W. *The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800*. Oxford: Clarendon Press, 1994. xi + 416 pp. \$60.

"Seventh-day Men" refers to those who kept Saturday as the appointed day of rest and worship in Great Britain in the seventeenth and eighteenth centuries. Bryan Ball's purpose was to trace the development of the Sabbatarian movement from its prehistory in the fifteenth and sixteenth centuries up through its demise by the beginning of the nineteenth century.

The result is the first fully documented history of the Sabbatarian movement in England and Wales. In his usual style, Ball's use of primary documents has been extensive and intensive. The volume, utilizing large numbers of rare documents, has demonstrated that the Sabbatarian movement was much more extensive than previously recognized.

Readers of Ball's earlier work on Puritanism—*The English Connection: The Puritan Roots of Seventh-day Adventist Belief*—will note a certain similarity in methodology. Both works somewhat follow the tradition of Le Roy Edwin