

the ones provided here. There are packages that can be bought which provide these missing Bible translations. However, there should be a representation of at least one or two of these common versions in order to call the collection *Scholar's Standard*. A collection that includes all the English Bibles is available at a cost of US\$ 480.00 (see <http://www.accordancebible.com/products/packages/details.php?ID=604>). Yet, the PC-based competing software package *BibleWorks 7* includes not only many unlocked English versions, but also several versions in German, French, Spanish, etc. and costs only US\$ 349.00.

Another weak point of Accordance is the imbalance concerning the amount of resources available to the NT scholars as compared to the resources available for OT scholars/students. Four Greek versions of the NT are available, as compared to the one Hebrew text. The same imbalance applies also to commentaries, grammars, and dictionaries. A look at the available products on the Accordance homepage will make NT students happy, for there are manifold options for them. The new user is very dependent on the User Guide of Accordance version 7.4. Although the help guide within the program has a chapter that describes the new features of Accordance version 8, these are only briefly explained. Tutorial videos can be ordered at Oak Tree Software Incorporation for a price of US\$ 15.00. However, for one who is not living in the USA this would be a more costly experience. Other programs provide these tutorials together with the program disc.

*Scholar's 8 Standard* is primarily recommendable for its powerful search engine, and its well-structured appearance to students of theology as well as scholars. The easy-to-learn features of Accordance will make the program also attractive to non-theologians that use the program sporadically. Limitations, however, can be felt in the available and sometimes unbalanced resources. In this regard, *BibleWorks* (or *Logos*) are stronger competitors, especially now that they also have access to the world of Macintosh through virtual machines.

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*Armageddon at the Door*, by Jon Paulien. Hagerstown: Autumn House, 2008. Pp. 223. ISBN 978-0-81270-477-8. Paper. US\$ 15.99.

Jon Paulien is presently the dean of the School of Religion at Loma Linda University, USA. He has been a professor of New Testament Interpretation at Andrews University, Berrien Springs, Michigan, for more than 20 years

and has authored 11 books and more than 100 articles and scholarly papers. He is a specialist in Johanine literature.

Armageddon is a key word which has been a subject of discussion in recent time especially in the light of the international military conflicts of the major world powers. This creates the need for a clear understanding of its implications from the biblical context since it is derived from the Bible's Apocalypse.

In this book, Jon Paulien presents a study on the biblical view of Armageddon beginning from a survey of the present War on Terror and investigating the significance of the term, especially from the context of the book of Revelation and the New Testament. He does this in twelve chapters and an appendix.

In the first two chapters, the author begins with an overview of the present War on Terror and the factors that are central to it. Many people, including Adventist evangelists, have seen major wars as Armageddon: World War I, World War II, and the Cold War as a prelude to World War III. Presently, many look at the War on Terror as World War IV, the beginning of Armageddon. Paulien discusses this war by presenting the defining issues that led to its beginning. He traces the origin of Al-Qaeda from the days of Muhammad and the rise of Islam to the first war in Afghanistan and the Gulf War. He explains the power tussle and negotiations between the United States and the Islamic jihadists and its present implications.

In chapter two, Paulien looks at both sides of the War on Terror: the American side and the Jihadist (Al-Qaeda) side. He lists the signs or factors that will show which side is winning or losing (pp. 34–40).

Chapters three and four describe the author's personal search for the meaning of Armageddon. Even though major views of Armageddon are presented (pp. 53–54), Paulien favors the view that Armageddon is the symbolic name for the antitypical events of Mount Carmel, since this fits best within the context of Rev 13–17 (pp. 57–60). Chapter five traces the "Mount Carmel" theme in Rev 12–14 and identifies the key players involved in the conflict, i.e., the unholy trinity (pp. 62–68). It also points out the role of deception in the war of Armageddon (pp. 69–81).

The sixth chapter analyzes the end-time role and context of the seven last plagues of Rev 16 and creates the background for interpreting Armageddon (which is related to the sixth plague). The author tackles the exegetical challenge of interpreting certain prophetic specifics of Armageddon in Rev 17 (especially v. 10) in chapter seven and (in more detail) in the appendix at the end of the book.

In chapters eight and nine, the major confederacies involved in the war of Armageddon are identified, based on the author's exegesis of the context

of Rev 12–17. Chapters ten and eleven enumerate the major events of Armageddon, while chapter twelve contains reflections on the implications of the study's view of Armageddon for the present time, beginning with the War on Terror and concluding with basic spiritual principles that are pertinent to the reader's preparedness for what is coming.

First, the book contains a basic definition, description and explanation of the War on Terror as an introduction, stating the factors affecting the two parties involved and also relating the nature of this War on Terror to the real soon coming battle of Armageddon and end-time events. This is relevant and attractive to contemporary readers. It was an eye-opener for me on the background of the War on Terror.

Second, the spiritual and pastoral nature of the book can be seen in its stress upon important spiritual points from prophecy by repeating them for emphasis. For example, the author states that the purpose of prophecy is not to satisfy curiosity but to teach us how to live today (pp. 166, 172, 193). The most repeated and stressed of all the points is that Armageddon is a struggle/battle for the mind (pp. 113, 114, 115, 118, 120, 141, 170, 193). Paulien also emphasizes that God is in control of end-time events even when they seem to be getting out of hand (pp. 94, 132, 150, 167, 194–96). In addition, he points out that the hard texts of Scripture make us return to study God's word more. He honestly admits that not all texts are clear and easy to understand (pp. 97, 98, 121–23, 200–2). Finally, he stresses that things are not always what they seem and that end-time deceptions will make us pray more, study the Bible more and trust ourselves and our senses less (pp. 69–81, 200).

Third, the book simplifies the exegetical process of interpreting the Apocalypse for lay members to understand and use for their own personal study. He does this by introducing important hermeneutical principles. This is clearly seen especially from chapters three to nine and also in the appendix (pp. 99, 100, 136). Paulien also uses diagrams (pp. 83, 110, 111, 132, 143, 144, 165, 170, 173, 183) and repeats significant points previously mentioned for a clearer understanding and flow of thought.

Fourth, the author clearly avoids and warns against the human tendency to make specific predictions or speculations and date setting about the events to come. He bases his work on the clear principles identifiable from the exegesis of the text of Revelation. He also supports these general events with quotes from the Spirit of Prophecy where necessary.

Fifth, I appreciated the author's opinion and evaluation of the "Mount Megiddo (or Mount Carmel)" view. However, I would have appreciated a more thorough biblical evaluation of the "Mount of Assembly" view of Armageddon which appears to be more tenable than the Mount Carmel

view which he holds to. In the book, the author appears to bypass or simply overlook this view. I hope that in subsequent works he will revisit this view in comparison to his and provide an in-depth biblical critique of it (pp. 41–60).

Sixth, while the volume is generally well-edited, I identified the following typographical errors: *fulfillment* instead of *fulfilling* (p. 200); *John 17:6* instead of *Rev 17:6* (p. 209); *GThe Great Controversy* instead of *The Great Controversy* (p. 223, n. 48).

In summary, the book is logically organized and exegetically sound. It is recommended not only for students of the New Testament, interested in the Book of Revelation, but also for non-specialist audiences, including Christians, Muslims and others who want to learn more about the topic and understand it from a biblical perspective.

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*Persuading the Galatians: A Text-Centered Rhetorical Analysis of a Pauline Letter*, by D. Francois Tolmie. WUNT II/190. Tübingen: Mohr Siebeck, 2005. Pp. xii + 207. ISBN 3-16-148455-X. Paper. € 54.00.

Francois Tolmie received his D.Th. in New Testament studies in 1992; in 2004 he earned his Ph.D. in Greek from the University of the Free State, Bloemfontein, South Africa. Currently, he is Professor of New Testament at the Faculty of Theology of the University of the Free State in Bloemfontein, South Africa.

The book is a revised version of his doctoral dissertation, presented at the same university, and represents the first systematic attempt to reconstruct Paul's rhetorical strategy in the Epistle to the Galatians in a different way, namely, by concentrating on the letter itself, as a means of developing the most coherent categories of describing the way in which Paul tried to persuade his audience.

The study is divided into three chapters. In the introduction, the author begins by clarifying the meaning of the word "rhetorical" to be used in his study. He makes it clear that the term in the narrow sense indicates an approach which aims to analyze the ways in which a text is used in order to persuade its audience. Chapter 1 has two parts: first, it includes an evaluation of rhetorical studies of Galatians and, second, a description of the approach to be followed in his study. Tolmie begins with an overview of the pioneering and well-known study of H. D. Betz, who claimed that the epistle must be regarded as an example of an apologetic letter. It presupposes the fictitious situation of a court of law, and as such, it constitutes an exam-