



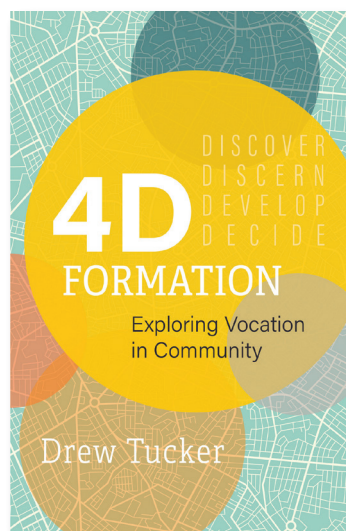
Book Reviews

July 2023

Section Editors: Craig L. Nessian, Troy M. Troftgruben

Review a book!

Currents in Theology and Mission is seeking to expand its number of regular book reviewers. If you have interest, please send name, contact information, and areas of primary interest to currents@lstc.edu.



4D Formation: Exploring Vocation in Community. By Drew Tucker.

Minneapolis: Fortress Press, 2022. ISBN: 978-1-5064-7398-7. xxvi & 175 pages. Paper. \$21.99.

This book addresses an urgent need of the church. Drew Tucker, university pastor and director for the Center for Faith and Learning at Capital University, provides a theological

foundation and practical method for reclaiming the centrality of vocation in the life of the church. Vocation is defined as “any meaningful, life-giving work you do for the world” (9). “Meaning” involves integrity, value, and purpose. “Life-giving” involves the promotion of human flourishing. One’s vocation is differentiated from “identity.” While vocation is “what you do,” identity is who you are. In Christian faith, identity is indelibly bestowed in baptism: you are child of God!

Our vocations come through a lifelong process of being called. Calling comes to us through others from the embodied communities to which we belong (external call). Calling also has a transcendent dimension coming from God (internal call). For Christians, each of us is called to a “mission worth serving” in service to God’s purpose of reconciling all things: “the restoration of right relationship among all members of creation as well as between creation and creator. . . . This means that all our vocations—career, care for family, citizenship, hobbies, and more—should contribute in some way to reparation or reconciliation” (79). In our calling, God invites us to bring all of who we are to our vocations, “your strengths and weaknesses, your abilities and disabilities, your experiences and naivete, your assets and needs” (39).

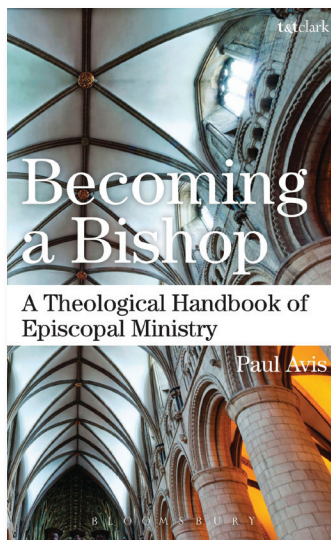
Tucker provides a clear, user-friendly approach to discerning one’s call, what he describes as “4D Formation.” In four acces-

sible and colorful chapters, he discusses the four Ds: 1) discovering what’s possible, 2) demystifying discernment, 3) developing your skills, and 4) deciding what’s next. These four Ds belong to an organic process that recur according to their own timing, not in a linear progression. Each of the elements in the process are described with practical examples and instruction for how to use them. The book would be excellent either for personal use or small group engagement.

The book is written for a broad audience. I am especially excited about its value in congregations to encourage members to claim baptism as the source of one’s identity in Christ and reclaim their baptismal promises as direction for living out one’s baptismal vocation every day. The purpose of the Life of Faith initiative is to stir up a culture change that frees us to make the service by the baptized in the arenas of daily life the central focus of the church’s mission (www.lifeoffaith.info).

This book can serve as an excellent resource for congregations. Together with *The Scattering: Imagining a Church that Connects Faith and Life* (Wipf & Stock, 2015) by Dwight L. DuBois, congregations have solid theological grounding and practical resources to begin implementing a new mission paradigm. The roles and relationships of members in daily life can be validated, formed, and accompanied by congregations as their primary mission activity. Tucker’s book can make a tremendous contribution for teaching about vocation and calling in the life of the church.

Craig L. Nessian
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Becoming a Bishop: A Theological Handbook of Episcopal Ministry. By Paul Avis.

London: Bloomsbury, 2015. ISBN: 978-0-5676-5727-5. xiii & 154 pages, Paper. \$29.95.

Paul Avis, a “leading ecclesiologist” within the Church of England and an authority on the larger ecumenical movement, has produced a handbook on matters episcopal, which will serve well fledgling bishops and

others involved in the ministry of “oversight” (whatever that office may be called). Avis deals with important and sometimes neuralgic issues, such as the bishop’s identity, authority, and leadership within the church. He opts for a moderately collegial and collaborative style as most fitting, while continuing to underline the personal embodiment of churchly oversight reified in the person of the bishop.



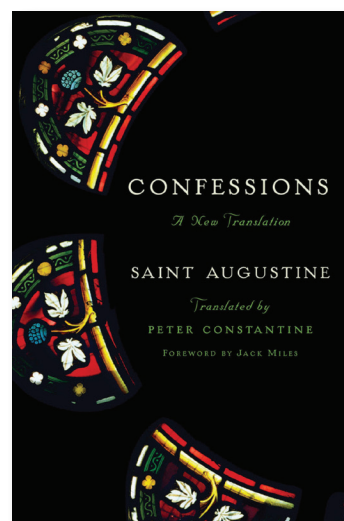
The book concentrates on episcopacy as understood within the Anglican tradition, but familiarity is shown to Roman Catholic, Orthodox, and Lutheran traditions as well. It would have been useful if the book had also referenced leadership and oversight as experienced within other Protestant, Free Church, and Pentecostal traditions.

It is evident that Pope Francis serves as a model bishop for the author (60), while Popes John Paul II and Benedict XVI do not, as they “rode roughshod over theological advisers and conferences of bishops alike” (124). Rowan Williams, a recent Archbishop of Canterbury, is evidently another model of a world-class theologian, who led the international Anglican communion through very difficult years of controversy without losing his focus on maintaining what unity was possible.

The least successful chapter was, to my mind, on the “historic episcopate” which for Anglicans is a “necessary though not sufficient condition for visible unity” (111). My own facetious response is that a far more compelling sign of “apostolic succession” than the historic episcopate remains the continued wrangling and divisiveness among Christians evident at least since St. Paul’s days among the Corinthians (1 Cor 1:10 ff.)!

This book is not destined to be a bestseller with such a title and topic. But I recall how the author—longtime chair of the Lutheran/Roman Catholic/Episcopal dialogue in the 1980s—took up the topic of *episkope* and invited Lutheran bishops to reflect on their experience and theological understanding of the bishop’s office. Much can be learned by the broader church from paying attention to the work of bishops.

John Rollefson
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Confessions: A New Translation. By Augustine. Translated and notes by Peter Constantine.

New York: Liveright Publishing, 2018. ISBN: 978-0-8714-0714-6. xxvii & 329 pages. Cloth. \$28.95.

My previous reading of Augustine’s *Confessions* was frustrated by infelicitous translations. Peter Constantine’s translating skill renders the *Confessions* (397-

398 C.E.) into language that is fresh and contemporary. While the thought world of Augustine still requires the assistance of annotations—provided here as a modest number of footnotes at the end of each chapter—the text reads as an intimate and lively

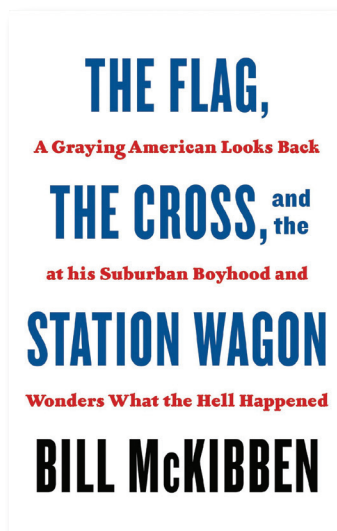
conversation between the author and his God. This has been the attraction of the *Confessions* over the centuries, restored again to vitality by the translator.

The enduring gift of this spiritual classic involves our over-hearing Augustine give expression to his life and theology in the presence of God. Augustine not only explicates his wayward life and conversion to Christ but throughout the text strains to listen for the voice of God in response to his searching. The relationship between Augustine and Monica is one of the most enduring testaments to a mother’s love for her child.

Augustine’s question of God, “But what do I love when I love you (198)?” has given rise to a host of evocative readings in contemporary theology (John D. Caputo and James K.A. Smith) and philosophy (Jean-Luc Marion and Jacques Derrida). His extended reflection on human memory explores a range of life experiences, including the meaning of happiness, eating and drinking, music and singing, and temptation, each in the presence of Jesus Christ. His awe at creation and exploration of the nature of time continues to give rise to generative thought. Augustine’s wonder at the Holy Trinity and humility before the last things invite the reader to worship.

Constantine revives, in the presence of readers, the immediacy of Augustine’s relationship to God through this flowing translation. For those ready to engage Augustine’s *Confessions* for a first time or those desiring to revisit its spiritual wisdom, this translation provides dynamic access.

Craig L. Nesson
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The Flag, the Cross, and the Station Wagon: A Graying American Looks Back at His Suburban Boyhood and Wonders What the Hell Happened.

By Bill McKibben.

New York: Henry Holt and Company, 2022. ISBN: 978-1-2508-2360-1. 226 pages. Cloth. \$27.99.

Bill McKibben is a drum major for ecojustice. He is co-founder of 350.org, an organization described as “building a future that’s just, prosperous, equitable and safe from the effects of the climate crisis.” Through McKibben’s efforts as an educator, author, and advocacy leader, the struggle was launched to awaken the world’s people, governments, and corporations to urgent intervention to mitigate climate change through practical measures.



This book is a retrospective on his life's journey, reflecting on a world that has largely passed, leaving lessons in its wake. Lexington, Massachusetts, in the 1970s provides the initial setting for the tale. While the ravages of the war in Vietnam led to protests in the streets, the grip of racism on the townspeople led to the overwhelming defeat of a referendum for the construction of a small, low-income housing complex. McKibben navigates the irony that the generation that could arise in civil disobedience could also yield to complacency and diffidence in the face of racial injustice—and now climate catastrophe. He writes as a member of this generation to explore what happened and challenge readers to recommit to the fight.

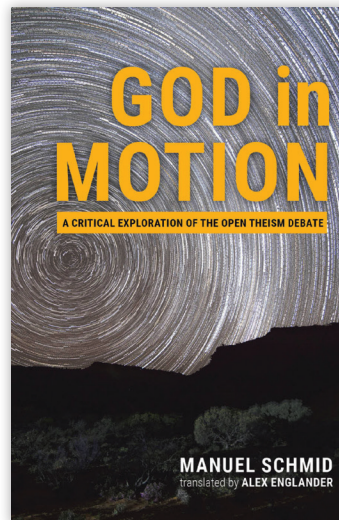
The three main sections of the book are extended reflections on patriotism (the flag), religion (the cross), and economics (the station wagon). McKibben weaves stories from his life with narratives from America. He summons his own generation to recover its waning political involvement: “Many of us who were alive in 1970 are alive still, and we have the resources and political power, if we want to use them, to take history off rewind and put it in forward motion” (84-85).

Tracing the demise of both mainstream and evangelical religion, McKibben affirms that “Christianity works better as a counterculture.” Again, he invites renewed religious involvement: “In this case, perhaps, a sign that those of us raised in this tradition might consider recommitting, but to a creed more radical that we once imagined, in the hope that it could help with all the other fights that face us” (146).

Regarding the challenge of economic disparity in America, McKibben asserts: “Since America over these decades has been so wildly successful, the funds are available: the bank that Dr. King described has plenty of cash, and there is no need for the promissory note to come back marked, ‘insufficient funds.’ Debts are there to be paid” (197). He strikes an activist's hope in what could easily become a Jeremiad.

In a country with an aging population and many retired people, the book poses an acute question: how are you going to contribute to the flourishing of future generations by what you do with the rest of your life? McKibben provides a model for us to follow and a guide for what responsibility to the future could look like.

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God in Motion: A Critical Exploration of the Open Theism Debate. By Manuel Schmid. Translated by Alex Englander.

Waco, Texas: Baylor University Press, 2021. ISBN: 978-1-4813-1408-4. ix & 274 pages. Cloth. \$59.99.

In this work, Swiss Reformed theologian Manuel Schmid critically reviews open theism and the debate it sparked within American evangelicalism. He also brings open theism into dialogue with four continental theologians and proposes a way to pursue theological debate without the vitriol that has characterized disagreements over the open view of God.

Open theism is essentially the idea that a loving God creates and interacts with a world of possibilities in which the future is relatively open. It radically accentuates the Arminian view of human freewill and the related idea that God's sovereignty does not mean that God, before time, predetermined every event occurring in time by arguing that God knows future possibilities *as* possibilities. Open theism thus locates God in time rather than before time. Its radical accent on history's indeterminacy and God's relationality triggered intense backlash by evangelical Calvinists, who have long existed in a tension-filled relationship with evangelical Arminians.

The open view of God draws on process theology and may be seen as a mediating position between process and classical theologies. It strongly resembles the process thought of Paul Sponheim, and it is noteworthy that for many years Sponheim co-taught a course on God with Terence Fretheim, whose biblical theology, Schmid observes, is a significant resource for open theists. Despite the similarities, Schmid notes that open theists largely forgo conversation with process theologians both because it would heighten tensions with their Calvinist counterparts and because process and open theologies are motivated by different concerns.

Process theology is primarily concerned with conceptual matters, while open theism is chiefly motivated by pastoral concerns, such as, whether God responds to petitionary prayers, whether trusting in God's love is warranted in a world filled with suffering and evil, and whether the gospel has a point of contact in our contemporary context(s). Open theists contend that answering these questions affirmatively requires re-reading the Bible and re-conceiving the doctrine of God through the lens provided by the biblical affirmation that God *is* love, rather than through lenses provided by Hellenistic philosophy.

Schmid considers three groups of texts which comprise

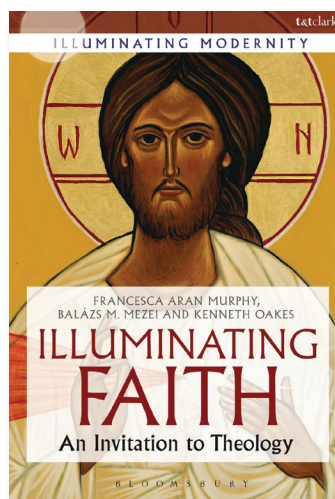


the biblical case for open theism. The first group depicts God looking to the future, expecting to acquire new information as events occur. The second group shows God looking back at past events and expressing disappointment at his unfulfilled expectations. Finally, the third group portrays God reflecting on his own past actions and decisions in light of new developments and repenting. Schmid notes that opponents of open theism characterize these depictions of God as anthropomorphic, and therefore interpret them metaphorically. Open theists respond by criticizing their opponents' reliance on Hellenistic philosophical criterion for distinguishing literal from metaphorical depictions of God. Open theists themselves differ over the character of language for God, and Schmid commends John Sanders' recent work on the metaphorical nature of all such language.

Open theists argue that the biblical witness rather than Hellenistic philosophy must be the lens for interpreting divine attributes, such as omnipotence, omniscience, and immutability. According to Schmid, open theists reconceive omnipotence as power to win over, empower, and rescue. They view omniscience as the unsurpassable wisdom by which God providentially participates in history. They also argue that God's immutability is his faithfulness and unchanging love. While Schmid is sympathetic with these formulations, he argues that open theism's biblical focus leaves its systematic theology underdeveloped. He therefore brings open theism's treatment of God's attributes into a brief conversation with the varied formulations of Barth, Brunner, Moltmann, and Pannenberg in hopes of finding resources for developing its doctrine of God.

Schmid concludes by arguing that future debates might be carried out with less vitriol if participants distinguished between theological positions, one's motivation(s) for holding a position, and the conclusions drawn from a position. Schmid's work models this form of critical scholarship. The work is academic, but it is not without value for pastors, especially in its treatment of the pastoral and biblical emphases of open theists. It might be strengthened by a more sustained conversation between open theism and the theologians briefly engaged. Pannenberg's doctrine of God, which focuses on the interconnected themes of trinity, infinity, and futurity, provides a compelling alternative to the open view of God, while Moltmann's doctrine is materially similar to open theism, and therefore likely provides the greatest resources for theological development.

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Illuminating Faith: An Invitation to Theology.

By Francesca Aran Murphy, Balázs M. Mezei, and Kenneth Oaks.

New York: Bloomsbury, 2015.
ISBN: 978-0-5676-5605-6. vii & 164 pages. Paper. \$35.95.

What is faith? *Illuminating Faith: An Invitation to Theology* seeks to answer this question from

various viewpoints throughout history. In twenty-four chapters, Murphy, Mezei, and Oaks take the reader on a journey to encounter a plethora of prominent theologians and topics concerning faith. From the Old and New Testaments to the modern day, they explore what faith has meant in the theology of great minds such as Augustine, Aquinas, Luther, Kant, Schleiermacher, Kierkegaard, Tillich, Barth, von Balthazar, and Rahner. The authors also investigate the nexus of faith and topics such as virtue, pietism, crisis, science, and liberation. While the book does not and cannot include everyone, it does include many key figures from Christianity's past. Some voices, mainly from women or from the Global South, are not very well represented.

One should understand *Illuminating Faith* as a textbook. Each chapter is around five to seven pages long. Therefore, it is broad in scope but short enough to digest. It is hard to fully encapsulate everything Martin Luther or Karl Barth meant by the word "faith" in only a few pages. Nevertheless, it also provides resources for further reading at the end of each chapter. The text can help identify major ideas, providing inspiration for further exploration of a given theologian or topic. Each chapter is like a tributary leading to a large lake. The book provides a wealth of knowledge for interpreting faith.

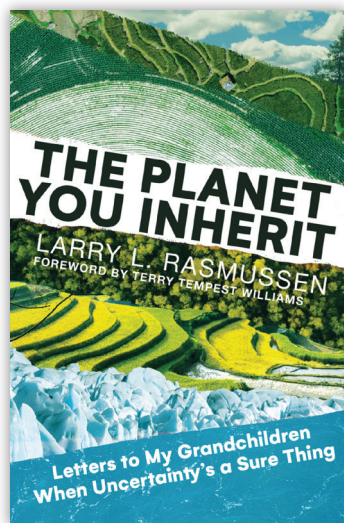
For pastors, this book could prove useful for study and teaching. Selected individual chapters from the book might be more helpful to some readers rather than the entire book. Study questions are provided for each chapter. Should one wish to use this book for a small group or class, it comes with discussion resources. With faith being such a vital aspect of the Christian life, a group study could be helpful to guide Christians in understanding what it means to have faith. To assist with the theological concepts and jargon found in these pages, there is a glossary included which will be helpful to both church members and those theologically trained.

Murphy, Mezei, and Oaks have provided a brief introduction to what faith has meant throughout the centuries and where it might go from here. The inclusion of both Catholic and Protestant theologians is helpful and inclusive. The book is well-researched and gives insight into the concept of faith. *Illu-*



minating Faith explains how faith has, through time and space, meant more than mere “trust,” “belief,” “loyalty,” or “allegiance.” Faith is both complex and simple, crucial to Christianity’s past, present, and future.

Jackson Reynolds
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The Planet You Inherit: Letters to My Grandchildren When Uncertainty's a Sure Thing. By Larry L. Rasmussen.

Minneapolis: Broadleaf Books, 2022. ISBN: 978-1-5064-7353-6. 213 pages. Cloth. \$26.99.

To write letters to one’s grandchildren about the state of creation is a brilliant concept! Don’t let the title mislead you into thinking it is

a niche book for a limited audience, however. Rather, consider this a missal written out of ethical responsibility from one generation—that needs to acknowledge its fault for failing to take seriously the imminent threats of climate system change—addressed to future generations who will have no escape from wrestling with the cascading consequences.

Larry Rasmussen brings a lifetime of reflection as a theological ethicist and a distinguished teaching career to this project. The substance of the book builds upon his award-winning *Earth-Honoring Faith: Religious Ethics in a New Key* (Oxford, 2012) and a host of other publications as resources to address the current challenge. The book is both accessible to general readers and nourishing for the theologically educated. While the literary form is epistles to his grandchildren, Martin and Eduardo, the book confronts broadly the ramifications of the climate system crisis in the Anthropocene.

Rasmussen is acutely aware of the immediate crisis facing democracy that puts not only the human project but the balance of creation at risk. He draws upon defenders of democracy, such as Reinhold Niebuhr and Martin Luther King Jr., to inspire our struggle to hold those in power accountable for the flourishing of the natural world. He counsels: “So unless you have miraculously arrived at ‘liberty and justice for all,’ strategic nonviolence is your best choice of available powers” (136ff).

There is much reason to despair about the scale and complexity of the crisis. However, with humility and humor Rasmussen draws from the well of faith wisdom, scientific knowledge, ethical reasoning, and insights from renowned thinkers to form

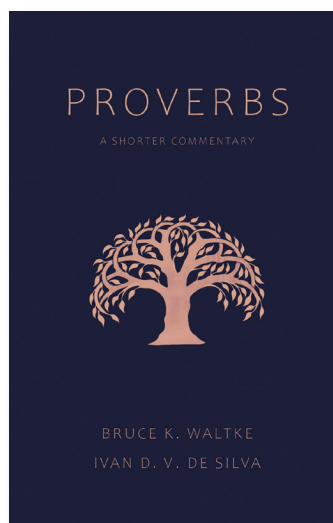
us as “good ancestors” who take seriously “leaving a legacy” that values earth as home for grandchildren.

So dream a world and lace it with a little utopia...A world attentive to the *whole* community of life and its glory, with *sapiens* present neither as “devils nor divines,” but the world’s “true wonder.” And not least, a world full of music: while music can’t cure everything, with it you can sing down the grimness in front of you (188).

Imagine a grandfather—imaged like Rasmussen on the book’s flyleaf—singing this song to the grandchildren imaged on the dedication page!

I encourage this book to be read widely and used as a conversation starter in intergenerational groups across the church. I can imagine the impact of elders taking it upon themselves to interpret this book to youth groups and confirmation classes. The graying church has opportunity for greening itself before future generations. There is still time for us to act, taking steps to help renew the face of the earth. “Let us put our minds together and see what life we can make for our children” (Sitting Bull)!

Craig L. Nesson
Wartburg Theological Seminary



Proverbs: A Shorter Commentary. By Bruce K. Waltke and Ivan D. V. De Silva.

Grand Rapids: Eerdmans, 2021. ISBN: 978-0-8028-7503-7. 528 pages. Paper. \$38.00.

“Shorter” in the subtitle will elicit smiles from readers, since even in this abbreviated version the volume stretches to over 500 pages. Even so the newer version is intended to make

more accessible Waltke’s 2004 two-volume original work aided by the editorial work of his former student Ivan De Silva. Waltke, a former professor at Westminster Seminary and Regent College, is a decidedly traditional scholar who, contrary to most contemporary scholarship, argues for the authorship of King Solomon for most of the Book of Proverbs. Furthermore, he takes pains to demonstrate how Proverbs serves as the inspired Word of God for Christians, in addition to its original Jewish audience, by citing Jesus, Paul, and other New Testament authors together with Christian doctrinal theology. Remarkably, I found this much less off-putting and intrusive than I would have expected and was impressed by the range and depth of the work’s scholarship.

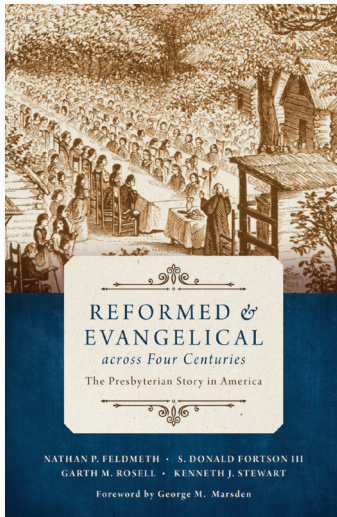
Nowhere evident, however, in a work assuming the original authorship of Solomon, was any attempt to grapple with the



“historical Solomon” as presented elsewhere in Hebrew Scripture as legendarily wise but also promiscuous and susceptible to the pagan beliefs of his foreign wives and concubines. How does this square with the promoter of Yahwistic “Wisdom,” which the author insists is not just a collection of proverbial folk sayings but the genuinely inspired Word of the great “I AM” (as Waltke insists on always translating the tetragrammaton). One may find it a bit amusing, to encounter such colorful, casual language as “get blasted,” “couch potatoes,” “boozier,” “foot in mouth disease,” “boomerang,” and “the internet never forgets.”

While conceding the predominately masculine and patriarchal character of the great bulk of the Proverbs (most are cast in the form of advice given as a father to a son), the author deals seriously with the figure of Woman Wisdom as portrayed in chapters 8 and 9. He likewise engages well the Sayings of Lemuel, which closes the Book in an acrostic poem, verses known as “The Valiant Wife” (32:10-31). He explains this obviously feminine, countercultural passage as evidence of how “the faithful, through the Holy Spirit, heard the voice of God in the tradition, as an inspired editor added it to Proverbs, and so it became part of the Holy Bible” (427).

*John Rollefson
San Luis Obispo, California*



***Reformed and
Evangelical across
Four Centuries:
The Presbyterian
Story in America.***

By Nathan P. Feldmeth,
S. Donald Fortson III,
Garth M. Rosell, and
Kenneth J. Stewart.

Grand Rapids: Eerdmans, 2022.
ISBN: 978-0-8028-7340-8. 384
pages. Paper. \$29.99.

I always thought “fissiparous” was a fancy word that well characterized the history of the Lutheran church(es) in the U.S. However, according to this book on the history of the Presbyterian church(es) in America, theirs is an even more frangible history.

Co-authored by historians from four of the largest Presbyterian denominations in the U.S., this massive undertaking shows more interest in detailing the contribution of Presbyterians to the larger tradition of conservative evangelicalism in America than it does to the larger Reformed traditions in America. It pays relatively scant attention to Presbyterianism’s part in shaping mainline American Protestantism and the modern ecumenical and interfaith movements. For example, the full communion

agreement between the ELCA and three Reformed churches (including the Presbyterian Church, USA; the Reformed Church in America; and the United Church of Christ) finalized in 1997 is nowhere mentioned in this book, only the failed Consultation on Church Union (COCU) agreement.

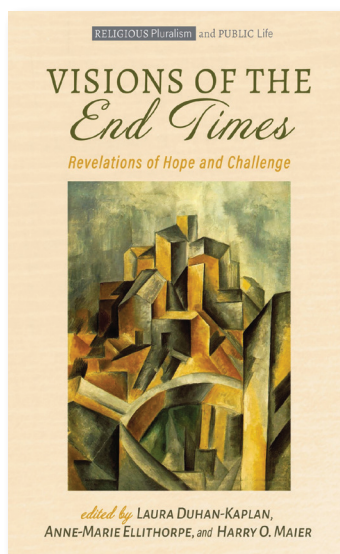
While failing to live up fully to its subtitle as “The Presbyterian Story in America,” a strong effort is made to tell the story of Presbyterian origins traced back to the Scots Reformation, the rise of Puritanism, and the proliferation of sectarian Protestantism culminating in the English civil war. Less attention is paid to the impact of Swiss, German, Dutch, and French Reformed movements.

Chapters on Presbyterian developments during the colonial and early national periods are more comprehensive with focus on the evangelical revivals of the Great and Second Great Awakenings that split Presbyterians into Old Light and New Light (and later Old School and New School) factions. Known among American Protestants as advocates of a well-educated clergy, the rise of various colleges and seminaries, led by Princeton College and, after 1812, Seminary, and later Union and Andover were significant.

Throughout the nineteenth and twentieth centuries a proliferation of Presbyterian separations over theological, sectional, and social issues (especially slavery) occurred, even as some significant ecumenical cooperation was facilitated by evangelical united-front organizations (home missions, foreign missions, tracts, Sunday schools, prison reform, and temperance).

While the original strict Calvinist loyalties of Presbyterianism eroded with time, its biblicism and emphasis on the inerrancy of Scripture made a fertile field for conservative evangelicalism’s growing fundamentalist movement in the 1920s and the proliferating of Bible colleges and conservative seminaries such as Dallas and Fuller. It is important to note that little attention is paid by the authors to the continuing legacy of slavery and racism, hunger, poverty, and climate change issues.

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Visions of the End Times: Revelations of Hope and Challenge.

Edited by Laura Duhan-Kaplan, Anne-Marie Ellithorpe, and Harry O. Maier.

Eugene, Oregon: Pickwick Publications, 2022. ISBN: 978-1-6667-3695-3. xiv & 223 pages. Paper. \$33.00.

This fine collection of essays and texts was put together after a conference at the Vancouver

School of Theology in British Columbia, Canada. The conference title was the same as the book, exploring apocalyptic texts and moving past the preconceived notion that all apocalyptic texts are filled with doom and gloom. Further, the book is part of the Religious Pluralism and Public Life series, emphasizing the intersection between the real world and the complex web of faiths throughout North America.

One of the greatest strengths of *Visions of the End Times* is the variety of authors who contribute to the text. There are full professors at theological schools, pastors, and even a filmmaker. Perspectives range from that of a Rabbi, to a New Testament professor, to a Muslim chaplain, and more. By engaging various people, this text allows for a plurality of perspectives one might never have considered.

Of particular interest is Trevor Malkinson's chapter relating heavy metal music to the Book of Revelation (63-69). This reviewer's favorite chapter was written by Roger L. Revell (174-190), as it engages Karl Barth and pieces together his possible view of the eschaton, insofar as Barth did not complete *Church Dogmatics* before he died. Graham Bidois Cameron engages theology, colonialism, and New Zealand (138-152). There are also strong theological chapters presented by Laura Duhan-Kaplan (10-20) and Harry O. Maier (44-53), among others.

One strength of the text also leads to a weakness. There are nineteen contributors, each with a fascinating perspective in their respective chapters. However, often the reader may be left wanting more. Just when a chapter is reaching its stride, length constraints smother creativity before more can be offered. Perhaps some contributors can write a monograph on their subject in the future.

Visions of the End Times is an ideal text for the reader who wishes to engage with apocalyptic texts, such as the books of Revelation, Isaiah, Daniel, and other biblical passages. Much of this book is accessible to the average reader and would be a worthwhile resource in seminary classes or congregational studies on the end times.

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2023 Ad Pricing and Specifications

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The journal, *Currents in Theology and Mission*, is published four times per year: January, April, July, and October. Ad deadlines for each issue are one month prior to publication (December 1, March 1, June 1, September 1). Late submissions may be published in the next issue. Issue-specific themes are available from the co-editors: Craig Nesson and Kadi Billman.

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