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New books worth noting include two new volumes in the New Studies in Biblical Theology series and *The Message of Jonah* by Rosemary Nixon.

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Cutting-Edge Developments from IVP Electronic Publishing include *The Essential IVP Reference Collection, Version 2.0* and the new *Basic IVP Reference Collection*.

Jesus & Ethics

While putting the final touches on their book *Kingdom Ethics: Following Jesus in Contemporary Context*, IVP editor Gary Deddo took a little time out to let the authors, Glen Stassen and David Gushee, tell some of the story behind the idea and development of this unique textbook for Christian ethics.

DEDDO: *Kingdom Ethics* has been quite a collaborative project for you. How did you two happen to connect around this project?

GUSHEE: Glen had the original idea while we both were teaching in our short stint together at Southern Seminary, from 1993 to 1996. As I recall, he had already written up a proposal and presented it to IVP before asking me to join him as coauthor in late 1995. Over the ensuing six years of research, writing, conversation, editing and reediting, the book developed into an extraordinarily rich collaborative piece that extended far beyond what I, at least, ever imagined it could become.

STASSEN: Well, I was so impressed with Dave's outstanding book *Righteous Gentiles of the Holocaust*



Glen Stassen



David Gushee

and so pleased with our collaboration in an article for *Sojourners*, "Disciples of the Incarnation," that when Dave expressed interest I jumped at the chance. Glad I did!

DEDDO: In this book you aim to place Jesus, his teaching and practices back into the center of Christian ethics. Giving Jesus that central place would seem too obvious to need mentioning. How is it, do you think, that Christian ethics got off the tracks?

GUSHEE: The problem extends far back into the history of the church. As we document in the book, the moral teachings of the early church—beginning

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Philosophy & a Christian Worldview

This April IVP will release a major new text in philosophy, J. P. Moreland and William Lane Craig's *Philosophical Foundations for a Christian Worldview*. Senior editor for academic and reference books Jim Hoover recently interviewed J. P. and Bill about their new book.

HOOVER: At well over six hundred pages, this is a monumental book. What led you to take on such a task?

MORELAND: There are two reasons. First, the ascendancy of Christian philosophy in the last fifteen years is nothing short of miraculous. As Mark Noll notes, Christians in other academic disciplines would do well to note how philosophers have made strides to recapture their field for Christ. Bill and I wanted to make the fruits of this resurgence available to others. Second, philosophy is so crucial to developing and defending a Christian worldview that we believed it



J. P. Moreland



William Lane Craig

was essential to make available to the evangelical community solid Christian philosophy in a wide variety of philosophical disciplines.

HOOVER: What do you see as the role of philosophy in shaping a Christian worldview?

MORELAND: Combined with biblical exegesis and biblical theology, philosophy is the most important field—historically and conceptually—for developing a Christian worldview. As we make clear in the text, systematic theology itself, as well as attempts to integrate one's field with biblical teaching, essentially depends on philosophy being done with excellence.

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Jesus & Ethics, continued from page 1

with biblical writers themselves, such as Peter, James and Paul—were overwhelmingly Christ-centered. The most commonly quoted biblical passage in the patristic writings was the Sermon on the Mount. Jesus was clearly central for Christian ethics until after the official “Christianization” of the Roman Empire.

STASSEN: Justin Martyr, Augustine and others adapted Christian faith to Neoplatonic ontology as well as to the Emperor-dominated society and practices. This led them, for example, to encourage the state to kill heretics on behalf of the church. The church then needed to justify this way of thinking and these practices, and used arguments that evaded the way of Jesus and instead appealed to societal assumptions. Ever since, sinful practices like the service of mammon, Mars and race, combined with an idealistic interpretation of Jesus that took away his realism, have contributed to a tradition of evasion. Now we see a movement to recover the way of Jesus among many Catholics, evangelicals, Pentecostals and other Protestants.

DEDDO: How did each of you come to see this urgent need to put together a Christian ethics text in a different way? Was it a conviction that you came to independent of each other?

STASSEN: I was influenced by mentors like Howard Rees, W. W. Adams, W. D. Davies and through a prayerful meditation on the Sermon on the Mount during a long and lonely retreat at Saltaire, New York. So it was not at first a reaction against other ways of doing Christian ethics, but an inspiration that just came—a gift.

GUSHEE: While the original idea was Glen’s, I shared the deep sense of frustration in finding textbooks to use in basic ethics introduction classes that reflected my vision of Christian ethics rather than undermining it. We both believed, and still believe, that there was a huge gap in the Christian ethics textbook market for a book that focused relentlessly on Jesus and his ethics.

DEDDO: Could you tell us something about how you worked together on this project?

GUSHEE: During the writing process, I came

up with this image: Glen is a “waterfall”—extraordinarily creative, intuitive, insightful and prolific. I was the one who “channeled” the waterfall into usable form. So during the early stages of developing, researching and writing the book, Glen would continually come to me with these waterfalls of insight or text, and I would wrestle with how the book would need to change to make use of all the material that really needed to be included.

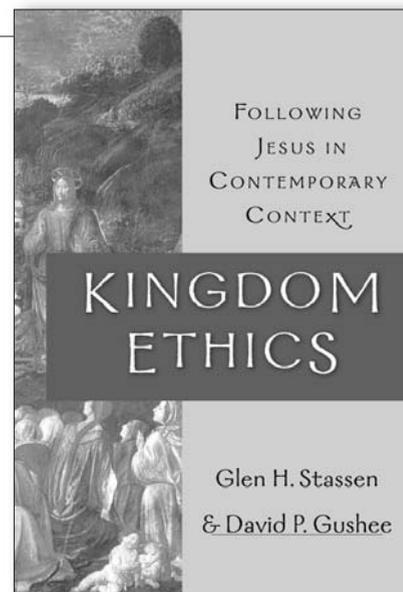
But a transition happened, perhaps about eighteen months ago. We finally settled on a structure for the book. Then I began to watch myself developing my own waterfalls of insight. Perhaps I felt freed up to stop worrying about structure and format issues, and this unleashed my own creativity. Perhaps it was just the stimulus of continuing reading, research, reflection and writing. But I moved into a season of incredible productivity and many new insights on the material.

At a more nuts-and-bolts level, we first agreed that each of us would have primary responsibility for about half of the chapters. But after we drafted each chapter we sent it to the other for interaction. It came back thoroughly worked over, with new questions to consider, new directions to take. Over the six years, we interacted with each other’s material at so many different stages that by now it is hard to tell whose is whose. What a demanding but exhilarating process!

DEDDO: You make considerable use of biblical studies in your book. Are there any works in particular that provided significant input into the content or structure of the book?

STASSEN: My most influential New Testament teacher, W. D. Davies, to whom I dedicated my extensive article on the Sermon on the Mount in the *Journal of Biblical Literature* in 2003, taught and wrote on both the Sermon on the Mount and on the kingdom of God in ways that provided the initial seed of what then just grew and grew. I am so glad he got to see my *JBL* article a few months before he died, and amazingly, he remembered exactly when I sat under his teaching and wrote a wonderful letter of appreciation and gratitude that I will always treasure.

GUSHEE: There are about two dozen New



Testament commentaries and books on the ethics of Jesus that are consistently cited in the book. Among the most important authors cited are N. T. Wright, Bruce Chilton, Dale Allison and W. D. Davies, Geza Vermes, David Garland, Ched Myers, Gordon Fee, Don Hagner, Bob Gundry, and Robert Guelich. I am confident that there has never been a Christian ethics introduction that uses biblical studies sources as thoroughly as we do here; indeed (to brag on my partner a bit) there are new biblical studies insights offered by Glen here that are publishable in the technical biblical studies literature.

DEDDO: The structure of *Kingdom Ethics* is formed to a large extent by the Sermon on the Mount and by the theme of the kingdom of God. But you also engage various philosophical or thematic approaches to Christian ethics. How would you characterize your particular approach and your encounter with the alternatives offered in our contemporary context?

STASSEN: Jesus Christ was God becoming incarnate in the real world of power struggles, injustice, evasion of the practices that make for peace, domination and exclusion. Jesus was a realist. That calls us to pay attention to realistic learning from social science research about what practices really do prevent homicide, war, abortion, greed and the destruction of creation. Some Christians do not like to learn from the social sciences, but I think that is evasion of God’s real world, the world God created and sin devastates. Our four-dimensional character ethics is systematic and holistic, influenced by the social

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Philosophy, continued from page 1

Our book seeks to remain faithful to central figures in the history of philosophy, especially those consistent with the faith, while at the same time drawing insights from the explosion of Christian philosophy in the last fifteen years to make a genuine synthesis available to a broad readership.

HOOVER: Bill, I was intrigued by your comment in the "Invitation to Christian Philosophy" that you didn't intend to offer "just a soporific review of positions pro and con." What would you like to tell our readers about what the two of you have attempted instead?

CRAIG: The usual approach in such textbooks is to feign a position of neutrality on important issues and so leave students hanging in philosophical limbo. But J. P. and I

wanted to write a book in which we deliberately defend a Christian perspective on important questions. While we recognize that a diversity of perspectives is available for Christians on certain issues, nevertheless we think that some positions are more plausible than others. By advocating what we take to be the most plausible positions, we try to lay sound philosophical foundations for the construction of a Christian worldview.

HOOVER: As J. P. notes, the last fifteen years have seen Christian theists make a significant impact on the discipline of philosophy. How does your book reflect that impact? And how do you hope it will contribute to such a trend in the future?

CRAIG: Speaking for myself, I am a product of the renaissance of Christian philosophy in America during the last quarter of a century. I have drunk deeply from the works of people like Plantinga, Adams, Flint, Freddoso and others. It is a privilege to be alive and working in this field during a time when thinkers such as these are writing. It's my hope that our book will help to raise up another generation of young, evangelical scholars to whom the torch can be passed.

HOOVER: Epistemology has been the focus of considerable philosophical reflection in the past century. From a Christian perspective, what gains do you think have been made in this discipline?

MORELAND: Three things stand out to me. First, considerable progress has been made in clarifying different forms of skepticism and in providing responses to skeptical claims. Our book seeks to make this issue clear to readers. Second, advances have been made in the epistemology of religious belief, including insights about faith and reason, and again, we have sought to make this discussion available. Third, while there is still a ways to go on this, it is

becoming clear that epistemology cannot be naturalized, that is, treated adequately as a branch of cognitive psychology, or adequately analyzed within the categories of a naturalist worldview. And we address this problem in various chapters of the book.

CRAIG: It is quite remarkable to compare contem-

porary work on religious epistemology to what I was reading as a student just a few decades ago. Gone are the verificationist claims of the meaninglessness of religious language, gone is the vaunted presumption of atheism, gone is the theological rationalism that dominated earlier discussions. Not only is there a new openness to theistic arguments today but also to the rationality of theistic belief, even in the absence of argument.

HOOVER: What particular challenges, do you think, remain?

MORELAND: There is a great need to continue to develop accounts of nonempirical knowledge—for example, knowledge of the self, of logic and mathematics, of value, and of God by way of religious experience.

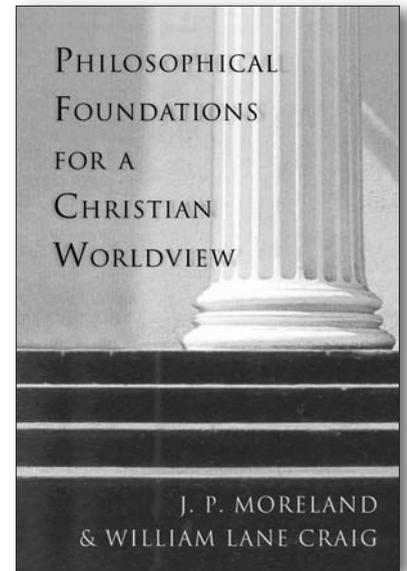
HOOVER: J. P., you have particularly made a name for yourself as an unapologetic substance dualist (though not in the sense of failing to provide arguments). I suspect it is not unfair to say that your view is in the minority on this issue. What do you think is at stake in this discussion, especially as a Christian, or does being a Christian have little to do with where you come down on this issue philosophically?

MORELAND: As most thinkers throughout church history have seen, I think it is pretty clear that the Bible teaches that the soul/spirit is an immaterial substance in the same way that God and angels are immaterial substances qua being souls/spirits, that there is a disembodied

intermediate state, and that attempts to avoid this are politically correct revisions of the Bible. In our book, we give a fair, detailed survey of four current versions of physicalism, provide an evaluation of their strengths and weaknesses, and provide the same sort of survey and assessment for different forms of dualism. In this way, the book would be a great tool for a philosophy of mind class or for a course on theological anthropology.

HOOVER: I suppose it shouldn't surprise readers, Bill, that they will find a case for Molinism in this book. What do you see as the particular benefits of this position?

CRAIG: In a phrase, the resolution of the age-old tension between divine sovereignty and human freedom. I think it is something of a tragedy

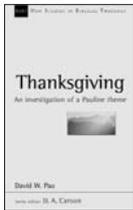


that Molina took it to be the central truth of the Protestant reformation that human beings do not have libertarian freedom in relation to God. His reconciliation of libertarian human freedom with full divine sovereignty is subtle, brilliant and breathtaking, and one that Protestants would do well to give heed to.

HOOVER: The rise of the intelligent design movement has vastly altered the landscape in the philosophy of science, and yet a lot of practitioners in the sciences don't seem happy to embrace the ID movement. Why do you think that is?

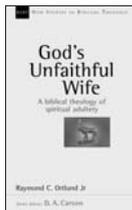
MORELAND: There are two reasons that many in the sciences do not embrace the ID move-

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Most of what has been written on thanksgiving in Paul's letters focuses on the function of the so-called thanksgivings that open his letters. In *Thanksgiving: An Investigation of a Pauline Theme*

David W. Pao, assistant professor of New Testament at Trinity Evangelical Divinity School, takes a close and comprehensive look at thanksgiving as a recurring motif in Paul's letters. In short, thanksgiving is God-centered worship. Ingratitude to God is idolatry. This is a new volume in the New Studies in Biblical Theology series, and the series editor, Don Carson, tells us that it "is not only the stuff of biblical theology and grist for many sermons, but will prove to be the occasion for self-examination, repentance and a new resolve to be thankful." Order it now and slate it for reading in the days leading up to Thanksgiving 2003.



Formerly Raymond C. Ortlund Jr.'s volume in the New Studies in Biblical Theology series went under the title *Whoredom: God's Unfaithful Wife in Biblical Theology*. That says it plain and simple. But perhaps, we thought, in a day when biblical

imagery is a devalued currency and some sensibilities are heightened, our dressing this series in new covers might also be the opportunity for taking another angle with the title. The new title, *God's Unfaithful Wife*, should help our gentler readers get it through the check-out line with less embarrassment and perhaps even venture to read it on the commuter bus or train. The book still does its former work, bringing to light the main lines of a motif that runs

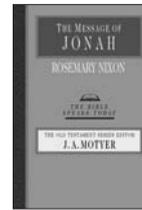
NEW & NOTEWORTHY

throughout Scripture—a powerful strand of biblical theology that needs to be recaptured for Christian thinking and preaching.



New in the Bible Speaks Today Bible Themes series is *The Message of Heaven and Hell*. The author, Bruce Milne, was for many years the pastor of First Baptist Church, Vancouver, British Columbia. In this volume he guides us from Genesis to Revelation, stopping to examine key texts that illumine the destiny of humanity, the nature of heaven and hell, and the glory of life everlasting in the presence of God. The topic of life and judgment beyond death is one that has occupied the minds of Christians in former eras but today seems to be in partial eclipse. This is a book that reminds us that there is such a thing as being so unheavenly minded that we lose sense of earthly good and the gravity of life in the present.

Rosemary Nixon is an Anglican minister and a former tutor in Old Testament studies at Cranmer Hall, Durham—a winning combination for writing *The Message of Jonah* for the Bible Speaks Today series. This commentary on a little book of scarcely 48 verses is aimed at communicators of the Word, and it skillfully sets out the message of Jonah in its literary and



biblical-theological dimensions. Exploring the fascinating complexity of Jonah, Nixon shows how the author grapples with conflicting perceptions of God—and how, while we might question some of the story's extraordinary features, we ourselves are questioned by the God who questions Jonah and challenged to hear God's word afresh today.



Sarah Sumner is a remarkable woman. We knew that when she used to work in our sales department. Since her days at IVP, she has gone on to complete a Ph.D. in theology at Trinity Evangelical Divinity School—the first woman to do so in that concentration at that institution—and to begin a teaching career at Azusa Pacific University. Almost against her will she has been drawn into discussions about the role of women within the church. Never having personally felt sympathetic to feminist or egalitarian causes, Sarah has attempted to chart a third way through the thicket of issues because she is passionate about Jesus and eager to serve him. With *Men & Women in the Church: Building Consensus in Church Leadership*, we think she has written a remarkable book that may change the way many forever look at these issues. We think it deserves a place in your library as well as in classrooms that tackle the issue of men and women in the church. ■

Recent & Advance Praise for . . .

KINGDOM ETHICS: FOLLOWING JESUS IN CONTEMPORARY CONTEXT

by Glen H. Stassen and David P. Gushee

"Both David Gushee and Glen Stassen are activists as well as theorists, and this book reflects their passion for following Jesus even when it means swimming against the stream."
—Timothy George, dean of Beeson Divinity School of Samford University and executive editor of *Christianity Today*

"[*Kingdom Ethics*] is an important book for our times, when many Christians are once again looking to Jesus as someone who has something of unique significance to say about human life."
—Dallas Willard, professor of philosophy at the University of Southern California and author of *The Divine Conspiracy*

MEN & WOMEN IN THE CHURCH

by Sarah Sumner

"This book really deals with the fine texture of our life in Christ and is fundamental to the most basic levels of spiritual formation."
—DALLAS WILLARD

"One of the most carefully and sensitively written and argued works available on a topic of vital concern for the churches, their leaders and their people in this new millennium."
—HAROLD O. J. BROWN

"I predict this book will engender helpful discussions by concerned Christian leaders for decades to come."
—TED ENGSTROM, president emeritus of World Vision International and former president of Youth for Christ International

IVP Welcomes Emily Varner



With this edition of the *Academic Alert*, IVP welcomes Emily Varner, our new academic sales manager.

Varner, who joined IVP in October, will concentrate her sales efforts on key academic bookstore and institutional accounts, and she will assist with the placement of advertisements in academic journals and periodicals.

Emily can be reached at 630-734-4018, or via e-mail at: evartner@ivpress.com.

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ment. First, there is still some confusion about what it is and what it is not, and given the fact that the ID movement is in need of making its claims known to the scientific community, Christian scientists will most likely be conservative and cautious about adopting an approach to science that was not a part of their own university training. Second, scientists are just not familiar with philosophy of science and, unfortunately, most of the issues being debated today about ID theory require facility in philosophy of science to evaluate them adequately. Happily, we have four chapters in our book about issues in philosophy of science. This is a real uniqueness in our text, because most books that overview the field of philosophy—secular or Christian—do not include much philosophy of science.

CRAIG: Personally, I don't think we should exaggerate the impact of the ID movement on either science or the philosophy of science. The movement is still in its infancy and has yet to cause serious reverberations. But it is definitely getting the attention of nontheistic Darwinists, who obviously feel threatened by it. Their weak and breezy responses to it thus far will simply not pass muster so that sooner or later they will be forced to engage this movement on a serious level.

HOOVER: While I'd love to ask some questions related to the ethics section of your book, I fear in the interest of space, I'll have to go on to the section on philosophy of religion and philosophical theology. Why do you think Christian theists have been so successful in gaining a hearing on these issues within the discipline?

CRAIG: I think the answer is undoubtedly that people like Plantinga began to bring new insights to old questions by the rigorous use of the tools of analytic philosophy. The work of

recent Christian philosophers has been characterized by the highest standards of logical care, clarity of definitions and subtle analysis. Secular thinkers have had to sit up and take notice.

HOOVER: What particular contributions do you hope to make in this section?

CRAIG: We hope to show students that a the-

SINCE THE LATE 1960S, CHRISTIAN PHILOSOPHERS HAVE BEEN TAKING UP THE TASK LARGELY ABANDONED BY SYSTEMATIC THEOLOGIANs, ATTEMPTING TO FORMULATE CAREFULLY AND DEFEND CLASSIC CHRISTIAN DOCTRINES.

istic worldview is rationally defensible, that the Christian concept of God is a coherent one, and that various specific Christian doctrines which are often treated as logical incoherencies or mysteries are capable of being coherently formulated and defended. I am convinced that systematic theologians have for the last century largely abdicated their responsibility to articulate and defend Christian doctrine in dialogue with contemporary secular thought. There is a world of difference between the works of theologians like Augustine, Anselm, Aquinas, the protestant scholastics and the writings of contemporary theologians. To give just one example: where can one go among contemporary theologians to find an in-depth and nuanced discussion of the various attributes of God? Even in the works of conservative theologians, these are treated cursorily and superficially. But since the late 1960s, Christian philosophers have been taking up the task largely abandoned by systematic theologians, attempting to formulate carefully and defend

classic Christian doctrines. In recent years, they have begun to interact with specifically theological concerns such as petitionary prayer, hell, the filling of the Holy Spirit and so forth. Systematic theologians would do well to read and profit from these discussions. By the same token, Christian philosophers are usually quite weak in the areas of exegesis and history of dogma, and there theologians can be a great help to them. What is needed is a rich dialogue between biblical exegetes, systematic theologians and Christian philosophers on vital theological questions.

HOOVER: Now on to some practical issues. This is a pretty demanding book and easily appropriate for graduate students taking a first course in philosophy. How would you envision its being used with undergraduates?

MORELAND: The book's great strength is its flexibility. One does not need to cover all six-hundred-plus pages to use the book as a main or secondary text. The book would be excellent as a text in metaphysics, epistemology, philosophy of mind, ethics, philosophy of religion, philosophy of science, or in courses on a Christian worldview, or in areas of systematic theology related to philosophical theology or theological anthropology. I plan to use the book for courses in which I will assign only four chapters or so of the text, as well as in classes where more of the text will be used.

CRAIG: I think that the book requires a professor who has himself digested this material and wrestled personally with it, and who can then, in turn, unfold the issues for the students so that when they read the book they will have a grasp on both of the issues and their importance. There is probably more in the book than can be taught in a single semester, but this allows the professor to pick those portions of the book which he finds most interesting and concentrate the class's attention on these. ■

Wheaton Theology Conference 2003

"The Gospel, Freedom and Righteousness: The Doctrine of Justification" will be the theme of the Twelfth Annual Wheaton Theology Conference, held on the Wheaton College campus April 10-12, 2003.

Keynote speakers are Donald A. Carson (Trinity Evangelical Divinity School) and Bruce McCormack (Princeton Theological Seminary). Plenary speakers include: Kenneth Collins (Asbury Theological Seminary), Robert

Gundry (Westmont College), Robert Kolb (Concordia Seminary, St. Louis), Tony Lane (London Bible College), Paul Molnar (St. John's University), David Steinmetz (Duke University Divinity School) and Geoffrey Wainwright (Duke University Divinity School).

The conference seeks to bring together scholars from the Baptist, Catholic, Reformed, Lutheran and Wesleyan traditions to investi-



gate the radical Christian claim that God truly justifies the ungodly. Evening keynote addresses will be on the topics of justification and the doctrine of the church (Dr. McCormack) and theological exegesis of Romans 3 (Dr. Carson).

Schedule and registration information is available at www.wheaton.edu/theology/theologyconf.html or e-mail Theology.Conference@Wheaton.edu. ■

New Title Development from IVP Electronic Publishing

InterVarsity Press made its initial foray into the electronic publishing market in January 2001 by releasing *The Essential IVP Reference Collection* CD-ROM. This CD comprises thirteen of IVP's acclaimed reference works, including the award-winning four-volume New Testament Dictionary series. The CD, which runs under the Windows-based Logos Library System platform, continues to make a significant contribution to biblical and theological studies in the academy and the church.

Not content to rest on its electronic laurels, in January 2003 IVP is releasing *The Essential IVP Reference Collection 2.0* and its junior version, *The Basic IVP Reference Collection*. Both CDs run on the new, easy-to-use Libronix Digital Library System™. This innovative software acts as an upgrade to any existing Logos Library System CD-ROM.

In addition to all the features of the original CD, *The Essential IVP Reference Collection 2.0* includes four recently released IVP Pocket

Dictionaries, covering apologetics and philosophy of religion, biblical studies, New Testament Greek, and theology. While these pocket dictionaries can be perused as individual books, we have added a new feature: their definitions also appear in pop-up windows in the other IVP reference works. Ideal for professors and serious students, this CD includes seventeen complete reference books—that's a total of ten million words, the equivalent of 17,000 printed pages.



Users of *The Basic IVP Reference Collection* CD will find IVP's *New Bible Commentary*, *New Bible Dictionary* and *New Bible Atlas* as well as a kjv Bible immediately accessible. All other reference works from the *Essential 2.0* CD are locked on the *Basic* CD and can be accessed for an additional fee. This is a great starter kit for undergraduates who want to have the flexibility to expand their library as their academic endeavors move forward. ■

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theorist Talcott Parsons. My philosophical perspective is influenced by the political philosopher Michael Walzer, himself a faithful Jew.

GUSHEE: In essence, Christian ethics must be focused on Jesus Christ. Jesus Christ must be understood not just as atoning sacrifice but as living Lord, whose way of life—incarnated and taught by him—is normative for all disciples. Jesus understood himself to be the trailblazer of the reign of God, and this narrative situating of his ethics must not be abandoned by the church but embraced all the more fervently. Jesus taught practices that enable followers the joyful pleasure of participating in what God is doing to advance his reign. *Christians* are those human beings who believe not just in God but in the narrative of God's reign; not just in Jesus, but in the role of Jesus in inaugurating the kingdom. They are those who live out the practices Jesus taught rather than just holding the right theological and ethical convictions.

In presenting Christian ethics in this way we find many points of contact with various traditions in the Christian church, while also finding much to critique in nearly every branch of historic Western Christianity.

DEDDO: You have written this book in the hope that many would find it helpful as a text for course-

work. How do you see this book addressing the needs of a theological curriculum or serving in other contexts?

STASSEN: I use it as the organizing core so we do recover biblical ethics in context, and so we do get concrete ethical guidance for the spread of ethical challenges that a Christian ethics course should relate to. Then I supplement this with paperbacks that enrich various dimensions, including ethnic and gender diversity. All of my students read Ron Sider's *Rich Christians* and Martin Luther King's *Strength to Love*, and then they choose two others from a list I give them. Surely other profs will want to supplement it with what seems best to them, but I think *Kingdom Ethics* will provide the core and organization that achieves the three objectives that I think are crucial: serious biblical work, examination of method in Christian ethics and wrestling with crucial issues across the ethical spectrum.

GUSHEE: The book is designed to be the cornerstone textbook in any introduction to Christian ethics course at either a seminary or college level. However, it is biblically and methodologically rich enough that it can be used at the doctoral level as well, and in biblical studies classes or advanced ethics classes. ■

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