erected, God has universally granted humans the ability to choose Christ for salvation. Thus, the believer's part in his salvation is allowing God to save him. From that perspective the believer's response to this universal prevenient grace is essential, but it does not merit or add to his salvation (169–72).

The strength of Olson's work is presenting a cogent, thoughtful response to Calvinism from within the bounds of historic evangelical orthodoxy. (Though Olson dedicates his book to Clark Pinnock among others, Olson's theology is not openness theology.) In addition the book is free of the vitriol that sometimes characterizes debates on this important issue. Instead the reader will find thoughtful arguments based on biblically informed ethics.

The weakness of the book is Olson's concept of "divine self-limiting sovereignty" (101). Here he is liable to precisely the same critique he levels against Calvinism. If God could unilaterally save everybody and prevent all evil if he relinquished his self-limitation, why would he refuse to do so? On Olson's view, human free will must be maintained, or God's reputation would be stained (23). That is to say, if God unilaterally saved people, if he violated their free will, he would become responsible, in Olson's understanding, when others sin and refuse to believe. In other words, even on the Arminian view, if God allows any sinners to be judged for their sins, God must be more concerned with his reputation than he is with the salvation of all of his fallen creatures. While Arminians like Olson recoil from such a conclusion, historic Calvinists have learned to trust the God whose own reputation is so important to him because they see this God revealed in Scripture.

While I doubt that Olson will convince many Calvinists with the argument of the book, he does provide a helpful, college-level introduction to the main arguments against the Calvinist system.

Jeremy Pittsley

Mission in the Old Testament: Israel as a Light to the Nations, by Walter Kaiser, 2nd ed., Grand Rapids: Baker, 2012. xix + 128 pp. $16.99.

Baker Publishing Group has released a second edition of Walter Kaiser's *Mission in the Old Testament: Israel as a Light to the Nations.* This concise and readable work, which generally follows the Old Testament canonically, is reorganized and expanded throughout, including a brief excursus on Enoch and a four-page study and discussion guide. The book's message may sound familiar to mission personnel as it is an expanded form of a six-page article in the mission training curriculum, *Perspectives on the World Christian Movement*, edited by Ralph Winter and Steve Hawthorne. Altogether, though, the second edition of the book disappoints as it does not provide the precise exegetical underpinnings for its overall thesis—that centrifugal mission begins with Genesis

12:3: "the first Great Commission mandate of the Bible" (xix). Kaiser claims that Abraham and his successors had "a missionary mandate to be actively involved in spreading the good news" (12). The argument that Genesis 12:3 and Matthew 28:19–20 are nearly coextensive in task, however, is unconvincing.

A few of the weaknesses of the book are in order. First, while Kaiser argues successfully that Israel was a channel of universal blessing to the nations, he states too much when he equates this with a missionary mandate for Israel's active witness to the nations. For example, Kaiser's exposition of Psalm 67 provides no proof or argument for his position, rather mere assertions. He writes, "Accordingly, God had not blessed Israel and been kind to them because they were his pets, his favorites, or because his grace was limited to them for the period of the Old Testament. Instead, God's mode of dealing with Israel was to communicate to them a message that they in turn were responsible for disseminating to all the peoples of the earth" (30). In the final sentences of this section, Kaiser confuses centrifugal and centripetal ideas in the same flow of thought: "This is what the goodness of God was driving Israel to: a key way to bring all the nations on planet earth to believe in him. Therefore, Israel was to be a witnessing, proclaiming, and evangelizing nation. The Gentiles just had to be brought to the light!"(31). God's blessing the nations by blessing Israel (cf. Gen 12:3) is not the same as a mandate for active centrifugal witness to the nations.

Second, although the Psalms contain phrases that speak of Israel exhorting the nations, this does not demand a centrifugal active witness. Psalm 96:7–8 (ESV) reads, "Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due his name; bring an offering and come into his courts!" In reference to Psalm 96, Kaiser writes, "The point is that there was a call for an *active* witness (i.e., it was to be centrifugal in its effect, reaching out from the center to others) by Israel to the Gentiles" (33). Kaiser, however, misses a definite linguistic connection in 1 Chronicles, which describes a historical context for how poetic lines found in Psalm 96 can be employed. The Psalm in 1 Chronicles 16 is clearly connected to Israel's worship at the "tent" (v. 1). Proclaiming that the nations should worship God is worshipful prayer to God.

Finally, Kaiser does not always distinguish between Old Testament prophetic passages and Old Testament passages that concern that era. Chapter 6 presents an overview of Isaiah's universalism and then gives particular attention to two servant songs found in Isaiah 42 and 49. Kaiser argues that Isaiah (49:6) encouraged Israelites in the Old Testament era to witness actively to Gentile nations even as Paul and Barnabas in the New Testament (cf. Acts 13:47). He writes, "These New Testament believers saw Isaiah 49:6 to be an authorization addressed directly to them, just as surely as the audience in Isaiah's day saw this" (61). Yet, the passage is unmistakably prophetic in orientation. Yahweh is giving his Servant a new task; this is not a simple missionary mandate reminder to a failed Israel.

Kaiser's work does provide helpful exposition. For example, chapter 1 presents an overview of three cycles of sin (the Fall, the Flood and the Tower of Babel) and promise (Gen. 3:15, 9:27 and 11:4/12:1–3). Kaiser provides a two-page explanation for translating the verb "to bless" in Genesis 12:3 as passive, not reflexive (11–12). And Kaiser expands on his earlier edition with a more thorough exposition of Davidic covenant in 2 Samuel 7. While the ESV, NASB, and NIV all translate v. 19 differently, Kaiser argues convincingly that *torah* has the sense of a "charter" for humanity. While these expositions are important, and the book provides a compelling argument for God's universal intentions in both Testaments, the overall depth of the book is still lacking.

Kevin Paul Oberlin

God Is Impassible and Impassioned: Toward a Theology of Divine Emotion, by Rob Lister. Wheaton: Crossway, 2013. 333 pp. $22.99.

The modern era has witnessed a sweeping shift in theology away from the traditional conception that God is invulnerable to changing emotional states brought upon him by his creatures, an idea commonly known as divine impassibility. In its place has arisen a widespread consensus that a modern conception of God, one that is relevant to our increasing awareness of global human suffering, cannot afford to deny that God also suffers with his creatures and is, therefore, passible.

Many modern passibilists have argued against a caricatured view of impassibility as teaching a God who is unfeeling, aloof, and devoid of emotional warmth toward the sufferings of his creatures. On the other hand, a few prominent impassibilists have defended the idea of divine emotions while noting that they are qualitatively different from human emotions. In his book *God Is Impassible and Impassioned*, Rob Lister argues historically and exegetically for what he calls a qualified model of impassibility. His thesis, as captured in his title, emphasizes the classic dual affirmation of impassibility, that God is impassible and thus transcends the finite experience of suffering, and God is impassioned, possessing real and vibrant affections (36). The Incarnation, therefore, is the means by which God's natural impassibility was overcome in order for Christ to undertake the suffering and judicial effects of sin. Though Lister gives brief attention to the Christological implications of his thesis, the main focus of his work lies in the realm of theology proper.

A key feature of Lister's argument, one that distinguishes his qualified model from other impassibilists such as Thomas Weinandy and Paul Helm, is his emphasis on divine responsiveness. While God's eternal commitment to his own glory and holiness is unchanging, Lister argues that his passions are not eternally static but are, rather, dynamic expressions of his character in the context of human events by virtue of his voluntary engagement within the created order (immanence). God is