

matrice chez Calvin et 2) les sept thèmes clé à propos de cette formation dans *L'institution chrétienne*. Il démontre l'importance de cet aspect de l'œuvre de Calvin pour l'élaboration de la théologie aujourd'hui.

ZUSAMMENFASSUNG

Mit seinem Buch zielt Matthew Myer Boulton darauf ab, die prägende Funktion von Lehre im Leben der Kirche in der reformierten Theologie wiederherzustellen. Er tut dies, indem er seine Leser dazu einlädt, Johannes Calvins Beitrag im Blick auf dieses Ziel zu betrachten. Dabei konzentriert er sich auf Calvins *Unterweisung in der christlichen Religion*. Das Buch hat zwei zentrale Themen: 1. Calvins Verständnis von Bildung als *paideia* (erziehende Ausbildung) und 2. die sieben Schlüsselthemen in den *Institutiones* im Hinblick auf diese Ausbildung. Das Werk trägt sehr dazu bei, diesen Aspekt von Calvins Werk der gegenwärtigen konstruktiven Theologie zu empfehlen.

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At what do we aim in the teaching of Christian doctrine? A clearer understanding of the mysteries of the faith, perhaps? Greater knowledge, better understanding, course outcomes of the form 'at the end of this module, students will have a better comprehension of x'? In Reformed theology the formative component of doctrine as a function of the life of the Church is sometimes under-represented. Matthew Myer Boulton aims to put this formative aspect back at the heart of the Reformed contribution to the wider Christian community. He does this by inviting his readers to consider the contribution made to this goal by John Calvin. In one respect, the heart of this book is a reading of key themes in Calvin's classic text, the *Institutes of the Christian Religion*, but it is more than that. It is a recommendation of Calvin's approach to theological formation.

The first part of the book analyses Calvin's understanding of formation as *paideia* or 'formative education'. Instead of a world divided into the professional religious and the rest of us, Calvin democratised religion, bringing the rigour of the cloister and religious specialists into everyday Christian experience. No longer was the monastery the proper place in which the real work of prayer and ritual was done. Now, the whole city was to be a fulcrum of Christian education and piety. To this end, the reforms instituted in the city of Geneva were an attempt to make education for formation the centre of the life of the church. Boulton offers a sympathetic and balanced account of Calvin's work in its early modern context, with helpful comparisons to late medieval religion. In a second section, he turns to consider seven key themes in the 1559 *Institutes* as case studies in the sort of formation he has in mind. These comprise theological knowledge; creation, providence and sin; Scripture; Christology; predestination; prayer; and the Lord's Supper. A final section offers ways in which contemporary theologians might retrieve aspects of Calvin's thought about formation for dogmatics today.

This book is, as the author puts it, 'a critical, con-

structive retrieval of Calvin's reforming project' written with a view to 'how that project may be inherited and developed by Christian communities today' (7). It is a welcome contribution to the Calvinian fructification of systematic theology today. Too often the French Reformer is identified with a 'central dogma' (predestination) or a particular polity (presbyterianism) or even with the less attractive aspects of his reforming programme, such as his relations with Michael Servetus or the Anabaptists. As Boulton makes abundantly clear, those who actually take the time to read and engage with Calvin's thought find there a very different mind at work. Not the Enforcer of Geneva, but a pastor who desires to see the Church purified and Christians formed to be like Christ with whom they are united by the secret work of the Spirit. This book does much to recommend this aspect of Calvin's work for contemporary constructive theology.

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Antinomianism: Reformed Theology's Unwelcome Guest?

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Philipsburg: P&R Publishing, 2013; xix + 145 pp,
\$17.99, pb, ISBN 978-1-59638-815-4

SUMMARY

Mark Jones uses the seventeenth-century English antinomian controversy to warn about the dangers of its modern-day presence in the church. His book is rich in historical detail and theological application. Jones analyses six theological topics that were at the heart of the earlier controversy: the imitation of Christ, the law, the law and the gospel, good works and rewards, God's love, and assurance. He situates the debates in their historical and theological context and then provides analysis and application for today. Jones' answer to antinomianism is a radically Christ-centred theology of the imitation of Christ.

RÉSUMÉ

Mark Jones décrit la controverse sur l'antinomisme au XVII^e siècle en Angleterre et en tire un avertissement contre les dangers que représente la présence de conceptions semblables dans l'Église d'aujourd'hui. Son livre est riche de détails historiques et d'applications théologiques. Il aborde six thèmes théologiques qui constituaient le cœur de la controverse du XVII^e siècle : l'imitation de Christ, la Loi, le rapport entre la Loi et l'Évangile, les bonnes œuvres et les récompenses, l'amour de Dieu et l'assurance du salut. Il situe les débats dans leur contexte historique et théologique, en offre une analyse et propose des applications pour aujourd'hui. Son antidote à l'antinomisme est une théologie radicalement christocentrique de l'imitation de Christ.

ZUSAMMENFASSUNG

Mark Jones gebraucht den Antinomistischen Streit des 17. Jahrhunderts in England, um vor den Gefahren dessen moderner Variante in der Kirche heute zu warnen. Sein Buch ist reich an historischen Details und theologischer Anwendung. Jones analysiert sechs theologische Themen, die dem früheren Streit zugrunde liegen: die Nachfolge Christi, das Gesetz, Gesetz und Evangelium, gute Werke und Belohnung, Gottes Liebe sowie Heilsgewissheit. Er bettet die Debatten ein in ihren historischen und theologischen Zusammenhang und liefert anschließend Analyse und Anwendung für heute. Jones' Antwort auf den Antinomismus ist eine radikal auf Christus zentrierte Theologie der Nachfolge Christi.

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Mark Jones' new book is small but rich in historical detail and theological application. He combines historical and systematic theology by using the seventeenth-century English antinomian controversy to warn against the dangers of modern-day antinomianism. His goal is not to 'name names' of modern-day antinomian preachers but merely to provide a basic outline of antinomianism so that pastors can recognise it on their own. Jones argues that historically, antinomianism was a 'wholesale departure from Reformed orthodoxy on several points of doctrine' (xiv) and he claims that the same un-orthodox antinomianism is present in the church today.

Jones begins by arguing that antinomianism encompasses much more than the denial that God's moral law binds Christians: it relates to six key doctrinal issues: the imitation of Christ, the law, the law and the gospel, good works and rewards, God's love, and assurance. The author situates debates on these topics in their historical context and then provides his own analysis and caution about how one could misunderstand them. Ultimately for Jones, the problem with seventeenth-century antinomianism was its 'lack of a robust Christology' (85), so he uses his book to propound a strongly Reformed Christology.

Jones' first chapter provides a historical overview of antinomianism beginning with Martin Luther, extending through England and New England in the early part of the seventeenth century and Scotland and non-conforming England in the later seventeenth and eighteenth centuries. He then moves to the realm of systematic theology with the goal to critique antinomianism in order to provide readers with a theological framework from which to interpret Scripture's teaching on key Christological points. Jones follows earlier theologians in arguing that believers ought to pattern their lives after Christ's holiness, in contrast to antinomians who tend to obliterate human responsibility in the process of holiness. He warns against denying the responsibility all believers have to strive after holiness. Chapter three contrasts opinions on the continual abiding power of the law held by antinomians and Reformed theologians in Puritan England. The chapter cautions preachers

not to ignore the remnant of sin in believers and to call their people to remember God's moral requirements.

In chapter four Jones argues that the gospel must always include the indicative and the imperative – he cautions preachers to include both in their sermons. In chapter five he argues that good works cannot simply be the believer's gracious response to what Christ has done, as antinomians claim, but that they are also a necessary obligation for Christians. Jones' next chapter addresses a key antinomian question: does God love believers more because of their obedience or less because of their disobedience? Jones centres his answer in Christ: believers relate to God in and through Christ and Christ's work. He then moves to counteract antinomian confusion on assurance by claiming that to the degree that a person fixes his or her eye upon Christ, he or she will burst forth with gospel obedience. Jones ends his book with helpful chapters on how to navigate the rhetoric and polemics of theological debate.

Jones' analysis may have two weaknesses. The first is his use of the term 'Reformed orthodoxy'. He argues that some theologians fall outside the bounds of 'orthodoxy' while others do not, but he never establishes the basis for this distinction. Some attempt to wrestle with this question would have been helpful at the start of the book.

Jones' presentation of seventeenth-century English antinomianism is a more significant problem. He argues that the fundamental mistake of seventeenth-century antinomianism was its 'lack of a robust Christology' (85). However, a careful reading of the dozens of complex theological works exchanged between antinomians and their Reformed opponents reveals that at the heart of their disagreement was an entirely different fulcrum – the antinomians' bifurcation of the Old and New Testaments. The antinomians had a robust Christology but simply believed that Christ's obedience to the law while on earth was part of the Old Testament 'law' dispensation and thus not an example for believers today. It was this point that caused the Reformed community to condemn the antinomians. Jones appears to use seventeenth-century antinomianism merely as a front to criticise modern-day antinomianism and in the process draws conclusions that miss the heart of the seventeenth-century debate. Critiquing contemporary theological movements by comparison and contrast with earlier positions is always helpful but also extremely difficult. The author must define terms with precision and present the complexities and nuances of the previous theologians in their own time, before applying that analysis to the present day. In this case, a 130 page book might not be an adequate tool to do so. Overall, however, Jones' book is insightful, thought-provoking, and rich in pastoral application.

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