



suffering, yielded to divine providence and triumphed in the angelic life. Edwards usefully highlights how Chrysostom's rhetorical education informs his reading of the biblical characters. The author pays particular attention to Chrysostom's use of comparison (*synkrisis*) and reflection (*ethopoeia*) as he offers a positive vision of suffering. For Chrysostom, the angelic life is the eschatological perfection that can be attained in the present, as seen in the lives of some living saints.

This book is an exemplary piece of scholarship on John Chrysostom's theology of providence and pastoral care. Edwards's judicious reading of Chrysostom pays close attention to comparative work to demonstrate that this patristic writer does not fit easily within established categories of the history of exegesis. The author's analysis of Chrysostom's typological interpretation as clustering of biblical episodes of divine providence together sheds new light on the Antiochene 'school', demonstrating a diversity of perspectives within it. Although such a reading does not focus on the typical christological framework of Old Testament foreshadowing and New Testament fulfilment, it can be a helpful way of discussing the coherence of Chrysostom's pastoral theology.

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## **Bruce P. Baugus, *The Roots of Reformed Moral Theology: The Historical Background of an Ecclesial Tradition***

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In narratives about the history of ethics, Christian moral theology has been given short-shrift. It is frequently appraised as a mere offshoot of western philosophy and regarded as a newfangled, modern undertaking. Bruce Baugus begs to differ, contending that moral theology – treated with special reference to his own Reformed tradition – is in fact a continuation of a longstanding 'churchly discipline' (p. 24). His purpose is to describe the deep and ancient root system of this venerable enterprise, which he defines as the 'systematic explication and application of the moral order revealed in Scripture' (p. 1).

The book commences by foregrounding the defining themes of Reformed moral theology (e.g. the use of scripture as the primary source of moral instruction, the universal and unchanging character of the moral order, the relation of the moral order to the created order, the distinction between aspects of Mosaic law, the priority of the Decalogue, etc.). Baugus discusses the relationship between moral and practical theology, juxtaposes Christian moral theology with Christian moral philosophy (looking to two Huguenot thinkers – Pierre de la Place and Pierre Du Moulin – as exemplars of the latter) and briefly contrasts Protestant and Catholic moral theology.

Chapters 2–5 unearth the scriptural roots of Christian moral theology, broadly conceived. Baugus begins by arguing that early Christian thinkers such as Justin Martyr did not have 'to resort to and imitate the moral philosophers [of Athens]' in their moral

deliberations (p. 44). To the contrary, their greater inspiration was the Old Testament. Although modern scholars have sometimes maintained that the Hebrew scriptures lack a coherent moral vision, the early apologists did not.

Following this discussion, chapter 3 turns to the moral theology of the Old Testament. Baugus pinpoints the Sinai covenant as the locus of biblical moral theology, going on to spotlight the extension of this tradition in the case law that flowed out of the Decalogue under Moses' leadership. Attention is also devoted to the further germination of biblical moral theology in the writings and the prophets.

Chapter 4 moves into the New Testament, with an eye to how Jesus and his apostles extended the biblical tradition of moral reflection. This explication is mindful of the Second Temple background to Jesus' teaching. Out of his Reformed posture, Baugus maintains that Jesus' ethical instruction stands as an 'accurate exposition of what [God's] moral law has always demanded' (p. 98). And chapter 5 completes Baugus' discussion of scriptural moral theology, illuminating the contribution of the Epistles and Revelation to this aspect of the Bible.

This section of the book left me with a few questions and qualms. For instance, while Baugus maintains that the tripartite division of the Mosaic law (i.e. moral, ceremonial, judicial) is 'present in the OT and required by its covenantal logic' (p. 109), he does little to defend this claim against a welter of contemporary biblical scholarship taking exception to it. Additionally, Baugus' assertion that the 'moral law is treated throughout the New Testament as applicable to all people in all places and times' begs for further clarification (p. 102). There are those who would wince at this claim, or at least want to see it nuanced. A revised discussion might do well to engage with the tradition of the so-called Noahide laws and the distinction they posit between the moral requirements of the people of God versus those of humanity at large (for one informative discussion of this, see M. Bockmuehl's *Jewish Law in Gentile Churches*). Finally, there is Baugus' treatment of the Council of Jerusalem (Acts 15). While he is aware of the vigorous debate surrounding the meaning of the council's decree, a more careful parsing of its resolution (together with its continuing significance) would have been both fitting and appreciated.

The final four chapters selectively but eruditely canvass the 'churchly discipline' of moral theology from late antiquity to the latter Middle Ages. It is here that Baugus' study (wonderfully) shows a Mercersberg colouring, delving as it does into ancient and medieval Christian thought. An impressive array of theological doctors are brought into the conversation, including Irenaeus, Clement of Alexandria, Tertullian, Augustine, John of Damascus, Peter Lombard and Thomas Aquinas. Chapter 9 grapples with the influence of John Duns Scotus and William of Ockham, correcting several misimpressions of their theo-ethical ratiocinations. These chapters do much to fortify the volume's central aim of demonstrating how 'deeply rooted Reformed moral instruction is in the prior theological tradition' (p. 27).

Baugus has done the church and the academy a great service with this volume. Any student (or teacher) of Christian moral theology – certainly those with a genealogical curiosity – would do well to own a copy. The book flags many of the key questions, meaningfully interacts with scripture, provides a capacious index of pertinent ancient and medieval sources and raises awareness of how Reformed moral theology stands in genuine, robust continuity with the 'great tradition'.

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