however, that such Judaeocentric eschatology tended actually to deepen the sense of the divide between Christians and Jews, rather than encouraging any kind of assimilation. The final suggested explanation for 'Judaising' that Cottrell-Boyce addresses is the proposal that it was the consequence of a literalist reading of Scripture. Cottrell-Boyce notes, however, that the central figures of his study did not favour a literalist reading of Scripture, whereas other writers who did, did not encourage the adoption of Jewish ceremonies.

Having dismantled these alternative explanations, Cottrell-Boyce turns instead to consider the 'Judaising' phenomenon in specific reference to the Puritan identity from which it emerged. Drawing particularly on the scholarship of Peter Lake, he underlines that the distinction between the godly and the ungodly, the elect and the reprobate, was central to the Puritan conception of religion, and that the godly were frequently concerned with discovering evidence of this distinction. It is in this religious instinct, he argues, that one must look for the roots of the 'Judaising' tendency within English Puritanism. 'If Puritanism was the religion of being "different from other people"', he writes, 'then this model should form the basis of any analysis of Puritan culture, not least the culture of Judaizing Puritans. Puritanism, in other words, should be primarily treated as a phenomenon concerned with the quality of "singularity"' (p. 47). Cottrell-Boyce consequently suggests that figures such as Traske, Totney and Tillam did not urge the adoption of Jewish religious ceremonies because they felt that those ceremonies had any intrinsic religious value, but rather because they had a functional value in distinguishing the godly from their neighbours. This, in turn, assisted in the cultivation of the sense of assurance, which was so important to many Puritans. 'For many', he observes, 'the development of strong relational bonds between themselves and their Godly peers provided the best "warrant" for their own salvation. Using various strategies, groups and individuals sought to strengthen these bonds through greater and greater accentuation of the difference between themselves and their "ungodly" neighbours' (p. 57). The adoption of Jewish religious customs was one, albeit eccentric, way of achieving this end. The 'Judaising' tendency is therefore a comprehensible evolution of the religious culture of English Puritanism. Cottrell-Boyce's thesis is undoubtedly interesting and persuasive, and his argument is informed by an impressive range of scholarship. This study will be of value to anyone interested in the 'Judaising' phenomenon, and the culture of English Puritanism more broadly.

Robert G. T. Edwards, *Providence and Narrative in the Theology of John Chrysostom*

(Cambridge: CUP, 2022), pp. xvii + 217. $110.00

Ashish J. Naidu

Talbot School of Theology, Biola University, La Mirada, CA, USA (ashish.naidu@biola.edu)

Robert Edwards' monograph, a revised doctoral dissertation, is a sustained study of John Chrysostom's theology of providence. The author argues that for Chrysostom

the biblical narrative or *historia* is fundamentally about divine providence. It serves as a means for consoling the suffering, demonstrating God's love for humanity as seen in creation and the incarnation. Edwards claims that the biblical narratives speak to God's character and human experience, and function as 'pastoral therapies' in Chrysostom's preaching. The narratives also serve as windows on to God's providential plan or arrangement of things (*oikonomia prononias*), through which Chrysostom's audience may correct their vision of events and thereby be consoled and led to virtue.

The book consists of six chapters. The first considers Chrysostom's vision of providence and narrative and sets the stage for exploring the joint themes of *pronoia* and *historia* found particularly in three works – *The Consolation of Stagarius*, *Homilies on the Statues* and *On the Providence of God* – which represent the core of this monograph.

The second chapter explores how divine and human activity interact in the course of history. Here Edwards draws attention to Chrysostom's reading of biblical narrative, focusing on the relationship between character and causation at both human and divine levels. The author argues that while Chrysostom does think about historicity from time to time, narrativity is central to his definition of *historia*. Further, biblical histories reveal both human and divine actions: the virtue of righteous human beings and the love and providence of God. Edwards notes that Chrysostom is concerned with teaching about both God's providence and what is up to us, as these are the very subject matter of *historia*. Divine grace and human faith both play a role, but God gives far more in this relationship: salvation in exchange for paltry human contribution.

The third chapter traces Chrysostom's use of narrative plots or structures. The author maintains that when Chrysostom employs *exempla*, whether to express human or divine activity, he very often clusters narratives together. Although Chrysostom can rely on individual exemplary characters, he commonly interprets biblical *exempla* in conversation with one another. Edwards helpfully observes that the narrative clusters that appear most frequently in Chrysostom's works demonstrate God's providential plan as characterised by philanthropy for those who suffer greatly in this life. They share a common structure that pivots on an important event: a change of fortunes from the worse to the better, which God brings about for his virtuous saints. The author helpfully compares Chrysostom's exegesis with that of Theodore of Mopsuestia, showing how Chrysostom's exegetical works reveal a 'typological abundance – a superfluity of biblical correspondences' in contrast to Theodore's reading of scripture (p. 90).

The fourth chapter focuses on proofs of providence and God's philanthropic character. Edwards argues that for Chrysostom the coherence of scripture is seen in recurring demonstrations of God's providence and love for humanity. The creation of the cosmos and the coming of Christ serve as particularly vivid demonstrations of God's providence. The author contends that salvation history is more accurately referred to, in Chrysostom's vocabulary, as 'providence' or 'the divine economy' (p. 125). In Chrysostom's perspective, 'salvation history' is distinctive, valuing the consistency of God's *philanthrōpia* over gradually unfolding covenants, historical ages or stages of revelation.

The fifth and sixth chapters identify two primary ways that the narratives of providence work together: to console and to build virtue. These chapters essentially consider the place of *therapeia* in Chrysostom's preaching and highlight scholarly works in conversation with the ancient medical-therapeutic tradition of assuaging the emotions and providing consolation. Most of the sixth chapter considers the exemplary characters of biblical narratives. The saints in scripture are to be emulated as those who have endured

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.

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

(Philipsburg, NJ: Reformation Heritage Books, 2022), pp. 360. $30.00

Roger Revell

Parish of Christ the King, Pawleys Island, SC, USA (Roger.Revell@theology.oxon.org)

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