

ATR/86:4

700

Anglican Theological Review

Taken as a whole, *The Learning Bible* accomplishes a great deal. It inclines toward historical credulity, though usually not without noting critical doubts. It inclines toward conservative Protestantism, though the editors try to reach out to Catholic, Jewish, and more liberal Protestant readers. It aims for—and reaches—a more introductory level than *The Access Bible* from Oxford University Press (one obvious competing volume); *The Learning Bible* is more colorful, more profusely illustrated, and successfully pitched to a less literate readership. Although I found the translation lackluster and frustratingly imprecise, and felt that the overall presentation hewed uncomfortably close to its outlook, the project has been realized vividly and effectively; it illustrates admirably what can be done to enhance the production of popular Bibles.

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God's Order and Natural Law: The Works of the Laudian Divines. By Iain M. MacKenzie. Aldershot, Hants. And Burlington, Vt.: Ashgate Publishing, 2002. x + 197 pp. \$84.95 / £47.50 (cloth); \$29.95 / £16.99 (paper).

Iain MacKenzie, residentiary Canon of Worcester Cathedral, offers a thorough and systematic study of the theology of a group of early seventeenth-century English divines commonly known as the "Laudians." The argument of the book addresses principally the thought of Lancelot Andrewes, John Mason, and John Swan. Taking issue with the received notion of the Laudians as defined chiefly by liturgical high churchmanship, MacKenzie argues for a broader and much more convincing definition centered on a shared commitment to a theology of "order." On this view, Laudianism is not so much "a phenomenon within one generation," as it is frequently viewed, but rather "an emphasis within the Church of England—an ongoing trend—with an insistence on 'order' which finds its climax in Laud and his contemporaries" (p. 9). This broad definition entails a welcome reconsideration of basic and widely held assumptions. MacKenzie demonstrates, for instance, that a Laudian by this measure is no anti-Calvinist. On the contrary, in their desire to uphold a theology pervaded by an architectonic concept of order, the Laudians make common cause with Calvin himself. The debunking of the popular but false

portrait of Laudian opposition to Calvin's theology is just one of a number of refreshing insights presented in this thoughtful study.

What exactly is MacKenzie's reading of this Laudian concept of order? As MacKenzie seeks to show with persistent emphasis throughout his book, the Laudian theology is at root a "unitary way of thinking" (p. 22) grounded in Trinitarian theology—ontology and epistemology are intimately intertwined. The fundamental unitary principle of all order is God's own inner, communal life as Trinity. The same order which "God is in Himself" is the order which constitutes the whole of His creation and which is epitomized "personally and recapitulatively" in the Incarnation. Following Calvin's Christocentric path, Christ himself is the ultimate focal point of order. As MacKenzie sums it up, for the Laudians "all order is Christocentric" (p. 60). For these Laudian divines, "natural law" represents ultimately the ordered relation that creatures have to their Creator. The entire cosmos "participates" in the order that is the life of its divine first principle. The same order that informs the natural world also shapes the human realm of practical and political life with its various civil and ecclesiastical structures. Finally, the order which "proceeds" in creation from its divine author is one with the order which, through Christ, governs the restoration and "return" of the creation to unity with its source. While the order is understood to be emphatically unitary, there is neither "confusion" nor "separation" between Creator and creature. The Chalcedonian flavor of this claim is crucial to understanding a recurrent theme of MacKenzie's analysis (an analysis, by the way, which highlights the acknowledged influence of T. F. Torrance on this reading), namely the "double contingency" of the order of creation both *from* God and *to* God.

The book contains an orderly sequence of chapters on "order" as ontological principle, and as the principle of theological method, of theological anthropology, of the political structures of monarchy, church, and commonwealth, as well as of the inward gifts of the Spirit. The argument is clearly presented, though occasionally somewhat repetitious. There are many very long quotations from Andrewes's sermons which might have been presented more usefully in paraphrase, but then the instruction and delight of reading such beautifully ordered prose would have been lost. *God's Order and Natural Law* is both edifying and absorbing—a most welcome contribution to the study of early seventeenth-century intellectual history.

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