Jewishness of the primitive church. If so, the most appropriate translation, linguistically and sociologically, would be, not in this case NIVI's "Brothers and sisters," and not NRSV's "Friends," but simply "brothers"—or perhaps the *Gute Nachricht Bibel*'s "dear brothers."

Review

MacKenzie, Cameron A. *The battle for the Bible in England, 1557–1582*. N. Y.: Peter Lang, 2002. xi + 338 pp. $65.95. ISBN0-8204-5810-4.

The story of the significant role of Bible translation in the Reformation has been told many times over, but MacKenzie puts this history in the framework of the theological debate between Protestants/Anglicans and Roman Catholics. He first examines the history of the Geneva Bible (1557-) and the theological debate which surrounded its appearance. The *sola scriptura* doctrine and the presentation of the words of Scripture in the vernacular contributed to the demise of the Church as mediator and interpreter. The notes of the Geneva Bible at least in part presented a particular theological context to the vernacular reader.

Criticism of the Geneva Bible was heard from both Anglicans, who objected to the theology of some of the notes, and Roman Catholics who continued to object to *sola scriptura* and wrestled with the issue of vernacular Bibles. In response to the challenge of the Geneva Bible the Anglicans produced the Bishops' Bible. While not a marketing success to match the Geneva Bible, it did help to assert the legitimacy of the Protestant view of scriptural authority and satisfy the need for an authoritative translation for the Church. The Roman Catholics as active participants in the debate over Scripture would not accede to *sola scriptura* but did produce a vernacular translation as a pragmatic solution to the issue of demonstrating the scriptural foundation of the Catholic faith, hence, the publication of the Rheims New Testament in 1582.

MacKenzie's account of this crucial chapter in the history of Bible translation succeeds in demonstrating the wide-ranging impact of vernacular translation that shaped the theological discussions of the second half of the 16th century. There are lessons to be learned by rehearsing this history, calling us to see Bible translation in its theological context, not only at the level of particular exegetical issues but in terms of churches' views of Scripture authority.

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