

THE NEW TESTAMENT
OF OUR LORD AND SAVIOUR
JESUS CHRIST
NEWLY TRANSLATED
FROM THE VULGATE LATIN
AND AUTHORIZED BY
THE ARCHBISHOPS AND BISHOPS
OF ENGLAND AND WALES



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Traditionally, this gospel was written first of the four, and in the Hebrew, that is presumably in the Aramaic, language. Its author's conversion is recorded in Matthew ix. 9; he is given the name of Levi in Mark ii. 14, Luke v. 27. There is no agreement about the date of its composition, except that this was before A.D. 70; nor is anything known about the circumstances of its translation into Greek.	
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a sequel, completing the history of St. Paul's life. It is natural to suppose, from the circumstance that he does not mention St. Paul's release from prison (about A.D. 62), that the book itself was composed at that time, or a little earlier.

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This epistle was written, it seems, to pacify a feud between Jewish and Gentile Christians at Rome, evidently (xv. 25) just before St. Paul's last journey to Jerusalem, that is, about A.D. 57.

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This epistle is dated by the visit of Apollo to Corinth (Acts xix. 1), and by St. Paul's journey to Jerusalem with the alms of the Gentile churches; that is, between 53 and 57. A comparison of xvi. 8 and 9 with Rom. xv. 23 suggests that it was written before the epistle to the Romans. It deals with various points, mostly of Church order.

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It is generally agreed that this epistle was written only a short time after the First, though it is possible that another letter (ii. 4) and even another visit (xiii. 1) may have altered the situation in the meantime. The apostle is chiefly concerned to refute and warn those who belittled his authority. Both these epistles were written from Ephesus (Acts xix. 1).

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This is an urgent plea to St. Paul's converts, probably in Southern but possibly in Northern Galatia, to resist the agitation which demanded that Gentile Christians should adopt circumcision, and other Jewish usages. It is the earliest of all the epistles, if the visit mentioned in ii. 2 is the same as that recorded in Acts xi. 30. But those who identify this visit with the visit recorded in Acts xv. prefer a later date, perhaps that of the Epistle to the Romans, with which it has much in common.

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from that of his other epistles has led some to suppose that he dictated only the substance of it, and left the writing to another hand. It is in any case an essay rather than an epistle in form, though the last few verses shew that it was sent as a letter, with a brief personal postscript. It is a warning against apostasy in time of persecution, especially designed to shew that this is much less pardonable under the New than under the Old Dispensation. It was written from Italy, probably during St. Paul's second imprisonment, and its references to persecution may perhaps be compared with those in I Peter.

THE UNIVERSAL EPISTLE OF THE BLESSED APOSTLE JAMES

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The canonicity of this book was doubted by some early writers in the east, but was later admitted by the Church at large. The James who puts his name to it is commonly identified, not with the son of Zebedee, but with James the son of Alphaeus; and therefore (almost certainly) with James 'the brother of the Lord' (Gal. i. 19). The centre of his apostolate was Jerusalem itself (Acts xxi. 18 and elsewhere), and it was with Christians of Jewish birth that his ministry was chiefly concerned. Some date the epistle earlier than A.D. 50, and its references to destitution and the callousness of the rich would fit in well with the circumstances of the famine under Claudius (Acts xi. 28). But it is clear that there was still distress to be relieved at Jerusalem ten years later (Acts xxiv. 17, Romans xv. 26), and the epistle may have been written at any time during what was, traditionally, a long life.

THE FIRST EPISTLE OF THE BLESSED APOSTLE PETER

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The Babylon from which this letter was sent (v. 13) is generally admitted to have been Rome; and some think that Silvanus (v. 12) was not a mere messenger who carried it, but an interpreter who drew it up according to the mind of St. Peter. The most probable opinion as to its date is that it was written during Nero's persecution, not long before the Apostle's death in A.D. 67. It is likely that he had preached in the countries he mentions in i. 1.

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The authenticity of this work was very early recognized; and its late inclusion in the undisputed canon of Scripture was probably due to the support claimed from it by the Millennarian heretics, who looked forward to a visible thousand-year reign of Christ on earth. Tradition tells us that St. John was exiled to Patmos in the reign of the emperor Domitian (A.D. 81-96). The Greek in which it is written is illiterate compared with that of the Gospel and the three Epistles, as if its transcription or translation had been undertaken by some unpractised hand.