

Stereotype Edition.

THE
NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST:

WITH REFERENCES AND A KEY SHEET OF QUESTIONS,
HISTORICAL, DOCTRINAL, AND PRACTICAL:

Designed to

FACILITATE THE ACQUISITION OF SCRIPTURAL KNOWLEDGE,
IN BIBLE CLASSES, SUNDAY SCHOOLS, COMMON SCHOOLS,
AND PRIVATE FAMILIES.

Second Edition.

BY HERVEY WILBUR, A. M.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.
No. 1 Cornhill.

STEREOTYPED BY T. H. AND C. CARTER, BOSTON.

.....
1823.

COLOSSIANS.

Syntyeche, that they be of the same mind in the Lord.

b 3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

d 4 Rejoice in the Lord always: and again I say, Rejoice.

d 5 Let your moderation be known unto all men. The Lord is at hand.

d 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

b 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

d 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

b 9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

d 12 I know both how to be abased, and I know how to abound:

every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

t 13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

b 19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

b 23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philip-
pians from Rome, by Epaphroditus.

¶ The Epistle of PAUL, the Apostle, to the COLOSSIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ, by the will of God, and Timotheus our brother,

c 2 To the saints and faithful brethren in Christ which are at

Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

CHAPTER I.

e 4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

b 5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

d 7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

e 9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

d 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

b 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

t 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

t 14 In whom we have redemption through his blood, even the forgiveness of sins:

t 15 Who is the image of the invisible God, the first-born of every creature:

t 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

t 17 And he is before all things, and by him all things consist;

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

t 19 For it pleased the Father that in him should all fulness dwell;

t 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

t 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled,

b 22 In the body of his flesh through death, to present you holy, and unblamable, and unreprou-
able, in his sight:

d 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may

present every man perfect in Christ Jesus :

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh ;

d 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ ;

t 3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

d 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him :

d 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

d 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

t* 9 For in him dwelleth all the fulness of the Godhead bodily.

t 10 And ye are complete in him, which is the head of all principality and power :

t 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation

of God, who hath raised him from the dead.

t 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14 Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-days :

17 Which are a shadow of things to come ; but the body is of Christ.

e 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances,

21 (Touch not ; taste not ; handle not ;

22 Which all are to perish with the using ;) after the commandments and doctrines of men ?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body ; not in any honour to the satisfying of the flesh.

CHAP. III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

d 2 Set your affection on things above, not on things on the earth.

t 3 For ye are dead, and your life is hid with Christ in God.

b 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

d 5 Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : w 6 For which things' sake the wrath of God cometh on the children of disobedience :

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

d 9 Lie not one to another, seeing that ye have put off the old man with his deeds ;

c 10 And have put on the new man, which is renewed in knowledge after the image of him that created him :

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all.

d 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

d 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.

d 14 And above all these things put on charity, which is the bond of perfectness.

b 15 And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

d 16 Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritu-

al songs, singing with grace in your hearts to the Lord.

d* 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

d 18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

d 19 Husbands, love your wives, and be not bitter against them.

d 20 Children, obey your parents in all things : for this is well-pleasing unto the Lord.

d 21 Fathers, provoke not your children to anger, lest they be discouraged.

d 22 Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers ; but in singleness of heart, fearing God :

d 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men ;

b 24 Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done : and there is no respect of persons.

CHAP. IV.

MASTERS, give unto your servants that which is just and equal ; knowing that ye also have a Master in heaven.

d 2 Continue in prayer, and watch in the same with thanksgiving ;

d 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :

4 That I may make it manifest, as I ought to speak.

d 5 Walk in wisdom toward them that are without, redeeming the time.

d 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

I. THESSALONIANS.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus, my fellow-prisoner, saluteth you ; and Marcus, sister's son to Barnabas, (touching whom ye received commandments : if he come unto you, receive him ;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for

you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

¶ *The First Epistle of PAUL, the Apostle, to the THESSALONIANS.*

CHAP. I.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers ;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father ;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in

much assurance ; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith *in* Godward is spread abroad ; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God ;

CHAPTERS II, III.

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAP. II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain :

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile ;

4 But as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; God *is* witness :

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children :

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblamably we behaved ourselves among you that believe :

11 As ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they *have* of the Jews :

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men :

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always : for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again ; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing ? *Are* not even ye in the presence of our Lord Jesus Christ at his coming ?

20 For ye are our glory and joy.

CHAP. III.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone ;

2 And sent Timothy, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith :

3 That no man should be moved by these afflictions : for yourselves

KEY.

<p><i>f</i> } What FACTS are here related? Is any doctrine or duty connected with them?</p>	<p><i>e</i> } What EVANGELICAL EXPERIENCE? or what EXHORTATION is here given?</p>
<p>What doctrinal TRUTH is here inculcated? <i>t</i> } Is it directly or indirectly taught? How illustrated? How applied? What practical influence should it have?</p>	<p><i>b</i> } What BLESSING is here sought, or acknowledged, or promised? How great? How durable? For whom sought? By whom acknowledged? To whom promised?</p>
<p><i>d</i> } What DUTY is here enjoined? On whom? Is it taught by precept, by example, or by inference? How enforced?</p>	<p><i>w</i> } What WO is here denounced? or WARNING given? What is its import? Against whom denounced? or to whom given?</p>
<p><i>x</i> } What PROHIBITION is here directly or indirectly made? Why is this deed, or word, or thought forbidden?</p>	<p><i>r</i> } What prophecy is here RECORDED? Has it been fulfilled? How? When?</p>
<p><i>i</i> } What INSTRUCTIONS are imparted in this parable? or in this metaphor? What is their practical tendency?</p>	<p><i>a</i> } What prophecy is here ACCOMPLISHED? Where is it found? How many years had it been written?</p>
<p><i>h</i> } What HEAVENLY DISPOSITION is here manifested? What corresponding affections does it demand?</p>	<p><i>m</i> } What MIRACLE is here recorded? By whom and for what purpose wrought? In whose name, and by whose authority?</p>
<p><i>c</i> } What trait of moral CHARACTER is here given? Is it morally good or evil? Does it belong to a natural or to a renewed state?</p>	<p><i>s</i> } What affecting SCENE is here exhibited? What feelings should it produce?</p>
	<p>* Denotes the propriety of profound attention.</p>

In the marking, perhaps on experiment the characters may be found too few or too many. It was thought best to limit them to a small number. Some texts contain both doctrines and duties, and might be marked for either: e. g. in *Mark* vi. 12. Repentance is a doctrine. It is the minister's duty to preach it, and the duty of all to exercise it. Sometimes the same passage inculcates more than one doctrine, or enjoins more than one duty. In that case questions should be repeated. Some passages are designedly left without marking them; these will present only the common course before the instructor and pupil.

If this copy of the New Testament contribute to the improvement of any, the labour bestowed on it will not be in vain.