



Martha and Her Bible

Martha Catherine Matlock Brownfield was born on the 23rd of March 1854 in Alabama. Her brother, Milton Meredith Matlock, who was two years older, later shared with family that they lived at Bell Point, Alabama, a small mountaintop area just south of Huntsville. When Martha was around five years old, she lost both of her parents to smallpox. By 1860, she and Milton were living with their grandparents, Zachariah and Mary Matlock, near Stevenson, Alabama, at a place known as Medlock Springs.

It was likely at Medlock Springs that Martha received this Bible sometime in the early 1860s. The worn condition of the Bible, together with the fact she chose to include it in this photograph, suggests it was a treasured companion throughout her life. Martha was known to be a devout Methodist, and family tradition tells us she would occasionally preach in the church. It is easy to imagine her turning to these pages as she sought wisdom, guidance and comfort from God's Word.

Martha's life gave her many reasons to seek that comfort. She knew her parents only through the few memories that remained from her early childhood. Later, she left loved ones behind when she and her family traveled by covered wagon from Alabama to Texas, knowing she might never see them again. Soon after arriving in Texas, she experienced the heartbreaking loss of her firstborn son, who died of dysentery at only eighteen months of age. During her lifetime she would also stand beside the graves of three of her other children. Through these times of grief and uncertainty, she clearly returned to the pages of this Bible again and again, seeking God's understanding and strength.

Martha Catherine Matlock Brownfield – Her Bible

Martha's life was not defined only by hardship. She had many occasions to rejoice. Four of her children lived to adulthood and became happy and successful, and she was blessed with seventeen grandchildren as well as several great-grandchildren. She became a midwife, a role that allowed her to serve her family and community in a deeply personal way. It was fortunate she was there to assist with the births of her brother's first three children, born on the farm where the family first settled in Murphy, Texas, after leaving Alabama. She later served as midwife to several of her own grandchildren. And after years of working land the family leased from others, Martha and her family eventually had the blessing of owning their own farm.

She lived an incredibly eventful life marked by hardship, perseverance, service, family, and faith. She was a provider, a caregiver, and a blessing to many people around her. Through the life she lived, she left her family a solid foundation and a step forward for the generations that followed.

And the wisdom and strength she gained through God's Word helped make this all possible. This Bible Martha carried through the decades helped shape the faith that sustained her. She passed that faith, and her love for Jesus Christ, on to her family. The worn pages of this Bible tell more than the story of a well-used book. They offer a glimpse into the life of a woman who endured great loss, celebrated great blessings, served others, and continually turned to God's Word along the way.

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The Bible's Attributes

- **Paper Cardboard Covers:** During the 1750s to 1860s, Bibles transitioned away from heavy wood covers. Martha's Bible has thick paper cardboard covers (pasteboard or millboard) wrapped in calfskin or sheepskin.
- **Duodecimo (12 mo) Format:** Martha's Bible uses this format, which means 12 pages of the Bible were printed on the front, and 12 pages on the back, of one large sheet (see Images 1 and 3 below). This large sheet was then cut into 6 smaller sheets (2 pages front and 2 pages back to a sheet). The 6 sheets were then folded in the middle and nested inside each other to create 24 pages called a "section".
- **Sunken Cords:** In the mid-to-late 1700s bookbinders introduced a technique called "sawing-in". With Martha's Bible, they took each 24 page section and sawed five small grooves into the fold of the section so binding cords could sit completely flat inside these grooves. This allowed them to bind books much faster. As the binder added each section of pages to the book by hand, the precut grooves in the section allowed it to fit securely onto the horizontal cords stretched across the back of the book, aligning it precisely with the other sections. The grooves also allowed for a smooth, modern spine (see Image 2 and Back Spine picture below).
- **Signature Marks:** Each printed section of Martha's Bible has a small letter and number next to the page number at the bottom of the first page. These section identifiers were critical guides for the binder as they manually assembled and sewed each section together. Prior to the 1800s printers heavily favored Roman numerals for their signature marks. In the early to mid-1800s they transitioned to using standard Arabic digits giving us A1, B2, and C3, which is how Martha's Bible was printed. In the late 1800s they stopped including letters and just used numbers for the signature marks at the bottom of the pages. Modern binding technology after the 1880s eliminated the need for signature marks altogether. (see Printer Signatures Table and Printer Signatures Examples picture below)
- **Lack of a Watermark:** Before the 1820s, almost all paper was made by hand using wooden molds, which naturally left behind watermarks and faint grid lines (called laid paper). Around the 1830s, the paper industry was revolutionized by a massive invention called the Fourdrinier machine. This steam-powered machine poured liquid paper pulp onto a continuous, fast-moving mesh belt to roll out miles of paper at a fraction of the cost. Adding a watermark to these giant machine rolls required an expensive extra roller (called a dandy roll). To keep production costs as low as possible for mass-market 'Compact Bibles' publishers intentionally bought plain unwatermarked paper blocks, which is what we see in Martha's Bible.
- **Compact Bibles:** Each page measures 7" x 4.25", which creates what was referred to as 'Compact Bible'. A 6-point Nonpareil typeface (small, but readable font) was used to successfully fit both Testaments into 672 pages.

- **King James Version (KJV):** The exact phrasing of "In the beginning God created the heaven and the earth." in Martha's Bible confirms this Bible is a classic King James Version (KJV). Specifically, using the singular word "heaven" instead of the plural "heavens" is a hallmark of the authorized King James Version text from the 1611 translators.
- **Roman Numerals for Chapters:** Martha's Bible uses Roman numerals for chapters, which their pairing with sunken-cord bindings narrows the timeline of Martha's Bible from the mid-1700s to late-1800s before Arabic numerals (1, 2, 3) became the universal standard for chapter headers in commercial publishing.
- **Affordable Bibles:** During the 1830 to 1850 window, organizations like the American Bible Society and the British and Foreign Bible Society started following strict mandates to reduce the costs of printing Bibles. They wanted to distribute millions of inexpensive Bibles to pioneers, schools, immigrants, and working-class families. Martha's Bible matches this manufacturing blueprint with features such as:
 - Plain Edges - Edges were left entirely plain to cut production costs to an absolute minimum.
 - Two Column Format - Printing text in two columns allowed publishers to use smaller fonts while keeping the lines easy to read. This maximized the number of words per page, saved enormous amounts of paper, and drastically lowered production cost.
 - No Notes or Margins - Bibles with commentary or study notes (like the famous *Matthew Henry Commentary* or *Scott's Bible*) were expensive luxury items meant for ministers and wealthy households. By printing the pure, unannotated scripture text, publishers could avoid paying commentary royalties.
- **Heavily Read:** Martha's Bible shares something in common with many of the remaining compact Bibles printed in the mid-1800s. They were heavily read as treasured personal Bibles. As with Martha's Bible, they are commonly missing the first page, last page and beginning of the New Testament. Those are the pages people thumb through the most causing them to wear out over decades of frequent use. It was common for people to have their Bible rebound as the sections started to become loose. Looking closely, it becomes apparent Martha's Bible was rebound, which must have added to its life before pages started disappearing (see Bible Rebound picture below).

Dating Martha's Bible

Everything we know about Martha's Bible points to it having been printed by The American Bible Society (ABS) at their Astor Place Bible House in New York City between 1861 and 1863 (see Image 4 below).

- **After 1858:** The American Bible Society (ABS) used an older plate matrix that utilized a different page layout up to 1858 (see Image 3 below). The ABS completely overhauled its printing plates between 1857 and 1858 to correct minor typographical errors and standardize text blocks across its steam presses. Martha's Bible features the definitive marks of this major 1858 plate revision. Three examples include:
 - Genesis starts on page 3 instead of page 1.
 - Text at the bottom of page 473 ends with the words "... Hananiah of Shadrach; and", leaving the rest of verse Daniel 1:7 on page 474 (see Old Testament Pages picture below).
 - Revelation ends on page 669.
- **Prior to 1864:** By 1864, the overwhelming wear and tear on those 1858 compact-sized stereotype plates from printing millions of copies for the Union and Confederate armies during the Civil War forced the ABS to start phasing them out. They cast entirely new plates which had different column configurations and page breaks. The alignment of Martha's Bible to the 1858 plate matrix means it was printed prior to 1864.
- **Between 1861 and 1863:** The presence of five sunken cords in the spine provides the final clue. This binding method was optimized for maximum speed and lowest cost at the ABS Astor Place Bible House in New York. The 1858 plates signature, the fact a family records section was not included, and the sunken-cord binding all points to Bibles printed to fulfill the massive military demands of the early Civil War era between 1861 and 1863. During the early Civil War era the distribution of these compact Bibles to troops was one of the largest logistics operations in American print history. The American Bible Society (ABS) kept 16 steam-powered printing presses running constantly in New York City, scaling up production to churn out up to 7,000 of these compact Bibles every single day.

Family Pages

Compact Bibles like Martha's did not come with a family section, but where possible she did write a few details. On the inside front cover she wrote birth dates and names for herself and her husband. There was one blank page at the end of the Bible where she wrote birth dates and names of a few Matlock family members. The inside of the back cover only has random markings. The handwriting on the front inside cover and last page appear to be the same.

Inside Front Cover

The image on the following page is from the front inside cover. The lines appear to be read as follows.

Christfor

C Brownfield

eld Was Bornd

Aprile the 12 1857

Marthey C.

Brownfield

Was Bornde

March the 22 1853

1878 8 15

1857 4 12

21 4 3

It is clear Martha wrote down her husband and her birth dates in this text. The birth date for Christopher Columbus Brownfield is correct. The birth date Martha's oldest daughter gave officials for Martha's death certificate was March 23, 1854. And in the 1900 Census record the month and year for her birth is listed as March 1854. Since her parents died when Martha was such a young age, she may have not known her actual birth date and at some point in life decided on a specific date for legal records, family events, etc. The dates at the end of the page appear to be doing the math to determine that her husband was 21 years, 4 months and 3 days old for an event that took place on 8/15/1878. This date does not line up with key dates such as the death or birth of loved ones, but it was clearly an important date. They were married on 2/10/78, so this date was just a few months after their marriage. Their first child was born on 1/26/1879. They moved to Texas in December of 1879.

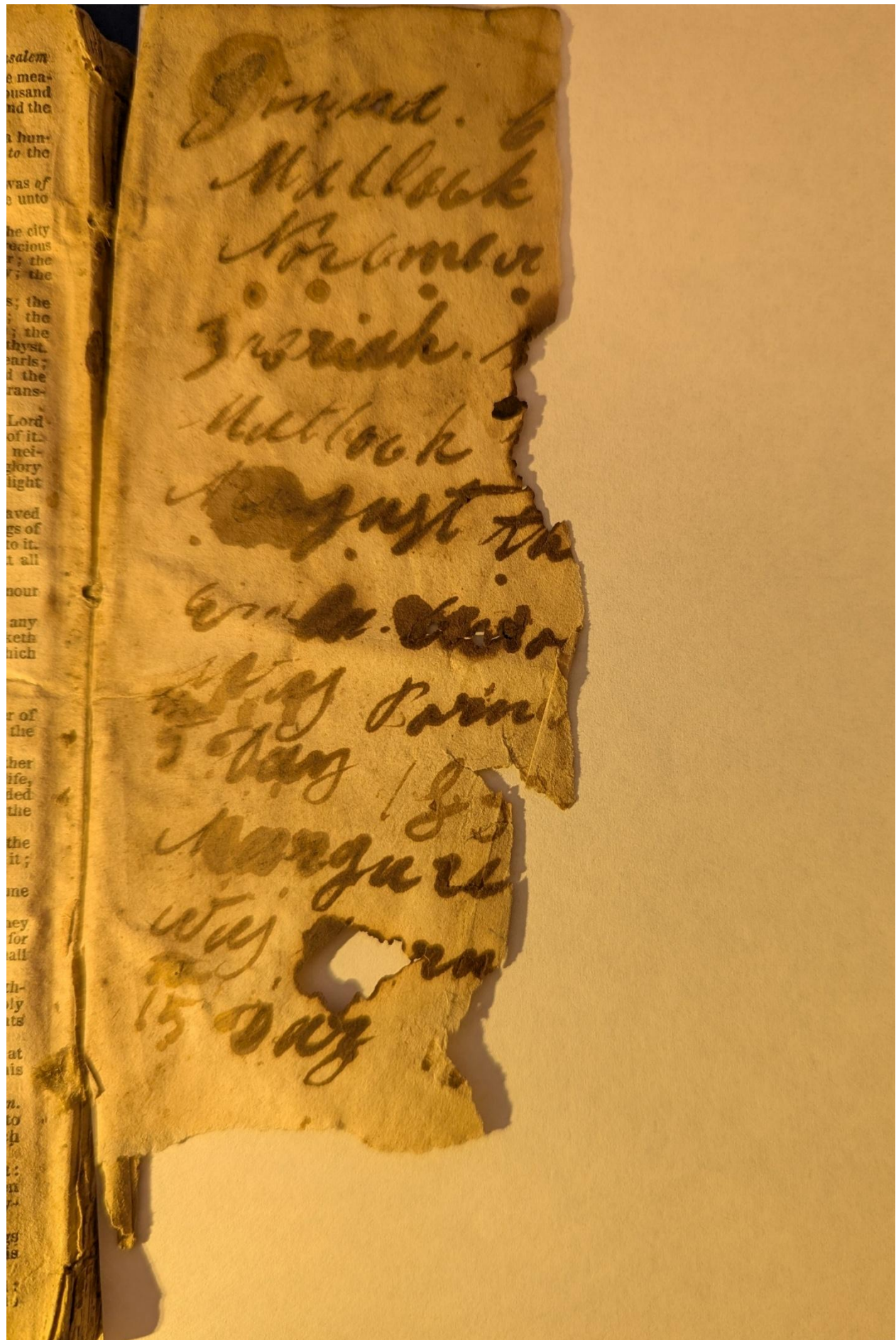
Last Page

The image on the following page is from the last page in her Bible. Sadly, part of the page is missing. The lines appear to be read as follows. The text after each “|” is speculation based on family history research, and the text in brackets are brief comments.

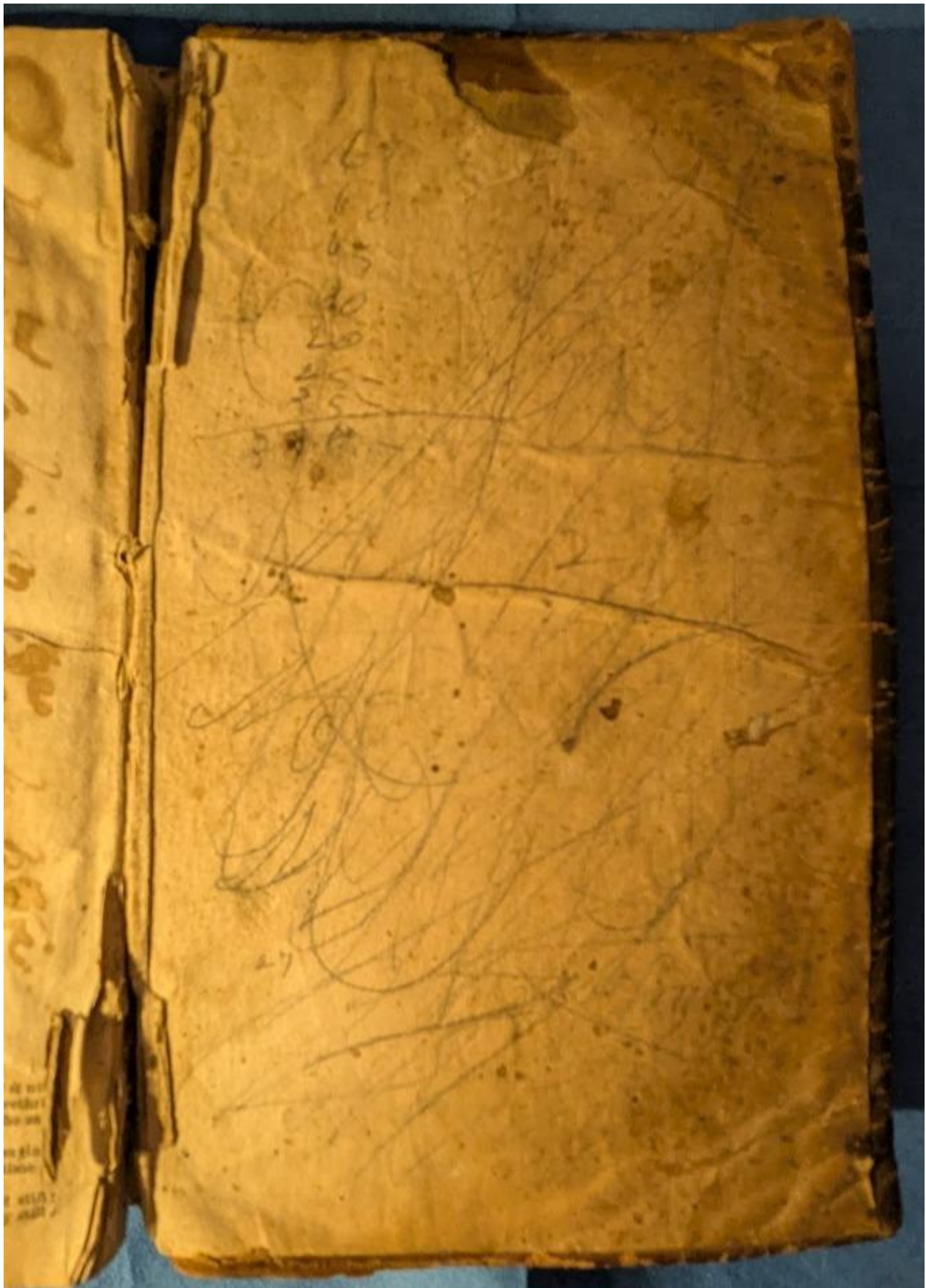
Jinne C hristian	[Jane (Jennie) Christian is her aunt]
Matlock was Bornd	
November 15 Day 1822	[Jennie was born on November 15 th , 1822]
Zacriah A	[his middle name is not known - it was likely spelled out here]
Matlock was Bornd	[Zachariah A was her uncle]
August the 1829	[Zachariah A was born in 1829, but we do not know the exact date]
Emily Caro line Matlock	[Emily was her aunt]
was Bornd March	
5 Day 183 3 Sarah	[Emily Caroline Matlock was born on March 5 th , 1833]
Margure tte Matlock	[Sarah was her aunt]
was Born d April	
15 Day 1 835	[Sarah M Matlock was born in April of 1835]

Martha Catherine Matlock, and her brother Milton Meredith Matlock, became orphans prior to the 1860 census. In the 1860 census they are living with their grandparents Zachariah and Mary Matlock (see Image 5 below). The 1860 census lists Martha's aunts Emily and Sarah also living with the family. On this page in her Bible Martha lists these two aunts along with her aunt Jennie and uncle Zachariah A. There are two aunts not listed in her Bible, which are Nancy and Mary. Nancy disappears from census records after 1850. In the 1860 census Mary is a widow living with the family, but she must have moved away soon after, so Martha probably never established a connection with these two aunts. Zachariah A. passed away in 1859, which is why he is not in the 1860 census. Jennie was married in 1854, but she lived close by so Martha would have seen her often and known her well. It is likely Martha wrote in her Bible the names and birth dates of the aunts and uncles that were close family to her. They may have felt more like older siblings.

Note: At one time, it was thought Martha and Milton were the children of Zachariah A. Matlock. This theory was based largely on the fact Zachariah A. died in 1859 leaving Martha and Milton living with their grandparents in the 1860 census. However, we have not found evidence Zachariah A. was ever married or had children. Further research revealed in the 1830 census that Zachariah A. had an older brother (see Image 5 below). We have also learned Milton told his children that his father's name was John Matlock, a detail they later provided for Milton's death certificate. Also, Mary Matlock's father was John Tharp. It is reasonable to consider Mary may have named her first son John Matlock after her father, following the common practice of naming a firstborn son for his maternal grandfather.



Inside Back Cover



Images

Keith Houston helpfully provides a layout for duodecimo in *The Book*. His version displays both sides of the sheet shown side by side. The watermark he's added shows this, as does following the page numbers.

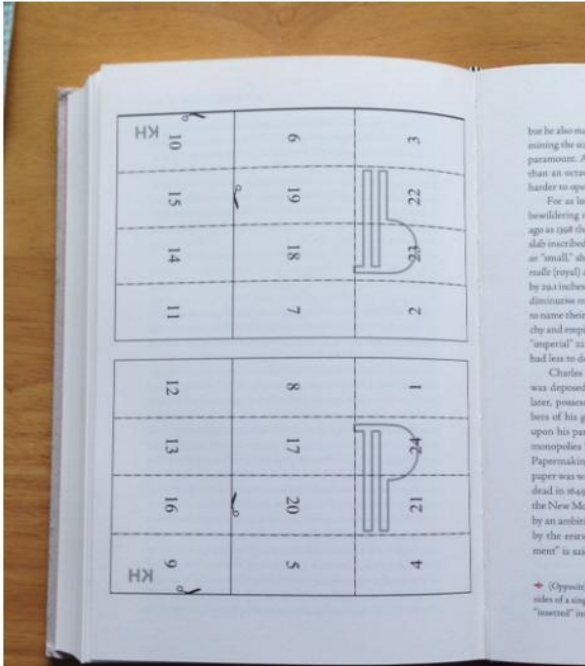


Image 1 – An example layout for a Duodecimo (12mo) book. He shows the front and back of the same sheet of paper. When the sheet is cut into six pieces (with print front and back), folded and nested, then the page numbers fall into place perfectly.



Image 2 – This image has the binding cords on the outside. Martha's Bible has grooves that the five binding cords slipped into, but the hand sewing of the sections to the binding cords worked the same.

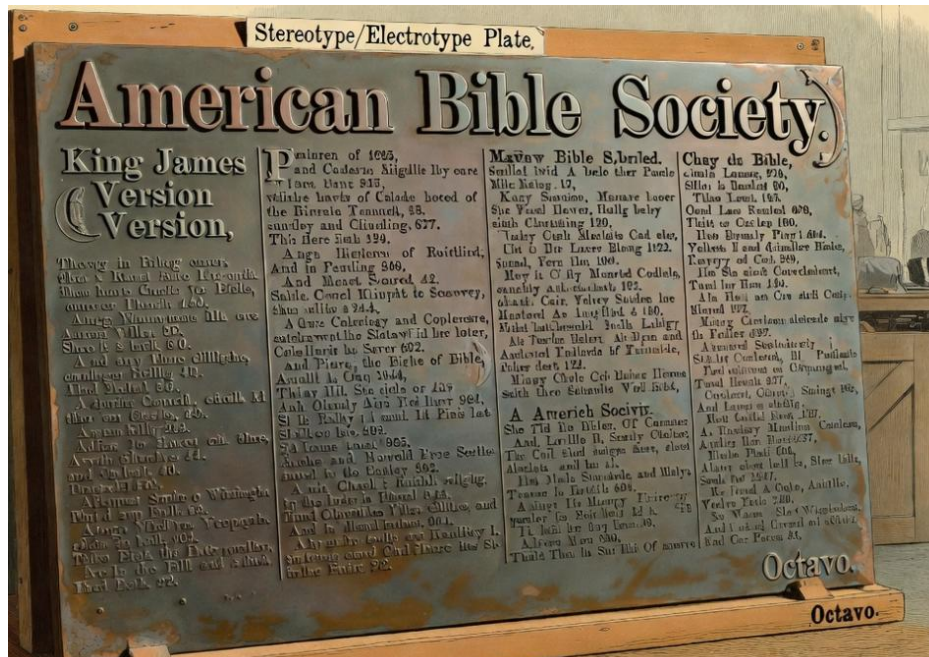


Image 3 – This printing plate has two pages (for a large Bible). A similar plate would have been used for Martha's Bible, but with 12 pages on one plate.

Martha Catherine Matlock Brownfield – Her Bible



Image 4 - The Astor Place Bible House was a massive, landmark building in New York City that served as the manufacturing printery and headquarters for the American Bible Society (ABS) from 1853 to 1936. It occupied an entire city block bounded by Third and Fourth Avenues, Astor Place, and East Ninth Street in Lower Manhattan. Built in 1853, the six-story red-brick structure was the first cast-iron framed building in New York City. At its production peak, the industrial facility operated 24 hours a day, printing three Bibles every minute and churning out over 77 million total copies during its lifespan.

Name	Relationship	Year Born	1830 Census									1840 Census								1850 Census	1860 Census	1870 Census
			Males Under 5	Males 10 to 14	Males 15 to 19	Males 20 to 29	Females Under 5	Females 5 to 9	Females 10 to 14	Females 15 to 19	Females 20 to 29	TOTAL	Males 10 to 14	Males 20 to 29	Females 5 to 9	Females 10 to 14	Females 15 to 19	Females 20 to 29	TOTAL			
Zachariah	Father	1791																		✓	✓	✓
Mary	Mother	1790																		✓	✓	✓
John	Son	1820		✓																		
Jane (Jennie) Christian	Daughter	1822																		✓		
Nancy	Daughter	1824																		✓		
Mary Elizabeth	Daughter	1825																		✓		
Zachariah A	Son	1829	✓										✓							✓	✓	
Emily Caroline	Daughter	1833																		✓		
Sarah Margarette	Daughter	1835																		✓		✓
Unknown Male	Unknown	?			✓																	
Unknown Female	Unknown	?								✓												
James Roberts	Grandson (from Mary E)	1842																			✓	
Zachariah Roberts	Grandson (from Mary E)	1846																			✓	
Mary Roberts	Granddaughter (from Mary E)	1848																			✓	
Milton Meridith	Grandson (from John)	1852																			✓	✓
Martha Catherine	Granddaughter (from John)	1854																			✓	✓
			1	1	1	1	1	2	1	1	9		1	1	2	1	2	1	8	7	10	5

Image 5 – This image shows the first five census records for Zachariah and Mary Matlock. In the 1830 and 1840 census records, names were not recorded (just age ranges), but we can easily map the names to these records. Martha and Milton's father, John, lived with the family in the 1830 census, but by 1840 he had moved away. Martha and Milton were living with Zachariah and Mary in the 1860 and 1870 census.

[Zachariah Matlock Census Records in Ancestry.com](#)

Printer Signatures Table

Printer signatures were used in Martha's Bible to guide the binder who was manually sewing the 24-page sections together. Printers omitted letters J, V and W from the signatures to avoid confusion (e.g. V looks too much like U, etc.). When they reached letter Z they started over with 2A, 2B, etc. Martha's Bible had 28 sections. Sections 17, 21, and 22 are entirely missing, while several other sections remain partially intact. The following is a table showing the pages of her Bible marked with printer signatures. Producing this table helped narrow down the location and dates for the printing of her Bible.

Section Number	Printer Signature	Page Number	Missing Page Numbers	Book
1	1 A	1	1-2	
	A*	9		
2	2 B	25		Genesis
	B*	33		
3	3 C	49		Exodus
	C*	57		
4	4 D	73		Leviticus
	D*	81		
5	5 E	97		Numbers
	E*	105		
6	6 F	121		Deuteronomy
	F*	129		
7	7 G	145		Joshua
	G*	153		
8	8 H	169		I Samuel
	H*	177		
9	9 I	193		II Samuel
	I*	201		
10	10 K	217		I Kings
	K*	225		
11	11 L	241		I Chronicles
	L*	249		
12	12 M	265		II Chronicles
	M*	273		
13	13 N	289		Nehemiah
	N*	297		
14	14 O	313		Psalms
	O*	321		
15	15 P	337		Psalms
	P*	345		
16	16 Q	361	361-368	
	Q*	369		
17	17 R	385	377-412	
	R*	393	377-412	
18	18 S	409	377-412	
	S*	417		

Martha Catherine Matlock Brownfield – Her Bible

Section Number	Printer Signature	Page Number	Missing Page Numbers	Book
19	19 T	433	429-436	
	T*	441		
20	20 U	457	453-458	
	U*	465		
21	21 X	481	481-528	
	X*	489	481-528	
22	22 Y	505	481-528	
	Y*	513	481-528	
23	23 Z	529		Matthew
	Z*	537		
24	24 2A	553		Luke
	2A*	561		
25	25 2B	577		John
	2B*	585		
26	26 2C	601		Acts
	2C*	609		
27	27 2D	625		II Corinthians
	2D*	633		
28	28 2E	649		Hebrews
	2E*	657		
			669	last page of Revelation
			670	back of last page of Revelation
		671		Martha's Aunts and Uncle
Note: 672/24=28 28 sections		672		back of Martha's page

Pictures of Martha's Bible

Bible Cover

front cover



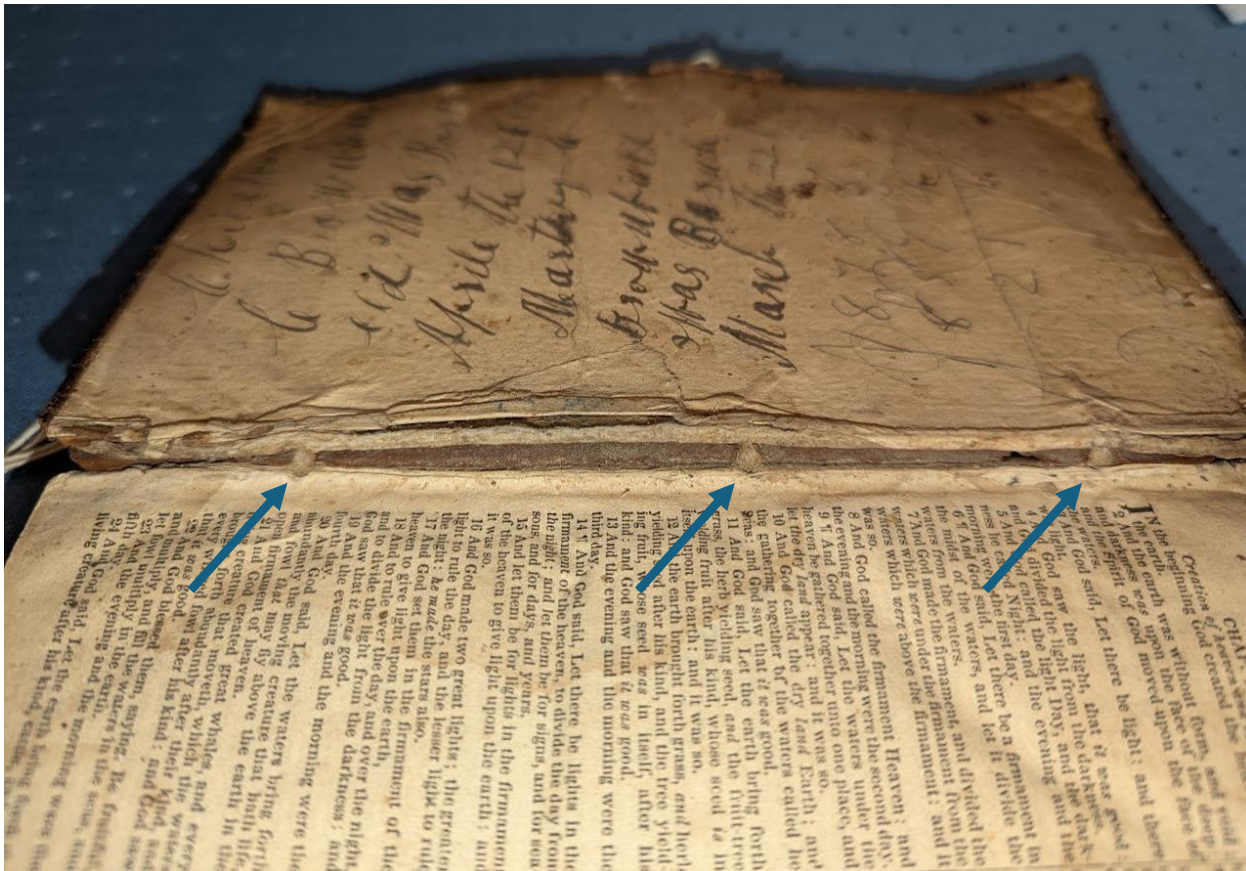
back cover



Back Spine



Bible Rebound

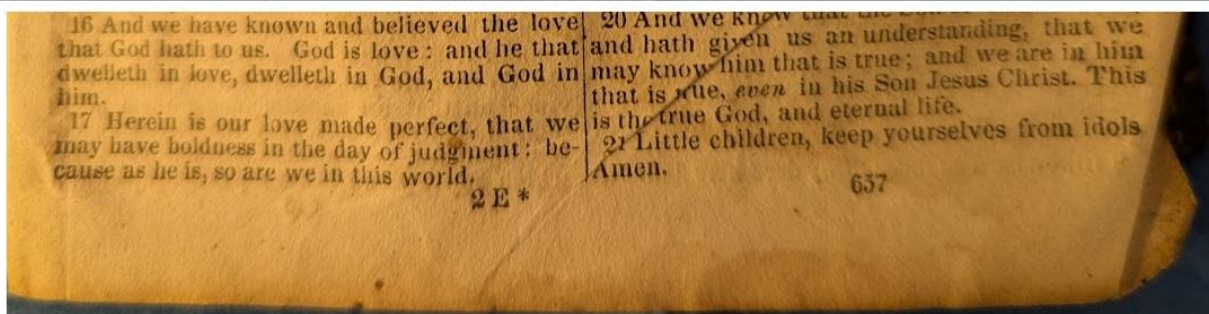
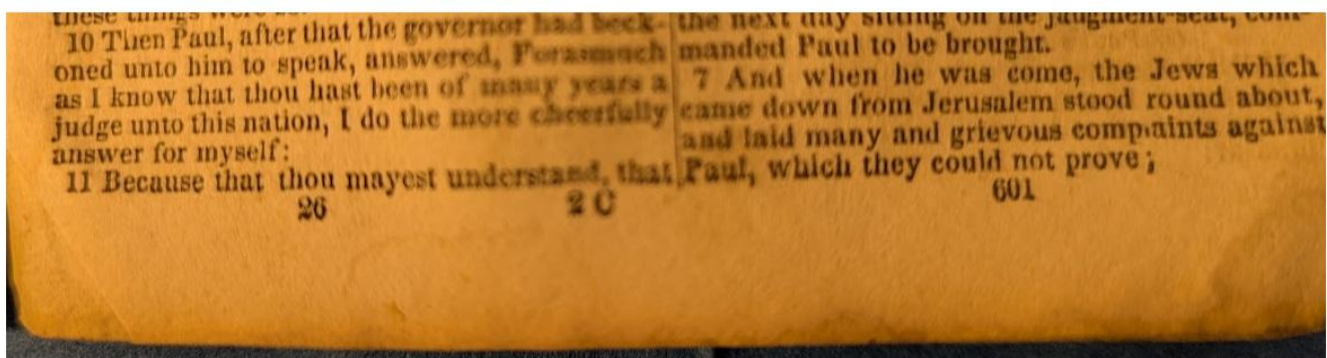
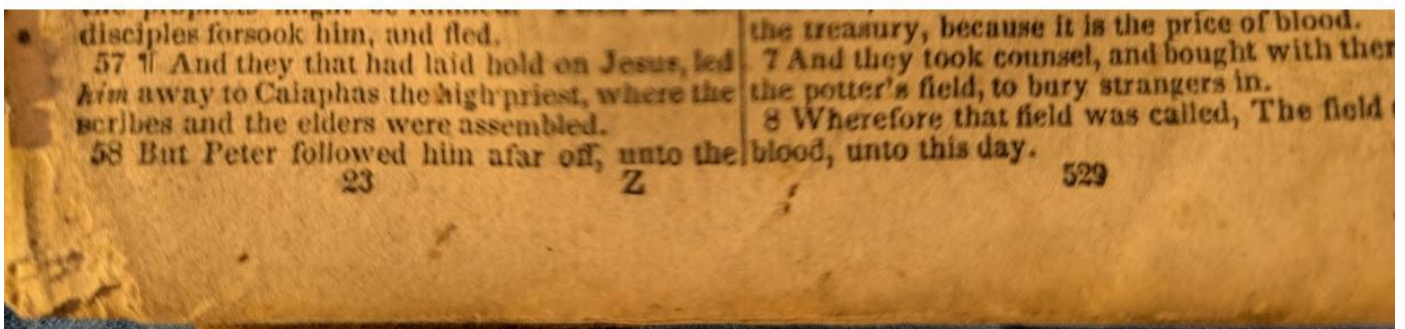
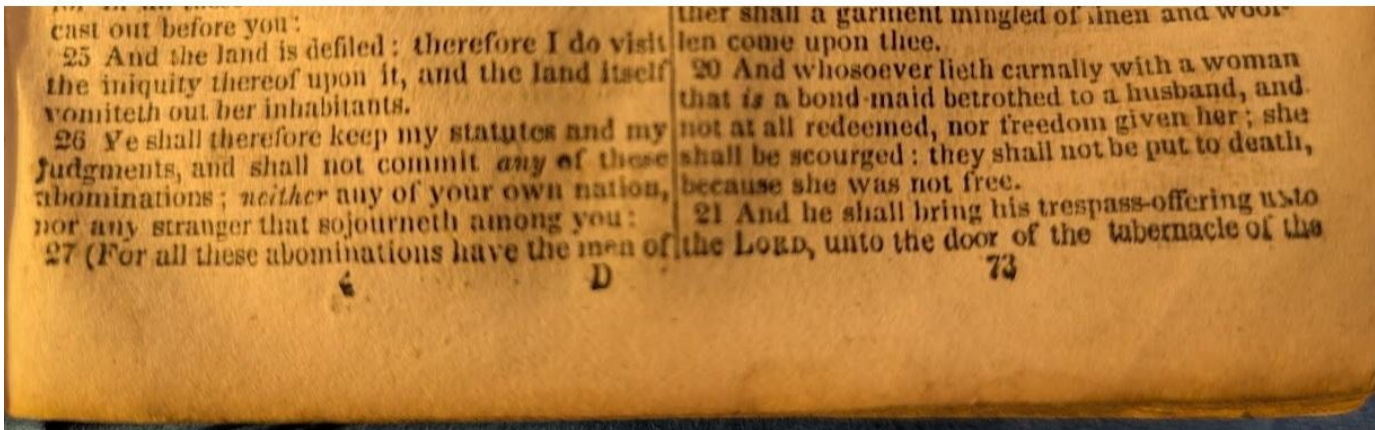
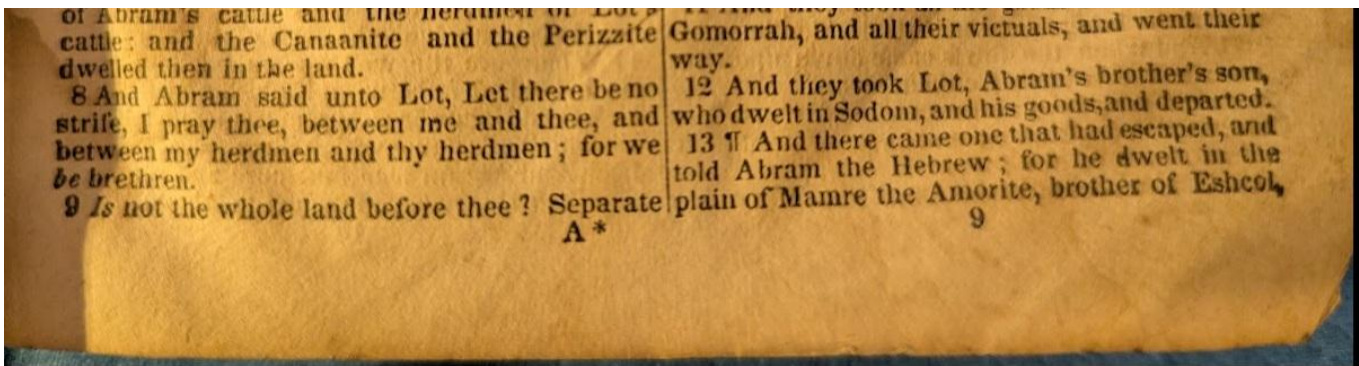


five sunken cords replaced with three cords – front cover accidentally connected upside down

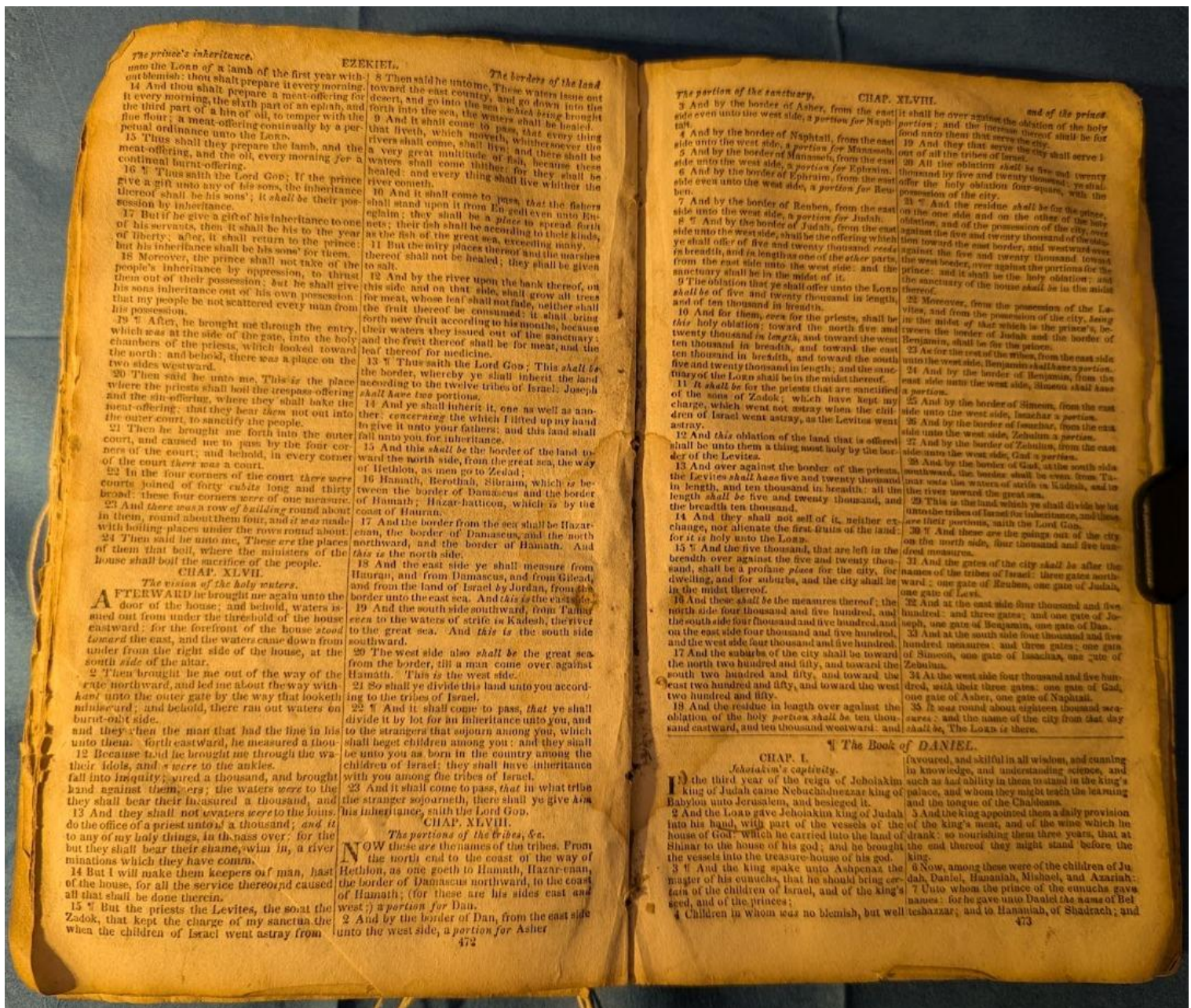
Top View



Printer Signatures Examples



Old Testament Pages



New Testament Pages

the Jews are offended at Christ.
 red, nor his parents: but that the works of God should be made manifest in him.
 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
 5 As long as I am in the world, I am the light of the world.
 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.
 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
 9 Some said, This is he: others said, He is like him: but he said, I am he.
 10 Therefore said they unto him, How were thine eyes opened?
 11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
 12 Then said they unto him, Where is he? He said, I know not.
 13 They brought to the Pharisees him that aforetime was blind.
 14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.
 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
 19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not: or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
 22 These words spake his parents, because they feared the Jews: for the Jews had agreed that if any man did confess that he was Christ, he should be put out of the synagogue.
 23 Therefore said his parents, He is of age, ask him.
 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.
 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.
 26 Then said they to him again, What did he to thee? how opened he thine eyes?
 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?
 28 Then they reviled him, and said, Thou art his disciple: but we are Moses' disciples.
 29 We know that God spake unto Moses; as for this fellow, we know not from whence he is.
 30 The man answered and said unto them, I

S. JOHN.

The blind man received by him.

Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.
 33 If this man were not of God, he could do nothing.
 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
 35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?
 36 He answered and said, Who is he, Lord, that I might believe on him?
 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
 38 And he said, Lord, I believe. And he worshipped him.
 39 And Jesus said, For judgment I am come into this world: that they which see not might see, and that they which see, might be made blind.
 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.
 42 **CHAP. X.**
 Christ the Shepherd.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
 2 But he that entereth in by the door, is the shepherd of the sheep.
 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
 8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
 11 I am the good shepherd: the good shepherd giveth his life for the sheep.
 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
 13 The hireling fleeth, because he is a hireling, and careth not for the sheep.
 14 I am the good shepherd, and know my sheep, and am known of mine.
 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall

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He prareth himself the Son of God.

CHAP. XI.

Martha meets Christ.

hear my voice; and there shall be one fold, and one shepherd.
 17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
 19 There was a division therefore again among the Jews for these sayings.
 20 And many of them said, He hath a devil, and is mad: why hear ye him?
 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
 22 And it was at Jerusalem the feast of the dedication, and it was winter.
 23 And Jesus walked in the temple in Solomon's porch.
 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
 26 But ye believe not, because ye are not of my sheep, as I said unto you.
 27 My sheep hear my voice, and I know them, and they follow me:
 28 And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand.
 29 My Father, which giveth them me, is greater than all: and none is able to pluck them out of my Father's hand.
 30 I and my Father are one.
 31 Then the Jews took up stones again to stone him.
 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.
 34 Jesus answered them, Is it not written in your law, I said, Ye are gods?
 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
 36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?
 37 If I do not the works of my Father, believe me not.
 38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.
 39 Therefore they sought again to take him; but he escaped out of their hand.
 40 And went away again beyond Jordan, into a place where John at first baptized; and there he abode.
 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
 42 And many believed on him there.
 43 **CHAP. XI.**
 Lazarus raised from death.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
 5 Now Jesus loved Martha, and her sister, and Lazarus.
 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.
 7 Then after that saith he to his disciples, Let us go into Judea again.
 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
 10 But if a man walk in the night, he stumbleth, because there is no light in him.
 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.
 12 Then said his disciples, Lord, if he sleep, he shall do well.
 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
 14 Then said Jesus unto them plainly, Lazarus is dead.
 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.
 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.
 17 Then when Jesus came, he found that he had lain in the grave four days already.
 18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)
 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
 22 But I know that even now, whatsoever thou wilt ask of God, God will give it thee.
 23 Jesus saith unto her, Thy brother shall rise again.
 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
 26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?
 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
 29 As soon as she heard that, she arose quickly, and came unto him.
 30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
 31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.
 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
 34 And said, Where have ye laid him? They say unto him, Lord, come and see.
 35 Jesus wept.

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About This Document

Martha Catherine Matlock Brownfield is my 2x great grandmother. Her Bible has been passed down through family and recently gifted to me from a dear cousin. It has been a privilege to learn more about Martha and her Bible as I created this document. I hope the document is an interesting read while also providing information others can use in their research.

Much of what is documented here has been pieced together from family records, census records, historical documents, and careful examination of the Bible itself. AI tools including Grok, Gemini, and ChatGPT were a great help in researching and developing parts of this document.

Some conclusions here are well established while others remain interpretations based on evidence currently available. If you find information in this document that needs to be corrected, please reach out to me. And if you have additional information about Martha Catherine Matlock Brownfield, her family, her Bible, or the people and places discussed in this document, I would be very grateful to hear from you.

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