John Brown's Self-Interpreting Bible

John *Brown's Self-Interpreting Bible* was one of the most long-lived of the early American annotated bibles. Brown, who lived from 1722-1787, was the orphaned son of a weaver in Abernathy, Scotland. He taught himself Latin and Greek while keeping sheep and later taught himself Hebrew. In fact, for a period of time, one minister spread the suspicion of witchcraft against Brown for his learning these languages when he had little formal schooling. Brown studied for the ministry, came to Haddington in 1751 and remained there until his death 36 years later. In his numerous writings, he sought to be practical and helpful to people who wanted to know the Scripture, but had not the time or skill for deep, personal investigations for themselves.[1]

Brown's Self-Interpreting Bible was first published in 1778 in Edinburgh. In his own inimitable way, David Daniell commented on the title of this bible:

> In some modern Testaments and Bibles the commentaries, annotation, even translation (many of them paraphrase) are often directed in slant. They will be bought, the publishers hope, for personal, even solipsistic, reasons. There are Bibles and testaments for the various stages of marriage and break-up, for the first year of divorce, for older women,

[1] "Memoir of John Brown," *New Self-Interpreting Bible Library*. 1914, 14; A.T. Robertson. *The Minister and His Greek New Testament*, 1923, 103-108; "John brown of Haddington," *New Schaff-Herzog Encyclopedia*, Vol. 2, 277.

> for those suffering business failure, for those in therapy, for everyone looking for a quick fix of Personal Truth. Niche marketing must surely be a slippery slope.
>
> It was not like that as the American nation was formed, when 'Self-Interpreting' meant interpretation for oneself, not interpretation of oneself.[2]

The first American printing of Brown's Bible was a folio edition published in New York in 1792, with George Washington listed at the head of the subscriber's list. This subscription edition was published in 40 numbers in a period of 2 years.

Brown's Self-Interpreting Bible want through at least 26 American editions, with the New Testament being last published in the 1920's. Later editions included expansions and additions by later Biblical scholars. A history could be written on the illustrations included in this bible over the years, and one can't help but wonder what John Brown would have thought about their inclusion. The frontispiece of the first American edition pictured Columbia as a lady with an Indian headdress. In her left hand she holds the Constitution; with her right hand she receives the Bible from Peace, kneeling before her. The names of American patriots were written on a liberty tree behind her.[3] In this way, America became part of the biblical world. The 1806 edition had 24 plates, several of which were quite brutal. One showed Joab stabbing Abner, with little cherubs above acting out the murder, above a tragic mask. Another showed the assassination of Benhadad by Hazael. The 1822 New York folio had for its frontispiece a very licentious picture of Davis spying on Bathsheba. As Dr. Daniell wondered, "How can that disreputable incident with its shabby consequences be thought for a moment to

---

[2] *Bible in English*, 601.

[3] *The Self Interpreting Bible*, Containing, The Sacred of the Old and New Testaments. By the late Reverend John Brown, Minister of Gospel at Haddington. New York: Hodge and Campbell, 1792. All quotes of the *Self-Interpreting Bible* are taken from this edition.

represent the content of God's saving Word?"[4] Another picture in this issue had an illustration of an incident not even in the Bible – of Peter and a sorcerer struck by blindness. An 1836 printing had a much more appropriate frontispiece, showing Moses pointing to Christ carrying the cross with Deuteronomy 18:15, "unto him ye shall listen." The illustrations of the 1896 and last edition, which continued to be published until 1908, no longer included such questionable illustrations, but rather included "over four hundred Photographs Showing the Places of the Bible events as they appear today."[5]

Brown's bible included explanatory notes placed at the bottom of the page with the scriptural text above. These notes, focusing primarily on translation issues, grammar or historical background, were primarily to make the text more understandable. The notes for each section were followed by "reflections," which applied the Scripture to the heart. Throughout his work Brown emphasized that the goal of Scripture was to promote holiness and virtue and to glorify God. Dates and Scripture cross-references were placed in the margin. Brown himself believed these Scriptural references were the most important part of his bible. In his introduction he wrote:

> as every Protestant must allow the scripture itself to be its own best interpreter…the uncommon collection of Parallel Scriptures, such as is not to be found anywhere else that I know of, has formed the most laborious, and will, to the diligent peruser, be found <u>by far</u> the most valuable, part of the work…this itself is a harmony of Scripture, a Concordance and a large commentary more certain than any dictates of man….I can truly say, that my labor, in collecting the parallel texts in this work, has afforded me much more Pleasant Insight into the oracles of God than all the numerous commentaries which I ever perused.

Brown firmly believed that Scripture was the best interpreter of Scripture:

> The inexpressible advantage which attends it will infinitely more than compensate the toil. Herein the serious inquirer has the Spirit of God for

[4] *The Bible in English,* 602.
[5] *English Bible in America*, 320, 9, 283-284, 290; *Bible in English*, 600-603.

> his director, the lovely oracles of God for his commentary. He has the pleasure of discovering the truth for himself in God's own light. And the discovery which he thus makes, by humbly searching the Scriptures, is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour, it generally fixes itself much more firmly in the mind, And, while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

John Brown's Introduction, consisting of 27 folio pages, discussed in some depth the divine authority of Scripture, the rules for understanding Scripture, and the relationship of Christianity to the Jewish laws. In addition, he gave an overview of the geography and history of nations, including a history of the church from its earliest days, through the middle ages and Reformation. He assured his readers that the Turks and the anti-Christ, the chief opponents of Christianity, will finally be extirpated and the millennium be ushered in, either in 1866 or 2016. He thus outlined a sweeping view of history which included his own day and beyond.

In his treatment of the divine authority of Scripture, Brown simply presented the history of the Scriptures and the evidences for their truthfulness, using arguments similar to arguments we have seen in earlier supplementary material. Brown also carefully elaborated on how the reader should read and understand Scripture. Reading the Bible was not simply an intellectual exercise but a spiritual one. The reader should begin with prayer that the Holy Spirit would apply the Scripture to his heart. The Scriptures should be searched earnestly with self-denial to know the power of God in them: "A deep sense of our ignorance, and of our absolute need of Scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose <u>Knoweth nothing</u> as he ought to know – <u>only with the lowly is wisdom.</u>" Practice and application should be the end of any bible study. It is the <u>keeping</u> of

commandments, not simply the reading of them, that is important. Readers should proceed from the simplest to the more difficult, from the historical Old Testament to the more doctrinal New Testament. Each Scripture must be understood within the scope of the book within which it lies, whether it is history, poetry, or prophecy. Each Scripture must also be understood within the general plan of the revealed truth; an overview of the main outlines of histories, doctrines, and prophecies was important. Brown encouraged the reader not just to consider the abstract meaning of a text, but how the spirit of God intended it in a particular connection. For example, the glory of redeeming grace can best be understood in connection with abounding sin; man's wickedness is acting against God. How words were joined together would help the reader understand these connections; notice words like "and," "then," "therefore," "because," "in," "to," and "through." Finally, Christ Jesus was the end and subject of all Scripture, and the reader should look for Him there.

An 1874 American revision of Brown's Bible, with many additional notes, is quite interesting. It includes the revision completed by Revs. Cooke and Porter, two Irish Presbyterians, as well as several Americans, including C.P. Krauth, an Evangelical Lutheran; Rev. C.M. Butler, an Episcopalian and chaplain of the U.S. Senate; and Rev. Alfred Nevin, a Presbyterian. As were the bibles of Ostervald, Doddridge, and Scott, this was a bible not marked by denominational peculiarities, but acceptable to the broader Protestant evangelical faith dominant in 19th century American.

© The Dunham Bible Museum, Houston Baptist University, 2008.
Any publication or reprint of this material must include acknowledgement of the Dunham Bible Museum.

BROWN'S
BIBLE

MAP OF
ASIA MINOR
Showing the
LAND AND RIVERS OF EDEN
and Illustrating
The first division of the Earth
AMONG THE SONS OF NOAH.
Arranged by the Revd. John Duns. F.R.S.E.
Constructed by A. Keith Johnston.
Japhethites Hamites Shemites
BLACK SEA
MEDITERRANEAN SEA
SEA OF MARMARA
R. Pison
R. Gihon
Mt. ARARAT
Supposed LAND OF EDEN
R. Euphrates
R. Hiddekel
Tigris
R. Euphrates
NINEVEH
Mosul
R. Hiddekel (Tigris)
BABYLON
R. Euphrates
ELYMAIS
PERSIAN GULF
CASPIAN SEA
Caucasus Mountains
CYPRUS
Damascus
Salem
Mouths of the Nile
R. Nile
ARABIA
LIBYA
EGYPT
ASSYRIA
MESOPOTAMIA
ARMENIA
Taurus Mts.
Japhethites
Hamites
Shemites
Magog
Cush
Dibal
Tiras
Javan
Cimmer
Thiras
Aram
Aphaca
Ashur
Madai
Mosoch
Tubal
Meshech
Gomer
Togarmah
Elam
Ashur
Cush
Phut
Mizraim
Canaan
Sidon
Heth
Jebus
Amor
Hamath
Arvad
Tubal
Meshech
Gomer
Togarmah
Tyre
Sidon
Ashur
Nimrod
Resen
Rehoboth
Calah
Mizraim
Ludim
Anamim
Lehabim
Naphtuhim
Pathrusim
Casluhim
Caphtorim
Canaan
Sidon
Heth
Jebus
Amor
Hamath
Arvad
Zemar
Hamath
Sidon
Tyre

should choose themselves, and that they should come and keep the gates, to sanctify the sabbath day: Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked of their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law unto Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the first fruits. Remember me, O my God, for good.

THE BOOK OF

ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this portion of the sacred record, we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. In this portion of the sacred record, we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Esther brought hither to be queen, and Mordecai to be great, at the Persian court, to prepare them to be instruments of the wonderful deliverance. Upon what provocation, and by what arts, Haman obtained an irrevocable order from the Persian king for the destruction of the Jewish nation; (1) The debasing of all the Jews; great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai; iv. (2) The debasing of his general plot against the Jewish nation; viii. ix. (3) The defeating of his general plot against Mordecai's life; v. vi. vii. (4) The joyful commemoration of the deliverance; ix. x.

CHAP. I.

Here, long before Haman's vicious plot was projected, Providence clears the way for Esther's advancement, that she might defeat it. (1) *In his pride, Ahasuerus extravagantly feasts his nobles and other subjects in Shushan;* i. 1—9. (2) *In his passion, and by advice of his council, he divorces Vashti, his queen, because she came not to his presence, when he foolishly required it, to gratify his, perhaps intoxicated, lords with a sight of her;* 10—22.

NOW it came to pass in the days of [a] Ahasuerus, (this *is* Ahasuerus which reigned from India even unto Ethiopia, [b] *over* an hundred and seven and twenty provinces,)

2 *That* in those days, when the king Ahasuerus [c] sat on the throne of his kingdom, which *was* in [d] Shushan the palace,

3 In the third year of his reign, he made a [e] feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces *being* before him:

4 When he [f] showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore [*] days.

5 And when these days were expired, the king made *a* feast unto all the people that were [†] present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the palace;

6 *Where were* white, green, and [‡] blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the [§] beds were gold and silver, upon a pavement [‖] of red, and blue and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and § royal wine in [¶] abundance, [#] according to the state of the king.

8 And the drinking was according to law; none did [k] compel: for so the king had appointed to all the officers of his house, that they should according to every man's pleasure.

9 Also Vashti the queen made a feast [l] *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of king was [m] merry with wine, he commanded Mehuman, Biztha, [n] Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [*] chamberlains that served in the presence of Ahasuerus the king,

Before Christ 519, or 485.

a Ver. 1. Ezra 4. 6. Dan. 9. 1. but Darius Hystaspes, or Xerxes, or Artaxerxes Longimanus, Ezra vi. vii.

b Ps. 17. 14. & 37. 35. Dan. 6. 1. ch. 8. 2. & 9. 30.

c 2 Sam. 7. 1. Prov. 16. 10.

d Neh. 1. 1. Dan. 8. 2.

e Eccl. 10. 19. 2 Sam. 3. 20. 1 Kin. 3. 15. Dan. 5. 1. Mark 6. 21. Luke 14. 13.

f Is. 39. 2. Dan. 4. 30. 1 Sam. 25. 36.

* i. e. half a year.

† Heb. found.

‡ Or, violet.

§ Whereon they sat, ch. 7. 8. Zech. 3. 10. Amos 3. 12. & 6. 4. John 13. 23.

‖ Or, *porphyry*, and *serpentine*, and *alabaster*, and *stone of Moab*, *marble*. 1 Kin. 7. 9.

¶ Which the king used to drink.

1 John 2. 6—10.

‖ Heb. according to the hand of the king.

k Or, *drawn*, *his*. Dan. 6. 8.

l 1 John 2. 8.

m 2 Sam. 13. 28. Eccl. 10. 19. & 7. 2, 3. Jude 12.

n ch. 7. 9.

* Or, *eunuchs*.

ESTHER'S FEAST.

WILLIAM MACKENZIE, GLASGOW, EDINBURGH, LONDON & NEW YORK.

John Brown's Self-Interpreting Bible

John *Brown's Self-Interpreting Bible* was one of the most long-lived of the early American annotated bibles. Brown, who lived from 1722-1787, was the orphaned son of a weaver in Abernathy, Scotland. He taught himself Latin and Greek while keeping sheep and later taught himself Hebrew. In fact, for a period of time, one minister spread the suspicion of witchcraft against Brown for his learning these languages when he had little formal schooling. Brown studied for the ministry, came to Haddington in 1751 and remained there until his death 36 years later. In his numerous writings, he sought to be practical and helpful to people who wanted to know the Scripture, but had not the time or skill for deep, personal investigations for themselves.[1]

Brown's Self-Interpreting Bible was first published in 1778 in Edinburgh. In his own inimitable way, David Daniell commented on the title of this bible:

> In some modern Testaments and Bibles the commentaries, annotation, even translation (many of them paraphrase) are often directed in slant. They will be bought, the publishers hope, for personal, even solipsistic, reasons. There are Bibles and testaments for the various stages of marriage and break-up, for the first year of divorce, for older women,

---

[1] "Memoir of John Brown," *New Self-Interpreting Bible Library*. 1914, 14; A.T. Robertson. *The Minister and His Greek New Testament*, 1923, 103-108; "John brown of Haddington," *New Schaff-Herzog Encyclopedia*, Vol. 2, 277.

communion with God.

to see me, he speaketh
rth iniquity to itself;
ereth it.
hisper together against
rse * my hurt.
day, deceiveth fast unto
ech, he shall rise up no

miliar friend, in whom
f my bread, hath lifted

n, be merciful unto me,
may requite them.
that thou favourest me,
not triumph over me.
a upholdest me in mine
before thy face for ever.
AND God of Israel from
ing. Amen, and Amen.

II.

the unmerited exhibition of divine
make up his hedging, enclosed of
about hedging, after enemies to
mered and mastery). 1, 2. (2)
ment of God's withdrawing his
ment of God and fellowship
to work, and of his recovery to
recovery and deliver of his God,
God's former favours; 6: and

ult, for the sons of Korah.

under the water-brooks,
after thee, O God.
e God, for the 'living
and appear before God?
on my meat day and
ly say unto me, Where

those things, I pour out
d gone with the multi-
to the house of God,
d praise, with a multi-

st down, O my soul?
ted in me? hope thou
praise him 1 for the help

ul is cast down within
member thee from 'th
e Hermonites, from the

Engraved by J. Stephenson from a Photograph by Frith

SEA OF TIBERIAS.

against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in [c] the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* [s] unto the church: but if he neglect to hear the church, [t] let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, [u] Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, [x] That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, [y] there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [z] till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, [a] Until seventy times seven.

23 ¶ Therefore is [b] the kingdom of heaven likened unto a [c] certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him [d] ten thousand * talents.

25 But, forasmuch as he had not to pay, [e] his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and † worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant [f] was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred [g] pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, [h] they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 [i] Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the [k] tormentors, till he should pay all that was due unto him.

35 [l] So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Anno Domini cir. 32

r Num. 35. 30. Deut. 17. 6. & 19. 15. 1 Kin. 21. 10. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

s Num. 16. 38. Acts 6. 1. 1 Tim. 5. 20.

t Rom. 16. 17. 1 Cor. 5. 5, 9, 11. 2 Cor. 2. 6. 2 Thes. 3. 6, 14. 1 Tim. 1. 20. Tit. 3. 10.

u John 20. 23. 1 Cor. 5. 4. ch. 16. 19.

x 1 John 3. 22. & 5. 14. John 16. 23. & 14. 13. & 15. 7, 16. ch. 7. 7, 11. & 21. 22. Mark 11. 24. Luke 11. 9. Jam. 1. 5. & 5. 16.

y ch. 28. 20. Rev. 1. 13. & 2. 1. & 21. 3. 1 Cor. 5. 4, 5. Ex. 20. 24. Eze. 48. 35. Zec. 2. 5.

z Luke 17. 4. ver. 15.

a i.e. many hundred times. Rom. 12. 19, 20. Eph. 4. 32. Col. 3. 13. 1 Cor. 4. 12. ch. 6. 12, 14. & 5. 44. Mark 11. 25.

b Gospel church. ch. 3. 2. & 4. 17. & xiii. John 3. 3, 5.

c Ps. 2. 6. Is. 9. 6, 7. John 4. 19. & 18. 36. ch. 25. 34.

d Gen. 13. 13. 1 Tim. 1. 13, 15, 16.

* A talent of silver is 342*l.* 3*s.* 9*d.*

e Lev. 25. 39. Neh. 5. 2, 5, 8. 2 Kin. 4. 1.

† Or, *besought him.*

f Ps. 103. 13. & 145. 7, 8. & 130. 4, 7. Eph. 2. 4—8. Tit. 3. 5. Hos. 11. 8. Judg. 10. 16.

g The Roman penny is the eighth part of an ounce, in value seven pence three farthings. ch. 20. 2. & 22. 19. Rev. 6. 6.

Anno Domini cir. 32

h Rom. 12. 15. 2 Cor. 11. 29. Heb. 13. 3. They were offended and grieved at such unnatural cruelty and revenge.

i Eph. 4. 32. & 5. 2. Col. 3. 13. ch. 5. 44, 45. Luke 6. 36.

k 2 Cor. 12. 7. 1 Pet. 5. 8. ch. 5. 25. 2 Thes. 1. 8, 9. Rev. 14. 10, 11.

l Prov. 21. 13. ch. 6. 15, 18. Mark 11. 26. Eph. 4. 32. Col. 3. 13. 1 Cor. 4. 13. ch. 7. 2. Jam. 2. 13.

truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10—14. It is infinitely criminal and dangerous to contemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with infinite pleasure, hath determined to render eternally happy. 15—17. If any of your fellow professors of the true religion, by any sinful conduct, grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him duly sensible of, and penitent for, it: and if he appear so, with joy renew your affection, and conceal his transgressions from others. If he appear obstinate, take one or two prudent Christians along with you, and deal earnestly and plainly with his conscience, to render him penitent. If he still continue obstinate in his sin, lay his case before that church judicatory to which he is immediately subjected; and if, notwithstanding all they can do to convince and reclaim him, he still continue obstinate, let him be solemnly cast out of the church by excommunication; and let all her members avoid all unnecessary fellowship with him even in civil things, that he may be ashamed, and made to consider his conduct. 18—20. As I that the censures may be confirmed and ratified by me and my Father, it is necessary that they be regularly passed in my name and carried on with much fervent prayer. 23—35. The scope of this parable is to represent, that nothing is more base, criminal, and dangerous, than for such, as profess to believe God's remission of all their high crimes against him, to resent the petty injuries done to themselves; and that, though the revengefulness of believers shall not be punished with eternal damnation, it will expose them to fearful chastisements in this life.

CHAP. XIX.

Christ comes from Galilee near Judea, and heals multitudes; 1, 2. (2) *States the case of divorces and marriages*; 3—12. (3) *Blesses young children brought to him*; 13—15. (4) *Discovers the defect of the rich young man, who desired to know the way to eternal life, and pretended that he had kept all the commandments*; 16—22. (5) *Represents the difficulty of rich men's salvation, and the rich reward of leaving all worldly enjoyments for his sake*; 23—30.

Anno Domini cir. 33

AND it came to pass, [a] *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 [b] And great multitudes followed him; and he healed them there.

3 ¶ [c] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [d] that he which made *them* at the beginning, made them male and female,

5 And said, [e] For this cause shall a man leave father and mother, and shall cleave to his wife: and [f] they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, [g] let not man put asunder.

7 They say unto him, [h] Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of [i] the hardness of your hearts, * suffered you to put away your wives: [k] but from the beginning it was not so.

9 [l] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, [m] it is not good to marry.

a Mark 10. 1. John 10. 40. & 3. 22.

b ch. 4. 23—25. & 8. 1, 18. & 9. 35, 36. & 12. 15. & 13. 1. & 14. 35. & 15. 30. & 17. 14.

c ch. 16. 1. & 22. 15. Luke 11. 53, 54. Mark 10. 2—12.

d Gen. 1. 27. & 5. 2. Mal. 2. 15, 16.

e Gen. 2. 24. Eph. 5. 31. Ps. 45. 10.

f 1 Cor. 6. 16. & 7. 2. Gen. 2. 24.

g Except for adultery, fornication, or wilful desertion. ver. 9. Mal. 2. 14—16. 1 Cor. 7. 10—13.

h Deut. 24. 1. ch. 5. 31.

i Deut. 9. 6. & 21. 27. Acts 7. 51. & 13. 18. & 14. 16. ¶ *c.* their cruelty to their wives. Mal. 2. 13—16.

* But not commanded not approved.

k Gen. 2. 24. Jer. 6. 16.

l ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11, 12. Mal. 2. 14—16. Rom. 7. 1—3. Jer. 3. 18.

m Prov. 21. 9, 19. & 19. 13. & 9. 13. Gen. 2. 18. 1 Tim. 4. 3.

REFLECTIONS UPON CHAP. XVIII.—An eager ambition after worldly honour is very unlike the disciples and kingdom of Christ. And there is great need of a daily conversion to God from the errors of our way. What tender care Jesus takes of his saints, especially if weak and humble! His angels watch over, protect, and minister to them. At his Father's commandment he died for them, and seeks them out when they wander. He hears their prayers, and attends their societies. It is inexpressibly dangerous to grieve their hearts or to make them stumble into sin, or for them to indulge any darling corruption. But it is very base and criminal for Christians to pay so little regard to their God and their Saviour's rules for removing of scandals; and to be more careful to render an offender infamous than to bring him to repentance. Thrice happy are the churches where these rules are attended to without passion or prejudice, and with a readiness to forgive. Awful are church censures when regularly passed: and heinous is their guilt, and infinite their danger, who dare wilfully incur, or profanely

CHRIST BLESSING LITTLE CHILDREN.

GRANDFATHER OF JAMES ROSS

1943 ANGUS ROSS 79 YRS 1864 - 1943

1965 CATHERINE SUSAN IRVINE 78 YRS 1887 - 1965
GRANDMOTHER

1988 JEAN 72 YRS 1916 - 1988

1968 HUGHIE grew up in Kinbrace 26 YRS 1942 - 1968

2000 HUGH son 80 YRS 1920 - 2000

1975 BUNTY grew up at Lochinver then → Kinbrace } M 58 YRS 1917 - 1975

1983 * IRVINE 69 YRS 1914 - 1983
(James' father).

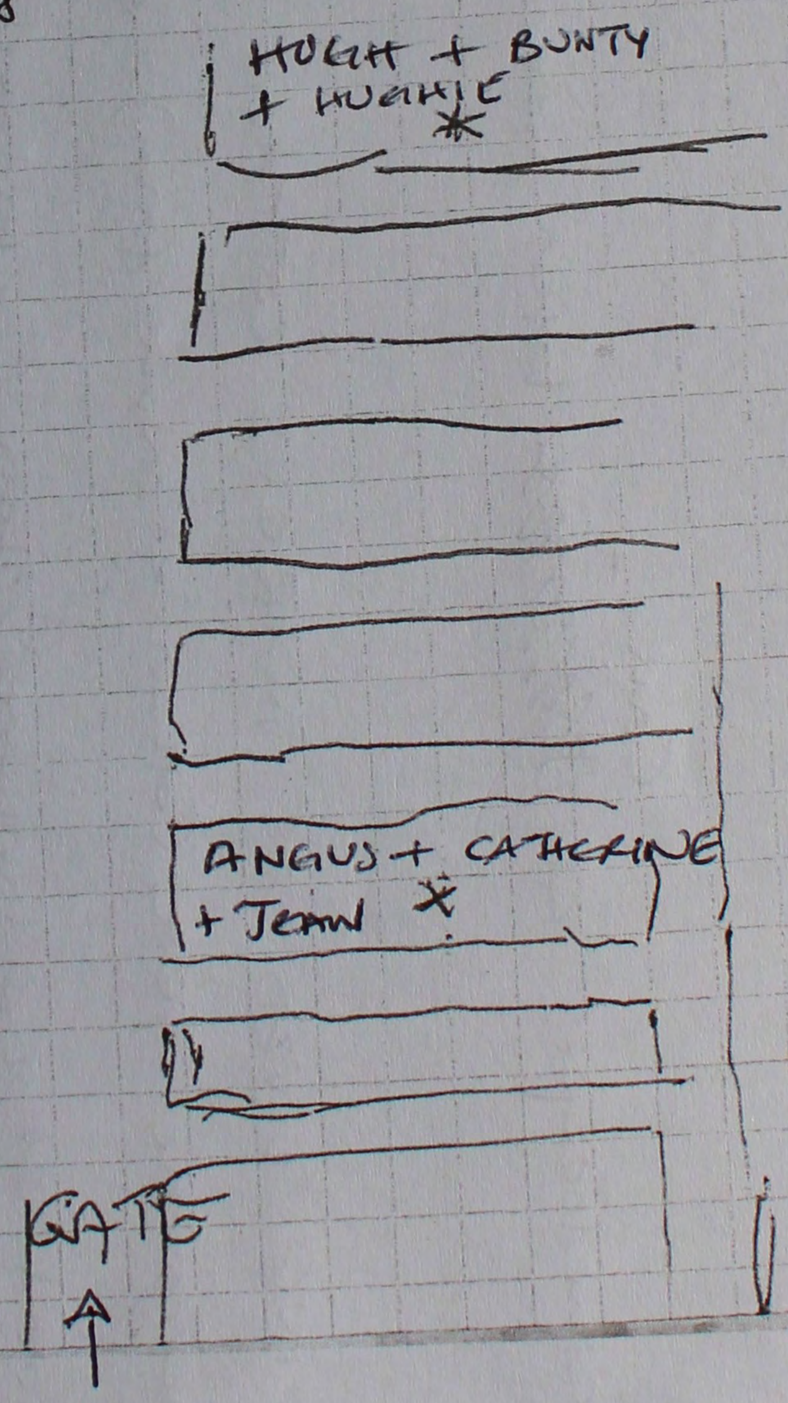
Cambusavie, Gordonbush, Cambusavie Farm.

* WALES

Angus + Catherine lived at Clashmore in Marcus Cottage. He worked mile at Evelix.

Irvine, Hugh + Jean grew up in Clashmore
(Catherine (number nine)).

Family graves at Pronaig Graveyard



Brown's Bible belonged to Angus Ross of Clashmore.

ANGUS ROSS 1864-1943 M CATHERINE SUSAN IRVINE 1916-1988

- IRVINE ROSS 1914-1983
  - JAMES ROSS
- JEAN 1916-1988
- HUGH 1920-2000 M BUNTY 1917-1975
  - HUGHIE 1942-1968

HUGH was gamekeeper at ~~[illegible]~~ Coul + later moved to Kinbrace where HUGHIE was born + grew up.

ANGUS + CATHERINE LIVED AT MARCUS COTTAGE, CLASHMORE (Possibly house named after MARCUS MILL, Blairgowrie where Catherine came from). ANGUS was the miller at Evelix.

IRVINE + WIFE lived at Cambusmore, then Gordonbush where James was born + grew up, then they returned to Cambusmore.

IRVINE, HUGH + JEAN grew up in Clashmore.