

Chapter 1 : What Does By the Sweat of Your Brow Mean? - Writing Explained

By the sweat of your brow you will eat food until you return to the ground, for out of it you were taken; for you are dust, and to dust you will return." New Heart English Bible By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken.

A spiritual being is eternal by its own constitution, but the argument by which Bishop Butler proves the soul to be immortal equally proves the mortality of the body. Death, he says, is the division of a compound substance into its component parts; but as the soul is a simple substance, and incapable of division, it is per se incapable of death Analogy, Part 1, Genesis 1. The body of Adam, composed of particles of earth, was capable of division, and our first parents in Paradise were assured of an unending existence by a special gift, typified by the tree of life. Even now labour is a blessing only when it is moderate, as when Adam kept a garden that spontaneously brought forth flowers and fruit. In excess it wears out the body and benumbs the soul, and by the pressure of earthly cares leaves neither time nor the wish for any such pursuits as are worthy of a being endowed with thought and reason and a soul. Pulpit Commentary Verse Till thou return unto the ground the mortality-of man is thus assumed as certain ; for out of it thou wast taken. Matthew Henry Commentary 3: Sin brought sorrow into the world; that made the world a vale of tears. No wonder our sorrows are multiplied, when our sins are so. If man had not sinned, he would always have ruled with wisdom and love; if the woman had not sinned, she would always have obeyed with humility and meekness. Adam laid the blame on his wife; but though it was her fault to persuade him to eat the forbidden fruit, it was his fault to hearken to her. God put marks of displeasure on Adam. His habitation is cursed. Yet Adam is not himself cursed, as the serpent was, but only the ground for his sake. His employments and enjoyments are imbittered to him. Uneasiness and weariness with labour are our just punishment, which we must patiently submit to, since they are less than our iniquity deserves. Yet man is not sentenced to eat dust as the serpent, only to eat the herb of the field. His life also is but short; considering how full of trouble his days are, it is in favour to him that they are few. Yet death being dreadful to nature, even when life is unpleasant, that concludes the punishment. Sin brought death into the world: He gave way to temptation, but the Saviour withstood it. And how admirably the satisfaction of our Lord Jesus, by his death and sufferings, answered the sentence passed on our first parents! Did travailing pains come with sin? Did subjection came in with sin? Christ was made under the law, Ga 4: Did the curse come in with sin? Christ was made a curse for us, he died a cursed death, Ga 3: Did thorns come in with sin? He was crowned with thorns for us. Did sweat come in with sin? He sweat for us, as it had been great drops of blood. Did sorrow come in with sin? He was a man of sorrows; his soul was, in his agony, exceeding sorrowful. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as the wound.

Chapter 2 : Genesis NIV;KJV - By the sweat of your brow you will eat - Bible Gateway

By the sweat of your brow will you have food to eat until you return to the ground from which you were made. For you were made from dust, and to dust you will return. This shows that while Adam previously was given all the food he needed in the Garden of Eden, he will now be cast out and will have to work to find food to eat.

You had to have been there to experience the power. The lecture was given to a standing room only crowd which was diverse in age, race and gender and well received as indicated by the question and answer period and the interaction when the session ended. I prefer to stay in the dwellings once lived in by enslaved African Americans of this country while on these junkets. My host arranged for me to spend the night in the White Homestead in Fort Mill. This structure is on the National Register of Historic Places. Promotional information I found in the room states the following: Of interest to me was the following paragraph: A contractor from Yorkville, Thomas B. Bricks were made on the site using rented molds imported from England. As we continued to tour the place, she took me into the catacombs of the basement where I saw evidence of how the enslaved interacted with the building, the huge fireplace once used for cooking and all the bricks that were made by slave labor made it tempting for me to grab my sleeping bag out of the car and sleep in this space. The next day I visited Springfield, an excerpt from its promotional information states: John Springs was also one of the pioneers in the development of the railroads in South Carolina. He was a member of the South Carolina Legislature from to , favoring a strong state-rights stand within the union, served in the legislature during the Nullification controversy in In he served as one of the commissioners who negotiated the treaty with the Catawba Indian Nation at nearby Nation Ford. The material further states: He became the Commissioner for Subscription for the Confederate government and was charged with the responsibility of raising supplies and rallying recruits. He attained the rank of Colonel in the Confederate Army. More evidence of the presence of the enslaved on the property is now being excavated by Winthrop University. One out building believed to be a jail for the enslaved is still on the property. The Fort Mill Museum gave me the opportunity to introduce the project to their receptive audience. Staying in the White Homestead gave me an opportunity to spend the night in a magnificent building in which the enslaved had a major part in erecting. Touring Springfield was a lesson on how property owners of this state influenced the decision to enter a Civil War. By the Sweat of Our Brows I always consider it a compliment to the Slave Dwelling Project when I am invited back to spend a night in a dwelling of which I have spent the night before. My first stay there was November 6, Terry James joined me that night for his second stay and the first time that he would sleep in slave shackles. It was also the coldest night that I ever spent in a slave dwelling. The most memorable thing for me about that stay was a requirement that I meet some of the descendants of those who were enslaved on the property. Ten stays prior and I had never done anything even close to interacting with the descendants of those who were enslaved on the property. But it all made sense for should not a goal of the project be to nurture those interactions that are already made and help to create those that are not. The project would be given high billing as a draw for the event. High billing or not, I would have been there. Joining me for this stay would be Terry James, fellow Civil War reenactor, who sleeps in the authentic slave shackles and for her forth stay in a slave cabin, Prinny Anderson, a descendant of President Thomas Jefferson. Arriving at my appointed time of 5: We had fun in stating the obvious that Terry James would arrive on his own appointed time. Planned for that evening was a meeting with some of the descendants of the enslaved of the plantation. I then learned that joining Prinny, Terry and me in the cabin that night would be Dr. Lisa Bratton, a descendant of one of the enslaved at Brattonsville and a history professor at Tuskegee University in Tuskegee, Alabama. I had to test her resolve by stating that many had made that promise before but for various reasons had not followed through. She made it emphatically clear that she was staying the night but she also made it clear that she was afraid of cats which had the potential to be problematic because there were at least two cats roaming free on the site. The gathering turned out nicely with more than ample time for Prinny, Dr. Bratton and me to present and interact with the audience members. Bratton and I gathered around a camp fire that was burning close to the replicated slave cabin on the site. There we would engage in conversation until the beef stew that

Dontavius promised was ready for consumption. Dontavius had also arranged for a photographer to document the event. Shortly after the presentation, Terry James who sleeps in the slave shackles showed up and began to bond with the group. Terry made the two plus hour trip just for the sleeping experience for he was committed to going back to Florence, SC to photograph a wedding the next morning. When we all went over to the authentic cabin where we would sleep that night, we discovered that as much as Dontavius wanted to stay in the cabin with us he had to stay in a house across the street because another invited guest was uncomfortable sleeping there alone. None-the-less, we still got to spend about one hour of quality time in the cabin with him before he had to leave. In the dark, the cabin seemed smaller than I remembered the first time Terry and I slept there. Lisa Bratton, a descendant of one of the enslaved at Brattonsville. The discussion included door open or closed shutters open or closed , the compromise was door closed and shutters open. Throughout the night I would occasionally wake up to hear the sound of the shackles as Terry repositioned himself in his sleep or the sound of the door opening as someone would leave or come back into the cabin. I woke the next morning to the sound of a rooster crowing in the distance a sound that reminded me of my childhood. Bratton told me that she was the one occasionally leaving the cabin throughout the night. Her ancestors were having their way with her. Dontavius prepared for us a breakfast of grits, bacon and sausage. The activities started promptly at . Although not required, I stationed myself at the cabin where we stayed the night before and was eventually joined there by Prinny Anderson as we both would address the groups about our experience sleeping in the cabin and talking about the Slave Dwelling Project. To my surprise, many of the visitors knew who I was due to the superb marketing job that Dontavius did before the event. Late in the day, I heard Prinny inside the cabin pointing out to a group, some finger prints that had been imprinted in the bricks. I reminded Prinny that I had a conversation with Lisa earlier in the morning when we were all in the cabin about the possibility of finding fingerprints in the bricks which could possibility be those of her ancestors. Certainly no one knows for sure whose fingerprints they are in that cabin but I made that statement not knowing they were there. My official presentation for that day started with a standing room only crowd, like the presentation that I gave the night before to the more intimate audience, I yielded time to Prinny Anderson so that she could talk about the group Coming to the Table and talk about two of her four stays in slave cabins. To my discouragement, half the crowd left before the presentation was over. Prinny put my mind at ease by explaining to me that they left to get on the last bus tour of the day that was going to a local church. Throughout the day, it was exciting to see all of the reenactors all dressed out in their period dress which reminded me of my visits to Colonial Williamsburg. Moreover, the African American reenactors were comfortable in the various roles they were portraying including field hands, house servants and freedmen of the period. The experience included an overnight stay with the Slave Dwelling Project. On the afternoon of the overnight stay, an informal group gathered for a presentation from Joe McGill about the Slave Dwelling Project. When Terry arrived, the time had come to move into the slave cabin itself. There are two slave cabins at Brattonsville. One is reconstructed, with white washed walls and some simple furniture. The other has been preserved but is unpainted, unfurnished, still with holes in the floor and the roof. We slept in the rougher cabin. The night was cool and fresh, but sleep took its time coming. I felt restless, not worried or distracted by anything in particular, just feeling as if I were still in a swirl of energy. I sleep in slave dwellings to honor the ancestors of my African American kin, and sometimes I wonder if they jostle me at bedtime, to make sure I remember that they are the reason for my stay. The cabin was the first building visitors came to on the plantation premises, and we called out to all of them. You can come in. Come see where we slept last night. Then they stepped inside, read the information panel, studied the floor, asked if anything had crawled in through the holes, and ran their hands over the brick walls. Back outside the cabin, we answered questions and engaged in conversation. An older man, a former county official, talked about his campaign to raise money to restore Brattonsville. Late in the morning, Dontavius brought two visitors over specially to see the cabin, and pointed out to them a brick that retains the imprint of three fingers of the hand that had picked up that brick before it was completely dry. A little while afterward, a family group arrived, full of noisy energy, almost bouncing around in the small cabin. Following them in, I went over to that brick, pointed it out to them, and told them the same story Dontavius had told the earlier visitors. Immediately, they hushed and focused on the brick. One by one, they came over to

put their fingers in the finger marks of an enslaved worker from over years ago. The youngest boy wiggled and bumped into people until I picked him up. Put your fingers right here. Feel the hand of the man who made that brick years ago. A man who was a slave here, an African American man. All day, there were games, music, cooking, and dramatizations. Visitors came and went. But the descendants of the enslaved people of Brattonsville came in increasing numbers by the end of the afternoon. A crowd of them gathered to hear Dr. Lisa Bratton discuss her family history research, her investigations that were bringing to life the matriarch and patriarch of the enslaved Bratton family, Green and Malinda. I believe that the Brattonsville community could become a model of building strong connections among plantation descendants. Its descendants are clearly part of the present-day community, still strongly connected to the land, keenly interested in knowing their history, and warmly welcoming to those who come to visit.

Chapter 3 : What Does the Bible Say About Sweat Of Your Brow?

Sweat of the brow is an intellectual property law doctrine, chiefly related to copyright law. According to this doctrine, an author gains rights through simple diligence during the creation of a work, such as a database, or a directory.

Copyright law provided copyright protection to works based entirely on collections of facts and ideas, such as directories, and extended that protection to the facts and ideas themselves because of the labor involved in collecting those facts. Supreme Court in *Feist Publications Inc. v. Rural Telephone Service Co.*, 517 U.S. 529 (2006), extending the sweat of the brow language to a case outside the usual bounds of the sweat of the brow doctrine. For example, the Supreme Court in *Feist* established that, while distinctive choices as minimal as the arrangement of facts would suffice for creativity, arranging those facts in ways set by industry standard, legal requirement, or general convention in this case, alphabetically would not suffice. For these purposes, it is enough to know the basic principle that only expressions, not facts or ideas, are protectable by copyright.

Breadth of Copyright Protection[edit] Though copyrighted works are protected from wholesale copying e. Because only the independent expressions of the author are protected and because choices made by necessity are not creative, the breadth of protection is closely linked to the range of possible choices. The creativity requirement is fulfilled by the underlying work of art, but the reproduction must still have enough independent creation to be a distinguishable work of authorship. *Corel*[edit] The sweat of the brow doctrine was seemingly given a post-mortem expansion in , when *Bridgeman v. Corel* applied the term in an art reproduction case, beyond its original reference to copyright in collections of uncopyrightable facts. The *Bridgeman Decision*[edit] *Bridgeman* actually refers to two decisions in *S. Toyota Motor Sales U.* Sound recordings can be original due to the performance captured, the choices of the record producers in setting up, capturing, and processing the sounds, or both. For a sound recording to completely fail in reaching minimum originality would essentially require a recording with no creative choices and no human performance such as nature sounds captured by pressing start on a tape recorder.

Conclusion[edit] The sweat of the brow doctrine died in the *Feist* decision, which solidified that originality in copyright requires independent creation and a modicum of creativity. If anyone doubts whether they should be upload such a file, they should consult an attorney. *Sarony* , U. For more on creative qualification, see *Bleistein v. Nation Enterprises* , U. *Nation Enterprises*, F. **Copyright Protection of Works of Information**, 90 Colum. Although two photographs of the same sculpture of necessity will portray the carved figure in the same pose, that fact alone gives rise to no imputation of infringement. See *Feist*, U. That is, the contribution made by the copyright claimant of the reproduction need not constitute creativity, although it must constitute originality. Copyright is not available in these circumstances. *Kay Windsor Frocks, Inc.* A good example is *Miller v. Universal City Studios, Inc.* Though this article is about U. There must in addition be some element of material alteration or embellishment which suffices to make the totality of the work an original work. Supp 2d at Its transparencies stand in the same relation to the original works of art as a photocopy stands to a page of typescript, a doodle, or a Michelangelo drawing. Yet, just as photographs can be, but are not per se, copyrightable, the same holds true for digital models. But see *Fantasy Inc. v. La Face Records*, 43 U.

Chapter 4 : By the Sweat of Your Brow - Wikipedia

by the sweat of (one's) brow Through or because of one's own efforts or hard work. By the sweat of his brow, my father turned a barren little plot of land into the flourishing farm you see today.

And Eve, also, his wife, did labor with him. And Adam was dobedient unto the commandments of the Lord. Why dost thou offer bsacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. This thing is a asimilitude of the bsacrifice of the Only Begotten of the Father, which is full of cgrace and dtruth. I am the bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast cfallen thou mayest be dredeemed , and all mankind, even as many as will. Blessed be the name of God, for because of my ctransgression my deyes are opened, and in this life I shall have enjoy , and again in the fflesh I shall see God. Were it not for our transgression we never should have had aseed , and never should have bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. I am also a son of God; and he commanded them, saying: And men began from that time forth to be dcarnal , sensual, and devilish. And Adam knew Eve his wife, and she conceived and bare aCain , and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain bhearkened not, saying: Who is the Lord that I should cknow him? And Abel ahearkened unto the voice of the Lord. And bAbel was a keeper of sheep, but Cain was a tiller of the ground. And Satan commanded him, saying: And the Lord had brespect unto Abel, and to his coffering ; 21 But unto Cain, and to his aoffering , he had not respect. Now Satan knew this, and it bpleased him. And Cain was very wroth, and his countenance fell. Why art thou wroth? Why is thy countenance fallen? And if thou doest not well, sin lieth at the door, and Satan bdesireth to have thee; and except thou shalt hearken unto my commandments, I will cdeliver thee up, and it shall be unto thee according to his desire. And thou shalt drule over him; 24 For from this time forth thou shalt be the father of his alies ; thou shalt be called bPerdition ; for thou wast also cbefore the world. And all these things were done in secret. Truly I am Mahan, the master of this great asecret , that I may bmurder and get cgain. Wherefore Cain was called Master dMahan , and he gloried in his wickedness. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. I am free; surely the bflocks of my brother falleth into my hands. Where is Abel, thy brother? What hast thou done? A bfugitive and a vagabond shalt thou be in the earth. And I was wroth also; for his offering thou didst accept and not mine; my bpunishment is greater than I can bear. Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a amark upon Cain, lest any finding him should kill him. And he builded a city, and he called the name of the acity after the name of his son, Enoch. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech. And the sister of Tubal Cain was called Naamah. Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. And it was among the sons of men.

Chapter 5 : By The Sweat Of Your Brow | The Breadwinners

Genesis King James Version (KJV) 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Rural Telephone Service ; [4] until then it had been upheld in a number of US copyright cases. The arrangement and presentation of a collection may be original, but not if it is "simple and obvious" such as a list in alphabetical or chronological order. United Kingdom[edit] Under the Copyright, Designs and Patents Act , for copyright to subsist in a work, that work must be original. However, courts have not adopted a literal reading of this requirement. For over a hundred years, English courts have held that a significant expenditure of labour is sufficient. This suggests that copyright is not about protecting ideas, because one can acquire a copyright by expending skill, labour, and judgement, but no creativity or inventiveness. However, in March , a case was taken to the European Court of Justice , in which Football DataCo claimed copyright infringement over web sites which were reproducing match schedules from several major football leagues. Football DataCo asserted that these schedules were copyrighted works due to the skill and labour involved in their preparation, and that the company was given exclusive rights to license their reproduction. Based on its interpretation of British law, the court rejected the notion that labour and skill was enough to grant protection to a work, since "unless the procedures for creating the lists concerned as described by the national court are supplemented by elements reflecting originality in the selection or arrangement of the data contained in those lists, they do not suffice for those lists to be protected by the copyright laid down in the directive. The court held that the reporters were authors of the published speech, and, as such, owned a copyright in the published speeches, because of the considerable skill, labour, and judgement they exercised. In University of London Press Ltd v University Tutorial Press Ltd , [7] the question arose as to whether certain mathematics exam papers were original literary works. The exam papers just consisted of conventional maths problems in a conventional manner. The court held that originality does not mean that the work must be an expression of individual thought. The simple fact that the authors drew on a body of knowledge common to mathematicians did not compromise originality. The requirement of originality, it was held, does not require that expression be in an original or novel form. It does, however, require that the work not be copied from another work. It must originate from the author. As such, even though these were the same old maths problems every student is familiar with, and even though there was no creative input, the skill, labour, and judgement of the authors was sufficient to make the papers original literary works. In Cummins v Bond , a psychic in a trance claimed to have written down what spirits told her, through a process of automatic writing. In court, she accepted that she was not the creative author of the writing. The creative input, had, presumably, come from the spirits. The case is being appealed. In other words, Israeli law does not subscribe to the "sweat of the brow" doctrine. Uruguayan law, therefore, does not subscribe to the sweat of the brow doctrine.

Chapter 6 : Genesis - Bible Gateway

Define by the sweat of brow. by the sweat of brow synonyms, by the sweat of brow pronunciation, by the sweat of brow translation, English dictionary definition of by the sweat of brow. v. sweat·ed or sweat, sweat·ing, sweats v. intr. 1.

Chapter 7 : Eorzea Database: By the Sweat of Your Brow | FINAL FANTASY XIV, The Lodestone

followthewaydan 2nd LP from The Bakery Studio with songs from great modern Reggae vocalists (and a visit from Big Youth), with a sound so reminiscent of Lee Perry's Black Ark late 's that you could be there.

Chapter 8 : What does Genesis mean?

Sweat of Your Brow topic" Sweat of Your Brow " was the second single from Jully Black 's debut album This Is Me.

Released in , the single featured a rap by Demarco, and was a significant airplay and video hit in Canada.

Chapter 9 : By the Sweat of Your Brow | Revolv

It appears Faezahr has made progress towards securing new contracts for the guild, largely thanks to the samples you supplied. After congratulating himself on a job well done, Brithael assigns you your next task.