

Chapter 1 : Douay-Rheims Catholic Bible, Genesis Chapter 3

In the sweat of thy face shalt thou eat bread, till thou shalt return to the ground; for out of it wast thou taken: for dust thou art, and to dust shalt thou return. - Webster's Bible By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken.

Printable View â€not often troubling himself to reflect that dust he was and to dust he must returnâ€! The reflection that one is dust, and that to dust one will return, echoes Genesis 3: The pillar of fire in the sky invokes Exodus Thus, the pillar of fire becomes symbolic of both personal and national vengeance â€vengeance for Gaspard against the Marquis, and vengeance of the oppressed masses against a tyrannical aristocracy. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Besieged, and aware that his downfall was imminent, Sardanapalus threw himself on a funeral pyre with all his possessions on it, surrounded by his harem Sanders Finally, moles, as subterranean creatures, have very poor eyesight. The Dictionary of Daily Wants describes and illustrates the mole as follows: It is from four to six inches in length; the body is thick and cylindrical, the head much prolonged, especially the muzzle, and the legs extremely short. These little animals are generally regarded as pests, and are suspected of committing great ravages with plants and agricultural produce. To exterminate this animal, it is sometimes considered best to remove the mole hills. The Rock, exerting such a force on the ship as to pull all the nails out of its structure and sink it, effectively marooned the calender on its shores. It was surmounted, however, with a bronze statue of a horse and rider; and Ajib, receiving advice in a dream that he should shoot the statue with a bronze bow he had found, did so and was liberated: The statue disintegrated, and Ajib was borne off in a bronze boat to further adventures summarized in Sanders ; Burton, vol. An old labourer, bent double with age and toil, was gathering sticks in a forest. At last he grew so tired and hopeless that he threw down the bundle of sticks, and cried out: Ah, I wish Death would only come and take me! I heard thee call me. Multiple websites transcribe the prayer backwards, both word-by-word and phonetically. Our Father, which art in heaven, Hallowed be thy Name. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them, that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever.

Chapter 2 : Genesis KJV - And the LORD God said unto the serpent, - Bible Gateway

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. Darby Bible Translation In the sweat of thy face shalt thou eat bread, until thou return to the ground: for out of it wast thou taken.

Posted on December 15, by billrandles Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: To the man and the woman, each in their respective God assigned spheres of life, would come care, sorrow, and frustrating toil. To the woman who listened to the serpent, sorrow would be multiplied in the area of conception, birth, and marriage. The problem would include but go far beyond the uniquely feminine ordeals of ovulation and pain in childbirth. Did Adam and Eve realize that they would be the parents of billions of children? Behold, I was shapen in iniquity; and in sin did my mother conceive me. Babies are born sinners, the sin of the garden is constantly multiplied. Circumcision also teaches this, because it presupposes guilt. Conception is cause for sorrow mingled with joy, in a fallen world, estranged and alienated from God. But what shall become of that precious child? How many mothers have cried bitter tears for a child gone astray? In the best of marriages and circumstances, we can catch but a glimpse of the astonishing beauty of the original plan. For thou shalt eat the labour of thine hands: Thy wife shall be as a fruitful vine by the sides of thine house: Behold, that thus shall the man be blessed that feareth the LORD. The USA alone recently passed the abominable landmark of its fifty millionth abortion. Another aspect of the sentence upon the woman is that the delicate balance between man and woman would now be skewed, and the woman would suffer greatly because of it, particularly in marriage. It has been pointed out that this is similar to a phrase in Genesis 4 where Cain is warned by God that Sin desires to rule him. If so this is saying that an insecurity within the woman will cause her to seek to rule in the marriage over her husband. In fact though, He shall rule over you in this sinful, fallen world. Most of human history has alternated between deifying women, or harshly suppressing them, both of which are hurtful to women. No woman can live up to the perfection of an Aphrodite, or an Athena, or a Madonna, idealizing women actually debases and suppresses them, as our modern pornographic culture demonstrates. One need only look as far as the Muslim world to see the Satanic hatred of women lived out among the one billion adherents of the cult formed around a pirate, rapist and murderer. The Law of Moses was a definite elevation of the status of women, but it was only the morning star compared to the Sunrise of the coming of Jesus Christ into this world as far as the restoration of the respect originally intended for women by the Creator. But in this age of darkness and declension from the Revelation of Jesus Christ, women are once again coming under the full brunt of this curse. Every so-called modern liberation movement celebrated in the west as emancipatory, has actually destroyed the status of women. Feminism is actually hateful to true womanhood. Love and Romance are virtually dead in our brave new godless world.

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. Christian Standard Bible You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it.

In the sweat of thy face. And, truly, if a law had been here prescribed, it would be necessary for all to become husband men, nor would any place be given to mechanical arts; we must go out of the world to seek for clothing and other necessary conveniences of life. What, then, does the passage mean? Truly God pronounces, as from his judgment-seat, that the life of man shall henceforth be miserable, because Adam had proved himself unworthy of that tranquil, happy and joyful state for which he had been created. Should any one object that there are many inactive and indolent persons, this does not prevent the curse from having spread over the whole human race. For I say that no one lies torpid in such a degree of sloth as not to be under the necessity of experiencing that this curse belongs to all. Some flee from troubles, and many more do all they can to grasp at immunity from them; but the Lord subjects all, without exception, to this yoke of imposed servitude. It is, nevertheless, to be, at the same time, maintained that labor is not imposed equally on each, but on some more, on others less. Therefore, the labor common to the whole body is here described; not that which belongs peculiarly to each member, except so far as it pleases the Lord to divide to each a certain measure from the common mass of evils. It is, however, to be observed, that they who meekly submit to their sufferings, present to God an acceptable obedience, if, indeed, there be joined with this bearing of the cross, that knowledge of sin which may teach them to be humble. Truly it is faith alone which can offer such a sacrifice to God; but the faithful the more they labor in procuring a livelihood, with the greater advantage are they stimulated to repentance, and accustom themselves to the mortification of the flesh; yet God often remits a portion of this curse to his own children, lest they should sink beneath the burden. So far, truly, as those things which had been polluted in Adam are repaired by the grace of Christ, the pious feel more deeply that God is good, and enjoy the sweetness of his paternal indulgence. But because, even in the best, the flesh is to be subdued, it not infrequently happens that the pious themselves are worn down with hard labors and with hunger. There is, therefore, nothing better for us than that we, being admonished of the miseries of the present life, should weep over our sins, and seek that relief from the grace of Christ which may not only assuage the bitterness of grief, but mingle its own sweetness with it. The inclemency of the air, frost, thunders, unseasonable rains, drought, hail, and whatever is disorderly in the world, are the fruits of sin. Nor is there any other primary cause of diseases. This has been celebrated in poetical fables, and was doubtless handed down, by tradition, from the fathers. Hence that passage in Horace: Should any one again object, that no suffering was imposed on men which did not also belong to women: But it is absurd that God, after he has been reconciled, should actually prosecute his anger. To untie this knot, some have invented a distinction of a twofold remission, namely, a remission of the fault and a remission of the punishment, to which the figment of satisfactions was afterwards annexed. They have feigned that God, in absolving men from the fault, still retains the punishment; and that, according to the rigour of his justice, he will inflict at least a temporal punishment. But they who imagined that punishments are required as compensations, have been preposterous interpreters of the judgments of God. For God does not consider, in chastising the faithful, what they deserve; but what will be useful to them in future; and fulfils the office of a physician rather than of a judge. That he, nevertheless, punishes those who are received into favor, is to be regarded as a kind of chastisement which serves as medicine for future time, but ought not properly to be regarded as the vindictive punishment of sin committed. If he admonishes in words, he is not heard; if he adds stripes, it avails but little; when it happens that he is heard, the flesh nevertheless perversely spurns the admonition. That obstinate hardness which, with all its power opposes itself to God, is worse than lasciviousness. If any one is naturally endued with such a gentle disposition that he does not disown the duty of submission to God, yet, having escaped from the hand of God, after one allowed sin, he will soon relapse, unless he be drawn back as by force. Wherefore, this general axiom is to be maintained, that all the sufferings to which the life of men is subject and obnoxious, are necessary exercises, by which God

partly invites us to repentance, partly instructs us in humility, and partly renders us more cautious and more attentive in guarding against the allurements of sin for the future. He denounces that the termination of a miserable life shall be death; as if he would say, that Adam should at length come, through various and continued kinds of evil, to the last evil of all. Thus is fulfilled what we said before, that the death of Adam had commenced immediately from the day of his transgression. For this accursed life of man could be nothing else than the beginning of death. For the words seem to have no other signification, than that man must be ultimately crushed by death. Therefore, since death leaves nothing to Adam, the promise recently given fails; to which may be added, that the hope of being restored to a state of salvation was most slender and obscure. But since, though astonished by their sudden calamity, they were yet not deeply affected with the knowledge of sin; it is not wonderful that God persisted the more in reminding them of their punishment, in order that he might beat them down, as with reiterated blows. Although the consolation offered be in itself obscure and feeble, God caused it to be sufficient for the support of their hope, lest the weight of their affliction should entirely overwhelm them. In the meantime, it was necessary that they should be weighed down by a mass of manifold evils, until God should have reduced them to true and serious repentance. Moreover, whereas death is here put as the final issue, this ought to be referred to man; because in Adam himself nothing but death will be found; yet, in this way, he is urged to seek a remedy in Christ. For dust thou art. Now, however, after he had been despoiled of his divine and heavenly excellence, what remains but that by his very departure out of life, he should recognize himself to be earth? Hence it is that we dread death, because dissolution, which is contrary to nature, cannot naturally be desired. Truly the first man would have passed to a better life, had he remained upright; but there would have been no separation of the soul from the body, no corruption, no kind of destruction, and, in short, no violent change. Copyright Statement These files are public domain.

Chapter 4 : Genesis "and to dust you shall return": Translation, Meaning, Context

in [the] sweat of thy cheer, [or (thy) face,] thou shalt eat thy bread, till thou turn again into the earth of which thou art taken; for thou art dust, and thou shalt turn again into dust.

It is plain that the temptation under which man fell in paradise was this, an ambitious curiosity after knowledge which was not allowed him: Those for whom no provision was made, would be in like state with persons who have committed the sin unto death, for "Andrew Lee et al" Sermons on Various Important Subjects Christ the Conqueror of Satan Is it not remarkable that this great gospel promise should have been delivered so soon after the transgression? As yet no sentence had been pronounced upon either of the two human offenders, but the promise was given under the form of a sentence pronounced upon the serpent Not yet had the woman been condemned to painful travail, or the man to exhausting labour, or even the soil to the curse of thorn and thistle. Truly "mercy rejoiceth against judgment. His past work was accomplished by Him when he became incarnate. We have therefore to consider first of all these fundamentals of our faith. The incarnation of the Son of God. His Work on the cross and what has been accomplished by it. This is a great theme and one A. That sin was eating the forbidden fruit. Here is implied, 1. That our first parents fell from their estate of innocence. The sin by which they fell, was eating the forbidden fruit. Our first parents fell from their glorious state of innocence. God made man upright, but they have sought out many inventions. The old serpent, the devil, called elsewhere "the father of lies. The higher we are elevated, the more dreadful the fall. Some of the most degraded vagrants were cradled in comfort, and have wandered from homes of splendour. Perhaps the vilest of the vile once were ministers of the Gospel. His honor forfeited, His heart, from God and truth, estranged, His conscience filled with dread! We here behold only shadows, etc. The whole discussion displays the gradation, not only from that pleasure which arises from the contemplation of personal beauty through that which every larger object, whether single or manifold, may occasion, to that immediate pleasure of which the source is in the Eternal "Methodius" The Banquet of the Ten Virgins, or Concerning Chastity The First Great Deception With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. The divine sentence pronounced against Satan after the fall of man was also a prophecy, embracing all the ages to the close of time and foreshadowing the great conflict to engage all the races of men who should live upon the earth.

Chapter 5 : Genesis - Bible Gateway

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. Â©Spiritual Wisdom Media,

The fall of our first parents. The promise of a Redeemer. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? Of the fruit of the trees that are in paradise we do eat: No, you shall not die the death. I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself. Not that they were blind before, for the woman saw that the tree was fair to the eyes, ver. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh. And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat. Why hast thou done this? The serpent deceived me, and I did eat. Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: Ipsa, the woman; so divers of the fathers read this place, conformably to the Latin: The sense is the same: I will multiply thy sorrows, and thy conceptions: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Behold Adam is become as one of us, knowing good and evil: This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

Chapter 6 : Genesis - By the sweat of your brow you will eat your food

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.

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 embittered 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 travelling pains come with sin? Did subjection come 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 7 : Metonymy | CourseNotes

Genesis , KJV: "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." Genesis , NASB: "By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust.

Assembly Of God Summary: Would you rather sweat and work or work so you can sweat? Ever since the Fall, we have been trying to overcome the death sentence that was given. We will fail at that and I think most people realize it so the alternative is to try and delay it as long as possible. At one point, long life was really long with years being the greatest age ever achieved. Then God lowered the possibility to years or as some think there were years before the flood and then ages started decreasing. Obviously, not everyone made it to 70 because of war, disease, murder and such. Some lived longer, but in the end, the average was Medical science was not very advanced until many centuries after David and even then many died of various epidemics and numerous wars. The 20th Century saw marvelous achievements in medical science. We have a vast array of labor-saving devices to the point of we once were paid to exercise by working to be paid and now most of us work to pay for our exercise at the club. In fact, the mental stress we put on ourselves and the massive debt we accrue puts us in constant fear of losing it all and killing us by MIs caused by that fear. We were meant to earn our bread by the sweat of our brow, not the furrow of the brow causing us to enter the furrow we call a grave at much earlier ages than So with all the advancement of medical science and science in general have we extended the average age of man? Not really, if you look at the stats in the link below. The world average is actually barely over True some countries squeak a tad past 80, but so many are far less that the world average for men is 65 and women Before ladies started entering the workforce and developing the bad habits of men they used to average living 7 years longer than men and now 4. I suspect as we go on that may shrink some more. Ironically, the US with its medical marvels is 38 on the list, but we are right in the range. Guess we are not getting the bang for the buck we wished we would have gotten. So, while we have some centenarians and centenarian-plus folks around the globe, we are still stuck on a cycle. Someday, with much surgery and replacement parts, we may get a VIP to live to or so, but that rarity will still not get us over the hump. Indeed, some of that age decrease has most likely come from tampering with our foods to try and make farming more productive and overcome the pests and thorns that hamper production. Again, technology had removed the sweat of the brow for most of farming and animal husbandry, but that furrow of the brow thing is still more deadly. Maybe we should have shunned technology for many things so we still could exercise and earn at the same time rather than having to work to pay for it and take more of our time to do it. We will one day escape the curse in the new Heaven and new earth with a bit of reprieve in the Millennium where someone dying at will be considered a child. Average Life Span Expectancy Statistics <https://>

Chapter 8 : Sweat Of Thy Brow Sermon by Dr. Ronald Shultz, Genesis , Psalms - calendrierdelascience.co

In the sweat of thy face shalt thou eat bread " Not only shall the sweat oppress thee in thy toil, but even when thou sittest to eat bread, it shall appear on thy face. "This sentence includes all the sorrows, pains, and sweating toils to which men are subject in gaining a livelihood."

Chapter 9 : Genesis - By the sweat of - Verse-by-Verse Commentary

Gen 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. Coming home from my granddaughter's soccer game (they won), I passed by one of the gyms in town and saw a lad on his way in and.