

# World History to 1300

## Unit Materials & Documents



**THE ORIGINS**  
of Israel



# WORLD HISTORY (to 1300)

## TERMS LISTS

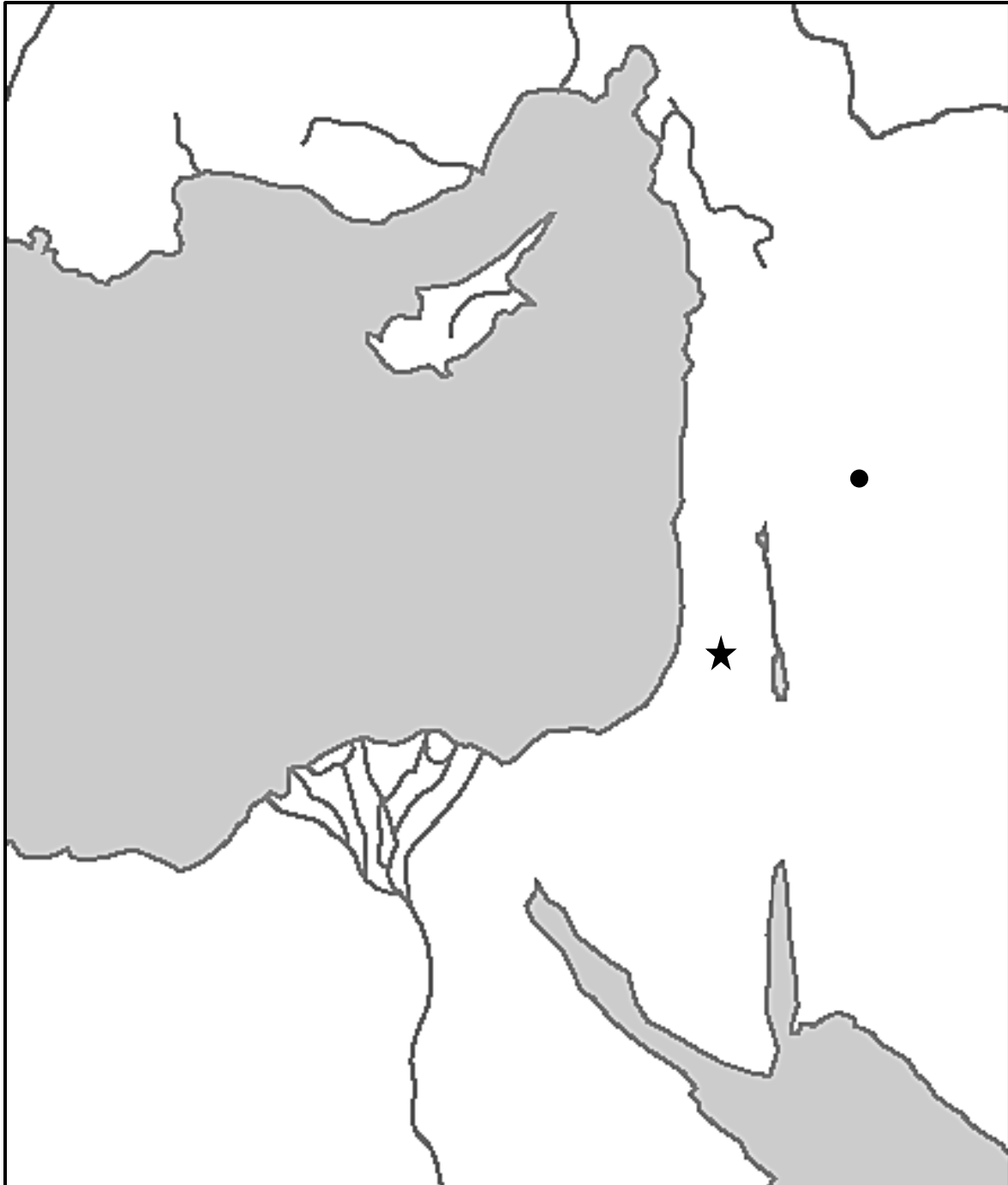
# UNIT 4

## *The Origins of Israel*

<u>THE PATRIARCHS</u>	<u>THE EXODUS AND THE MOSAIC LAW</u>
Torah <i>Books included</i> <i>Ascribed to Moses</i>	Goshen Exodus (definition and origin) Immigration & Emigration Moses & Aaron
Patriarch	“Bricks Without Straw” (as a figure of speech)
Abraham	Plagues <i>Nile to Blood</i> (1 <sup>st</sup> Plague) <i>Plague of the Firstborn</i> (10 <sup>th</sup> Plague)
Yahweh	Passover (Feast of Unleavened Bread)
Covenant	Seder
Canaan	Significance of Passover to Christianity
Abraham’s Household: Sarah, Hagar, Ishmael, Isaac, Lot	Red Sea
Sodom and Gomorrah	Mount Sinai
Abrahamic Religions	Ten Commandments
Ethnocentrism & Xenophobia	Ethical Monotheism
Jacob (Israel) and Esau	Judeo-Christian Ethics
Primogeniture	Ark of the Covenant
Birthright	Sabbath
Jacob’s Ladder	Punishments in the Mosaic Law
Israel (meaning of)	The Golden Calf
Leah and Rachel	Wanderings of the Israelites (Sinai – 40 Years)
The Twelve Tribes of Israel	The Death of Moses
<i>Of the tribes, be especially attentive to:</i> Levi, Judah, Joseph (2), Benjamin	Literary evidence of the Exodus
The Story of Joseph	The Ten Commandments in the United States
	First Amendment <i>Establishment Clause</i> <i>Free Exercise Clause</i>
	The Supreme Court and the Ten Commandments  <i>What has the Supreme Court considered when evaluating the constitutionality of displaying the Ten Commandments on public property?</i>  <i>Does public opinion in the U.S. favor the posting of the Ten Commandments?</i>

# ANCIENT ISRAEL AND ITS NEIGHBORS

## Unit 4 Map



Map Credit: [ColdEel](#)

**Locate the following on the map above:**

Egypt  
Nile River  
Red Sea  
Mediterranean Sea  
Cyprus  
Sinai Peninsula

Mt. Sinai  
Canaan  
Israel  
Sea of Galilee  
(aka, Lake Tiberias)  
Jordan River

Dead Sea  
Jerusalem  
Phoenicia  
Syria  
Damascus

# The Covenant with Abraham

Passages from the Book of Genesis (NIV)

Document 4.1
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## Hagar and Ishmael (*Genesis 16*)

Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian slave named Hagar; so she said to Abram, "The LORD has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her."

Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived....

<sup>11</sup> The angel of the LORD also said to [Hagar]:

"You are now pregnant  
and you will give birth to a son.

You shall name him Ishmael,  
for the LORD has heard of your misery.

He will be a wild donkey of a man;  
his hand will be against everyone  
and everyone's hand against him,  
and he will live in hostility  
toward all his brothers."

....So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. Abram was eighty-six years old when Hagar bore him Ishmael.

## The Covenant (*Genesis 17*)

When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me faithfully and be blameless. Then I will make my covenant between me and you and will greatly increase your numbers."

Abram fell facedown, and God said to him, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised... My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant." ....

God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her." Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a

child at the age of ninety?” And Abraham said to God, “If only Ishmael might live under your blessing!”

Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.” When he had finished speaking with Abraham, God went up from him.

On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him...

## **Abraham Tested** *(Genesis 22)*

Some time later God tested Abraham. He said to him, “Abraham!”

“Here I am,” he replied.

Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.”

Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. On the third day Abraham looked up and saw the place in the distance. He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to his father Abraham, “Father?”

“Yes, my son?” Abraham replied.

“The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. But the angel of the LORD called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”

Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, “On the mountain of the LORD it will be provided.”

The angel of the LORD called to Abraham from heaven a second time and said, “I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me.”

## **Sodom and Gomorrah** *(Genesis 18-19)*

Then the LORD said, “The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know.”

The men turned away and went toward Sodom, but Abraham remained standing before the LORD.

Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?”

The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.”

Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people?”

“If I find forty-five there,” he said, “I will not destroy it.”

Once again he spoke to him, “What if only forty are found there?”

He said, “For the sake of forty, I will not do it.”

### **[The bargaining continues...]**

Then he said, “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?”

He answered, “For the sake of ten, I will not destroy it.”

When the LORD had finished speaking with Abraham, he left, and Abraham returned home.

\* \* \*

The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground....

The two men said to Lot, “Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it.”

So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters... But his sons-in-law thought he was joking.

With the coming of dawn, the angels urged Lot, saying, “Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished.”

When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them. As soon as they had brought them out, one of them said, “Flee for your lives! Don’t look back, and don’t stop anywhere in the plain! Flee to the mountains or you will be swept away!”

\* \* \*

By the time Lot reached Zoar, the sun had risen over the land. Then the LORD rained down burning sulfur on Sodom and Gomorrah... Thus he overthrew those cities and the entire plain, destroying all those living in the cities—and also the vegetation in the land. But Lot’s wife looked back, and she became a pillar of salt.

Early the next morning Abraham got up and returned to the place where he had stood before the LORD. He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

## Document 4.2

### Documents Concerning Human Attachment and Preference

Lisa Belkin, “Do ALL Parents Love One Child More?”

*The New York Times* [Online], September 26, 2011

<http://parenting.blogs.nytimes.com/2011/09/26/do-all-parents-love-on-child-more/>

*The New York Times*

**Motherlode**

**Adventures in Parenting**

If you aren’t talking about this already, you will be soon. The cover of the latest issue of Time magazine carries the title “[Why Mom Liked You Best: The Science of Favoritism.](#)” The article is by Jeffrey Kluger, who is as good a journalist as I’ve ever read, but on this one I think he got it wrong.

He writes: “It’s one of the worst-kept secrets of family life that ALL parents have a preferred son or daughter.”

The capital letters are mine — and that word, *all*, is what got me riled up reading the article. It is a sensational approach to the reality that parents certainly have different relationships with their children, and often have unequal relationships with those children. But it is so much more nuanced than Mr. Kluger suggests, making his article a lost opportunity for a more complex conversation.

Let’s start with the second part of the Time headline: The SCIENCE of Favoritism. Those capital letters are mine, too, because I read the article looking for the *science*. I expected a new study, and when I found it, I planned to pounce and write an entire post on it. But it just wasn’t there.

There was one 2005 study, by Katherine Conger at the University of California, Davis (whose name Mr. Kluger appears to have misspelled), who visited nearly 400 sets of parents and their children three times over three years. She asked them questions and videotaped their interactions, then concluded that “65 percent of mothers and 70 percent of fathers exhibited a preference for one child, usually the older one.”

Sixty-five, even 70 percent, is not ALL.

Mr. Kluger then goes on to look at the animal kingdom, and from that concludes that we are biologically programmed to prefer one child over the others.

He writes:

*As with so much else in child-rearing behavior, it begins with the parents’ survival needs: the biologically narcissistic act of replicating themselves through succeeding generations. This impels Mom and Dad to tilt in favor of their biggest, healthiest offspring, since those kids will be more reproductively successful and get more of the family’s genes into the next generation.*

*That kind of reductionist, bottom-line behavior is something we share with creatures throughout the animal kingdom. A crested-penguin mother will kick the smaller of her two eggs out of the nest, the better to focus on the presumably heartier chick in the bigger shell. A black-eagle mother will watch idly while her bigger chick rips her smaller one to ribbons.*

Okaaaaay. So this is part of survival of the fittest, and we are programmed (all of us) to act this way, which means all of us prefer our first born, right?

No, Mr. Kluger writes. Because sometimes it’s the youngest.

That’s not the only contradiction in the argument. There are dads who prefer daughters, and dads who prefer sons; mothers are equally unpredictable. There is evidence that parents prefer the biggest, strongest, most charismatic child, and evidence that they prefer the smallest and weakest, the one who needs them most. Some parents prefer the child most like them, while others clash most with that child. The only son or only daughter gets singled out — for special treatment, or higher expectations.

In other words, all parents' relationships with all their children are all different. And all parents already know that.

Do I believe that some parents have a favorite? Absolutely. I also agree that consistent favoritism is scarring for children, and in the video below, from this morning's "Today" show (I make a fleeting appearance), Dr. Gail Saltz gives excellent tips about how to make sure your children all feel secure in your love.

By framing the subject as it does, however, the Time article will start a hot debate over the wrong question. It's easy to take sides and announce "I love my children equally" or confess "I think I love one more." What's hard is accepting that relationships are fluid, determined by the ever-changing variables that make a child (and a parent) who they are at any given moment. Those ups and downs, imbalances and inequities, are not something to overcome, but rather realities to be accepted. We treat them differently because they ARE different. Navigating that reality is the key to being a parent.

### **From William Graham Sumner, *Folkways***

Project Gutenberg: <http://www.gutenberg.org/files/24253/24253-h/24253-h.htm>

**Ethnocentrism** is the technical name for this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it. Folkways correspond to it to cover both the inner and the outer relation. Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders. Each group thinks its own folkways the only right ones, and if it observes that other groups have other folkways, these excite its scorn. Opprobrious epithets are derived from these differences. "Pig-eater," "cow-eater," "uncircumcised," "jabberers," are epithets of contempt and abomination... For our present purpose the most important fact is that ethnocentrism leads a people to exaggerate and intensify everything in their own folkways which is peculiar and which differentiates them from others. It therefore strengthens the folkways....

The Jews divided all mankind into themselves and Gentiles. They were the "chosen people." The Greeks and Romans called all outsiders "barbarians." In Euripides' tragedy of *Iphigenia in Aulis* Iphigenia says that it is fitting that Greeks should rule over barbarians, but not contrariwise, because Greeks are free, and barbarians are slaves. The Arabs regarded themselves as the noblest nation and all others as more or less barbarous... Each [nation] now regards itself as the leader of civilization, the best, the freest, and the wisest, and all others as inferior.



## Document 4.3

### Passages from the Book of Genesis Regarding Jacob

Bible Gateway: <http://www.biblegateway.com/passage/?search=genesis%2025-33&version=MSG>

#### Jacob and Esau [Genesis 25](#) (*The Message*)

This is the family tree of Isaac son of Abraham: Abraham had Isaac. Isaac was forty years old when he married Rebekah... She was the sister of Laban the Aramean.

Isaac prayed hard to God for his wife because she was barren. God answered his prayer and Rebekah became pregnant. But the children tumbled and kicked inside her so much that she said, "If this is the way it's going to be, why go on living?" She went to God to find out what was going on. God told her,

*Two nations are in your womb,  
two peoples butting heads while still in your body.  
One people will overpower the other,  
and the older will serve the younger.*

When her time to give birth came, sure enough, there were twins in her womb. The first came out reddish, as if snugly wrapped in a hairy blanket; they named him Esau (Hairy). His brother followed, his fist clutched tight to Esau's heel; they named him Jacob (Heel). Isaac was sixty years old when they were born.

The boys grew up. Esau became an expert hunter, an outdoorsman. Jacob was a quiet man preferring life indoors among the tents. Isaac loved Esau because he loved his [wild] game, but Rebekah loved Jacob.

One day Jacob was cooking a stew. Esau came in from the field, starved. Esau said to Jacob, "Give me some of that red stew—I'm starved!" That's how he came to be called Edom (Red).

Jacob said, "Make me a trade: my stew for your rights as the firstborn."

Esau said, "I'm starving! What good is a birthright if I'm dead?"

Jacob said, "First, swear to me." And he did it. On oath Esau traded away his rights as the firstborn. Jacob gave him bread and the stew of lentils. He ate and drank, got up and left. That's how Esau shrugged off his rights as the firstborn.

#### Isaac's Blessing [Genesis 27](#) (*The Message*)

When Isaac had become an old man and was nearly blind, he called his eldest son, Esau, and said, "My son."

"Yes, Father?"

"I'm an old man," he said; "I might die any day now. Do me a favor: Get your quiver of arrows and your bow and go out in the country and hunt me some game. Then fix me a hearty meal, the kind that you know I like, and bring it to me to eat so that I can give you my personal blessing before I die."

Rebekah was eavesdropping as Isaac spoke to his son Esau. As soon as Esau had gone off to the country to hunt game for his father, Rebekah spoke to her son Jacob. "I just overheard your

father talking with your brother, Esau. He said, 'Bring me some game and fix me a hearty meal so that I can eat and bless you with God's blessing before I die.'

"Now, my son, listen to me. Do what I tell you. Go to the flock and get me two young goats. Pick the best; I'll prepare them into a hearty meal, the kind that your father loves. Then you'll take it to your father, he'll eat and bless you before he dies."

"But Mother," Jacob said, "my brother Esau is a hairy man and I have smooth skin. What happens if my father touches me? He'll think I'm playing games with him. I'll bring down a curse on myself instead of a blessing."

"If it comes to that," said his mother, "I'll take the curse on myself. Now, just do what I say. Go and get the goats."

So he went and got them and brought them to his mother and she cooked a hearty meal, the kind his father loved so much.

Rebekah took the dress-up clothes of her older son Esau and put them on her younger son Jacob. She took the goatskins and covered his hands and the smooth nape of his neck. Then she placed the hearty meal she had fixed and fresh bread she'd baked into the hands of her son Jacob.

He went to his father and said, "My father!"

"Yes?" he said. "Which son are you?"

Jacob answered his father, "I'm your firstborn son Esau. I did what you told me. Come now; sit up and eat of my game so you can give me your personal blessing."

Isaac said, "So soon? How did you get it so quickly?"

"Because your God cleared the way for me."

Isaac said, "Come close, son; let me touch you—are you really my son Esau?"

So Jacob moved close to his father Isaac. Isaac felt him and said, "The voice is Jacob's voice but the hands are the hands of Esau." He didn't recognize him because his hands were hairy, like his brother Esau's.

But as he was about to bless him he pressed him, "You're sure? *You* are my son Esau?"

"Yes. I am."

Isaac said, "Bring the food so I can eat of my son's game and give you my personal blessing." Jacob brought it to him and he ate. He also brought him wine and he drank.

Then Isaac said, "Come close, son, and kiss me."

He came close and kissed him and Isaac smelled the smell of his clothes. Finally, he blessed him,

*Ahhh. The smell of my son  
is like the smell of the open country  
blessed by God.  
May God give you  
of Heaven's dew  
and Earth's bounty of grain and wine.*

*May peoples serve you  
and nations honor you.  
You will master your brothers,  
and your mother's sons will honor you.  
Those who curse you will be cursed,  
those who bless you will be blessed.*

And then right after Isaac had blessed Jacob and Jacob had left, Esau showed up from the hunt. He also had prepared a hearty meal. He came to his father and said, "Let my father get up and eat of his son's game, that he may give me his personal blessing."

His father Isaac said, "And who are you?"

"I am your son, your firstborn, Esau."

Isaac started to tremble, shaking violently. He said, "Then who hunted game and brought it to me? I finished the meal just now, before you walked in. And I blessed him—he's blessed for good!"

Esau, hearing his father's words, sobbed violently and most bitterly, and cried to his father, "My father! Can't you also bless me?"

"Your brother," he said, "came here falsely and took your blessing."

Esau said, "Not for nothing was he named Jacob, the Heel. Twice now he's tricked me: first he took my birthright and now he's taken my blessing."

He begged, "Haven't you kept back any blessing for me?"

Isaac answered Esau, "I've made him your master, and all his brothers his servants, and lavished grain and wine on him. I've given it all away. What's left for you, my son?"

"But don't you have just one blessing for me, Father? Oh, bless me my father! Bless me!" Esau sobbed inconsolably.

Isaac said to him,

*You'll live far from Earth's bounty,  
remote from Heaven's dew.  
You'll live by your sword, hand-to-mouth,*

*and you'll serve your brother.  
But when you can't take it any more  
you'll break loose and run free.*

Esau seethed in anger against Jacob because of the blessing his father had given him; he brooded, "The time for mourning my father's death is close. And then I'll kill my brother Jacob."

## **Jacob and Rachel**      [Genesis 29](#) (*The Message*)

Jacob set out again on his way to the people of the east. He noticed a well out in an open field with three flocks of sheep bedded down around it...

Jacob said [to the shepherds], "Hello friends. Where are you from?"

They said, "We're from Haran."

Jacob asked, "Do you know Laban son of Nahor?"

"We do.... And here is his daughter Rachel coming with the flock."

Jacob said, "There's a lot of daylight still left; it isn't time to round up the sheep yet, is it? So why not water the flocks and go back to grazing?"

"We can't," they said. "Not until all the shepherds get here. It takes all of us to roll the stone from the well. Not until then can we water the flocks."

While Jacob was in conversation with them, Rachel came up with her father's sheep. She was the shepherd. The moment Jacob spotted Rachel, daughter of Laban his mother's brother, saw

her arriving with his uncle Laban's sheep, he went and single-handedly rolled the stone from the mouth of the well and watered the sheep of his uncle Laban. Then he kissed Rachel and broke into tears. He told Rachel that he was related to her father, that he was Rebekah's son. She ran and told her father. When Laban heard the news... he ran out to meet him, embraced and kissed him and brought him home...

Laban said, "You're family! My flesh and blood!"

When Jacob had been with him for a month, Laban said, "Just because you're my nephew, you shouldn't work for me for nothing. Tell me what you want to be paid. What's a fair wage?"

Now Laban had two daughters; Leah was the older and Rachel the younger. Leah had nice eyes, but Rachel was stunningly beautiful. And it was Rachel that Jacob loved.

So Jacob answered, "I will work for you seven years for your younger daughter Rachel."

"It is far better," said Laban, "that I give her to you than marry her to some outsider. Yes. Stay here with me."

So Jacob worked seven years for Rachel. But it only seemed like a few days, he loved her so much.

Then Jacob said to Laban, "Give me my wife; I've completed what we agreed I'd do. I'm ready to consummate my marriage." Laban invited everyone around and threw a big feast. At evening, though, he got his daughter Leah and brought her to the marriage bed, and Jacob slept with her...

Morning came: There was Leah in the marriage bed!

Jacob confronted Laban, "What have you done to me? Didn't I work all this time for the hand of Rachel? Why did you cheat me?"

"We don't do it that way in our country," said Laban. "We don't marry off the younger daughter before the older. Enjoy your week of honeymoon, and then we'll give you the other one also. But it will cost you another seven years of work."

Jacob agreed. When he'd completed the honeymoon week, Laban gave him his daughter Rachel to be his wife... And he loved Rachel more than Leah. He worked for Laban another seven years.

# Document 4.4

## From Booker T. Washington, *Up From Slavery*

University of Virginia: <http://xroads.virginia.edu/~hyper/washington/ch10.html>

### CHAPTER X    *A HARDER TASK THAN MAKING BRICKS WITHOUT STRAW*

FROM the very beginning, at Tuskegee, I was determined to have the students do not only the agricultural and domestic work, but to have them erect their own buildings. My plan was to have them, while performing this service, taught the latest and best methods of labour, so that the school would not only get the benefit of their efforts, but the students themselves would be taught to see not only utility in labour, but beauty and dignity; would be taught, in fact, how to lift labour up from mere drudgery and toil, and would learn to love work for its own sake...

At first many advised against the experiment of having the buildings erected by the labour of the students, but I was determined to stick to it....

During the now nineteen years' existence of the Tuskegee school, the plan of having the buildings erected by student labour has been adhered to. In this time forty buildings, counting small and large, have been built, and all except four are almost wholly the product of student labour....

In the early days of the school I think my most trying experience was in the matter of brickmaking. As soon as we got the farm work reasonably well started, we directed our next efforts toward the industry of making bricks. We needed these for use in connection with the erection of our own buildings; but there was also another reason for establishing this industry. There was no brickyard in the town, and in addition to our own needs there was a demand for bricks in the general market.

**I had always sympathized with the "Children of Israel," in their task of "making bricks without straw," but ours was the task of making bricks with no money and no experience.**

In the first place, the work was hard and dirty, and it was difficult to get the students to help. When it came to brickmaking, their distaste for **manual labour in connection with book education** became especially manifest. It was not a pleasant task for one to stand in the mud-pit for hours, with the mud up to his knees. More than one man became disgusted and left the school.

We tried several locations before we opened up a pit that furnished brick clay. I had always supposed that brickmaking was very simple, but I soon found out by bitter experience that it required special skill and knowledge, particularly in the burning of the bricks. After a good deal of effort we moulded about twenty-five thousand bricks, and put them into a kiln to be burned. This kiln turned out to be a failure, because it was not properly constructed or properly burned. We began at once, however, on a second kiln. This, for some reason, also proved a failure. The failure of this kiln made it still more difficult to get the students to take any part in the work. Several of the teachers, however, who had been trained in the industries at Hampton, volunteered their services, and in some way we succeeded in getting a third kiln ready for burning. The burning of a kiln required about a week. Toward the latter part of the week, when it seemed as if we were going to have a good many thousand bricks in a few hours, in the middle of the night the kiln fell. For the third time we had failed.

The failure of this last kiln left me without a single dollar with which to make another experiment. Most of the teachers advised the abandoning of the effort to make bricks. In the midst of my troubles I thought of a watch which had come into my possession years before. I took this watch to the city of Montgomery, which was not far distant, and placed it in a pawn-shop. I secured cash upon it to the amount of fifteen dollars, with which to renew the brickmaking experiment. I returned to Tuskegee, and, with the help of the fifteen dollars, rallied our rather demoralized and discouraged forces and began a fourth attempt to make bricks. This time, I am glad to say, we were successful. Before I got hold of any money, the time-limit on my watch had expired, and I have never seen it since; but I have never regretted the loss of it.

# Document 4.5

## The Ten Commandments

From the Book of Exodus, Chapters 19-20

Bible Gateway: <http://www.biblegateway.com/passage/?search=exodus%2019-20&version=KJV>

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai... and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and [a] holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon Mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death....

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up....

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

***Thou shalt have no other gods before me.***

***Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.***

***Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;***

***And shewing mercy unto thousands of them that love me, and keep my commandments.***

***Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.***

***Remember the sabbath day, to keep it holy.***

***Six days shalt thou labour, and do all thy work:***

***But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:***

***For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.***

***Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.***

***Thou shalt not kill.***

***Thou shalt not commit adultery.***

***Thou shalt not steal.***

***Thou shalt not bear false witness against thy neighbour.***

***Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.***

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

## Document 4.6

### “Split Rulings on Ten Commandments Displays”

*Associated Press, June 27, 2005*

**MSNBC:** [http://www.msnbc.msn.com/id/8375948/ns/us\\_news/t/split-rulings-ten-commandments-displays/#](http://www.msnbc.msn.com/id/8375948/ns/us_news/t/split-rulings-ten-commandments-displays/#)

**WASHINGTON** — A sharply divided Supreme Court on Monday upheld the constitutionality of displaying the Ten Commandments on government land, but drew the line on displays that promote religion, saying they violated the doctrine of separation of church and state.

The high court said displays of the Ten Commandments — like their own courtroom frieze — are not inherently unconstitutional. But each exhibit demands scrutiny to determine whether it goes too far in amounting to a governmental promotion of religion, the court said in a case involving Kentucky courthouse exhibits.

In that 5-4 ruling, and another ruling involving a granite monument of the Ten Commandments on the grounds of the Texas Capitol, Justice Sandra Day O'Connor was the swing vote. The second ruling, likewise, was 5-4.

In a stinging dissent to the ruling involving Kentucky's courthouse exhibits, Justice Antonin Scalia declared: “What distinguishes the rule of law from the dictatorship of a shifting Supreme Court majority is the absolutely indispensable requirement that judicial opinions be grounded in consistently applied principle.”

#### **Fine line on neutrality**

The justices voting on the prevailing side in the Kentucky case left themselves legal wiggle room, saying that some displays inside courthouses would be permissible if they're portrayed neutrally in order to honor the nation's legal history.

But framed copies in two Kentucky courthouses went too far in endorsing religion, the court held. Those courthouse displays are unconstitutional, the justices said, because their religious content is overemphasized.

In contrast, a 6-foot-granite monument on the grounds of the Texas Capitol — one of 17 historical displays on the 22-acre lot — was determined to be a legitimate tribute to the nation's legal and religious history.

“Of course, the Ten Commandments are religious — they were so viewed at their inception and so remain. The monument therefore has religious significance,” Chief Justice William Rehnquist wrote for the majority in the case involving the display outside the state capitol of Texas.

“Simply having religious content or promoting a message consistent with a religious doctrine does not run afoul of the Establishment clause,” he said.

#### **Kentucky ruling**

Writing for the majority in the Kentucky case, Justice David Souter said that “the touchstone for our analysis is the principle that the First Amendment mandates government neutrality between religion and religion, and between religion and nonreligion.”

“When the government acts with the ostensible and predominant purpose of advancing religion, it violates the central Establishment clause value of official religious neutrality,” he said.

Souter was joined in his opinion by other members of the liberal bloc — Justices John Paul Stevens, Ruth Bader Ginsburg and Stephen Breyer, as well as O'Connor.

In his dissent, Scalia argued that Ten Commandments displays are a legitimate tribute to the nation's religious and legal history.



“The Commandments have a proper place in our civil history,” he wrote.

Kentucky officials may have had a religious purpose when they originally posted the Ten Commandments display by itself in 1999. But their efforts to dilute the religious message since then by hanging other historical documents in the courthouses made it constitutionally adequate, Scalia said.

He was joined in his opinion by Chief William Rehnquist, as well as Justice Anthony Kennedy and Clarence Thomas....

Ten Commandments monuments are common in town squares, courthouses and other government-owned land around the country.

At issue was whether they violate the First Amendment ban on any law “respecting an establishment of religion,” or simply represent a secular tribute to America’s legal heritage.

The question has sparked dozens of heated legal battles, including one in Alabama by Roy Moore. He lost his job as chief justice a year ago after defying a federal order to remove a 5,300-pound Ten Commandments monument he had installed in the state courthouse.

### **Poll: Most Americans back displays**

An AP-Ipsos poll taken in late February found 76 percent supportive of and 23 percent opposed to Ten Commandments displays.

Past polling has found majority support for the general concept of separation of church and state. That sentiment is not always reflected when people are asked about specific cases....

Older adults were more likely to feel the Ten Commandments should be allowed on government property. People with only a high school education or some college were more likely to favor allowing the display of the Ten Commandments than those with college degrees.

People in the Midwest and South were more likely than those in other regions to favor allowing such displays.

### **Earlier rulings**

In the Texas case, the Fraternal Order of Eagles donated the exhibit to the state in 1961, and it was installed about 75 feet from the Capitol in Austin. The group gave thousands of similar monuments to American towns during the 1950s and ’60s, and those have been the subject of multiple court fights.

Two Kentucky counties, meanwhile, hung framed copies of the Ten Commandments in their courthouses and added other documents, such as the Magna Carta and the Declaration of Independence, after the American Civil Liberties Union challenged the display....

The last time the Supreme Court weighed in on the issue was 1980, when it struck down a Kentucky law requiring Ten Commandments displays in public classrooms. Since then, more than two dozen courts have ruled in conflicting ways on displays in various public contexts.

Justices have outlined several different tests in recent years to determine their constitutionality:

- **Secular purpose;** *was there religious motive?*
- **Endorsement;** *do they show a government neutrality toward religion?*
- **Coercion;** *do they place impermissible pressure, such as school prayer?*
- **Historical practice;** *are they part of the “fabric of our society,” such as legislative prayer?*

The Supreme Court frieze, for instance, depicts Moses and the tablets as well as 17 other figures including Hammurabi, Confucius, Napoleon and Chief Justice John Marshall. Because it includes secular figures in a way that doesn’t endorse religion, the display would be constitutional, Justice John Paul Stevens suggested in a 1989 ruling.

The cases are *Van Orden v. Perry*, 03-1500, and *McCreary County v. ACLU*, 03-1693.

# Document 4.7

## The Death of Moses

From the Book of Deuteronomy, Chapter 34

Bible Gateway: <http://www.biblegateway.com/passage/?search=deuteronomy%2034&version=NIV>

Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the LORD showed him the whole land—from Gilead to Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar. Then the LORD said to him, “This is the land I promised on oath to Abraham, Isaac and Jacob when I said, ‘I will give it to your descendants.’ I have let you see it with your eyes, but you will not cross over into it.”

And Moses the servant of the LORD died there in Moab, as the LORD had said. **He buried him in Moab**, in the valley opposite Beth Peor, but to this day no one knows where his grave is. Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over.

Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the LORD had commanded Moses.

**Since then, no prophet has risen in Israel like Moses**, whom the LORD knew face to face, who did all those signs and wonders the LORD sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.