

> Discussion Notes

Take notes on the lesson to help you understand and to help you study for the test.

I. Meekness Toward Parents (based on Genesis 22)

A. How does Isaac demonstrate this idea?

He was willing to let Abraham kill him, we didn't argue or protest.

B. Review Exodus 20:12. What does it instruct? What is the reward from God for doing this?

Honor your father and mother. The reward is a long life in the land He has given you.

C. Is it hard to demonstrate meekness to your parents in an "all about me" society?

Why or why not?

Yes because it's hard to keep from arguing, or complaining about something. Everything in our world is about rebellion.

II. Meekness Toward God (Genesis 24:1-27, 50-67 - Isaac & Rebekah)

A. How does Isaac demonstrate this idea?

He loved Rebekah and was willing to marry her after just meeting her.

B. How does Rebekah demonstrate this idea?

She left her family to come and marry a man she had never met.

C. How does Rebekah's family demonstrate this idea?

They let Rebekah go and marry Isaac even though they didn't know him.

III. Meekness Toward Government Officials (Genesis 26: 1-18 (Isaac & Abimelech)

A. How does Isaac demonstrate this idea?

Abimelech told Isaac to move away and Isaac obeyed without arguing or fighting.

B. How can we demonstrate this idea? Review Romans 13:1 and Titus 3:1 for help.

Submit to authorities because God put them in power and there is no other authority.

C. Can we demonstrate meekness in this area if our leaders are not God-honoring? How?

Follow the law of God and don't follow the law God-honoring laws of officials.

IV. Meekness Toward Other People (Genesis 26:19-22 - Isaac Responds to Others)

A. How does Isaac demonstrate this idea?

He avoids conflict twice by moving and building new wells until the arguments stopped.

B. What can we do to assure peaceful living with our family, friends, classmates, and teammates?

Don't argue or try to start a fight with someone even though they may be wrong.

> Reflecting on the Lesson

What I Know Now about Isaac:

Isaac married Rebekah. He was meek toward Abimelech by moving out of the land when he was told to. He, also, was meek toward others by not starting an argument by continuing to move until the argument stopped over the wells.

What I Know Now about meekness:

Meekness is showing kindness towards others. It doesn't start fights, but fights to maintain peace. It is not boastful or proud. It is more concerned about others than itself.

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Department of Defense Appropriations for 2010, Part 4, 111-1 Hearings ,2010

The Realist Tradition in

International Relations Barry Scott Zellen,2011-08-19 This comprehensive foundation for the study of realism will introduce students in disciplines as varied as philosophy international relations and strategic studies to the majestic breadth of the realist tradition that unifies them all The Realist Tradition in International Relations The Foundations of Western Order introduces the principal theorists who have shaped and defined the realist tradition This once dominant theory of international politics has reemerged to provide a shared foundation for understanding political theory international relations theory and strategic studies The work is comprised of four volumes each focusing upon a distinct period and the pivotal contributors writing in that era Volume 1 State of Hope looks at the classical era when chaos reigned supreme Volume 2 State of Fear goes through the early modern period and the emergence of the modern state Volume 3 State of Awe explores the age of total war with its unprecedented dangers Volume 4 State of Siege examines the present era of insurgency and asymmetrical conflict A truly monumental work this sweeping study will surely foster a new appreciation of the rich tapestry of realist thought and its continuing relevance to the study of world politics

Rorty's Elective Affinities

Marek Kwiek,1996-04-01 The present book is devoted to European connections of Richard Rorty s neopragmatism Rorty can be connected to numerous controversies polemics and discussions with European philosophy and within its framework from Plato to Kant to Hegel to Habermas to Derrida Rorty gets into European discussions with American freshness and intellectual breadth and therefore he was listened to carefully and read with great interest His connections with European philosophical tradition are manifold complicated and diversified with a part of it he remains in a serious deep controversy Plato Kant with another part of it he remains in a cheerful agreement young Hegel from Phenomenology Nietzsche the early Heidegger the late Wittgenstein It is also the case with his connections with contemporary European philosophy apart from favorites Derrida Habermas there are those he dislikes the late Heidegger Foucault Rorty as a philosopher of the unprecedented erudition in his philosophizing takes a stance towards the whole philosophy which from our perspective of more than twenty five hundred years and Greek origins of philosophical conceptuality is European first and foremost We refer here to a polemical context of Rorty s writing it gives us the possibility of showing him from the perspective of others and in comparison with others The present book never had monographic intentions it does not want to tell a complete story of its philosophical protagonist in the manner of a German Bildungsroman that presents its hero from the perspective of passing time nor does it want to present the whole of Rorty s work from a unifying viewpoint or to present particular stages of Rorty s development particular books starting with the early Rorty with the medium one to the late Rorty if the first would be supposed to be Rorty until Philosophy and the Mirror of Nature the second Rorty from this book and the latest Rorty from Contingency Irony and Solidarity onwards The book presented here intentionally is not a monograph hence its poetics and

architecture are different Rorty is a philosopher who is still writing and we intended to provide his past writings with a new dimension presenting recontextualizations and redescriptions of them in the light of what he is thinking at the moment We have assumed here the following principle the work consists of chapters followed by philosophical excursions The former are focused on Rorty's philosophy the latter show his philosophy in struggles with other contemporary and past philosophers providing a more general philosophical background Philosophers from excursions as well as Rorty's polemics with them throw as much light to his philosophy as chapters themselves But they show it in a slightly different wider perspective necessary in my view for a more general and culturally significant understanding of importance of his philosophy Thus heroes of the excursions presented here are Jacques Derrida Jean-François Lyotard Michel Foucault Jürgen Habermas and Zygmunt Bauman as well as such great past philosophical figures as G.W.F. Hegel and Plato Why these philosophers rather than others First of all due to their importance to the development of Rorty's philosophy by means of defining its position with reference to their philosophical settlements or by means of philosophical tensions born between them Two factors were decisive the role played in Rorty's philosophy as he can see it and the role played in it as we can see it It is rather excursions that provide most contextual material to Rorty's work it is them that trace in detail his European connections The picture that emerges from them is fascinating due to Rorty's versatility because it is something totally different that is at stake in Rorty's struggles for fame and immortality with Derrida as I am trying to outline the debate here something else it is at stake in his political discussions with Lyotard and something still else in merely philosophical as he calls them debates with Habermas Without these contextual pieces I might be afraid that the book would be dry and devoid of the cultural surrounding of postmodernity in which Rorty's work has been written If Rorty's philosophy takes its life juice from controversies with European philosophy it is hard to imagine for me to cut them off in the present work and they are essential in my view to show the significance of Rorty's neopragmatism they are in tune I hope with the Rortyan way of practising philosophy

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challenges the image of an internal project aimed at economic integration and international relations theories based on unitary state actors This book systematically links the EU s external relations to existing political theories showing how existing theories need to be modified in order to deal with specific characteristics of the EU as an international actor

WOC's and Government Advisory Groups United States. Congress. House. Committee on the Judiciary,1955 *The Iraq Transition: Obstacles and Opportunities [Part 3], S. Hrg. 108-645, April 22, 2004, 108-2 Hearing, ** ,2005

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