

Chapter 1 : Women Without Virtue Need Not Apply! The Medieval Nine Worthy Women | Ancient Origins

The Christian trio of saints, Nine Worthies of London is a book by Richard Johnson, written in , that borrows the theme from the Nine Worthies.

The Nine Worthies, as they were called, became a common and enduring theme in Western Europe, represented in art works and literature through France, England, Germany, Spain and Italy. The first triad comes from the Old Law: Joshua, who led the conquest of the Holy Land, King David, the great leader of the Hebrews, and Judas Maccabeus, the warrior who led the fight against the adaptation of the synagogue to the world of the time, represented by the Seleucids. The symmetry of the scheme reflects the medieval view of History and destiny of Christendom. The Old Law prepared the way for the New. The characters are archetypes " personifying the virtues of chivalry: Jean de Longuyon introduces us to the series of three matching triads, which make up the tally of nine supreme heroes in his *Voeux du Paon* Vows of the Peacock. This is the first appearance in chivalrous literature of the Nine Worthies or the *Neuf Preux*. This conception was a very powerful one. Its symmetry, at once striking and symbolic, lent itself directly to iconographic representation, in painting, sculpture and illumination. Multiple portrayals of these heroes were painted, verses hailing the Worthies were composed, and books recording the history of their high deeds put together. Their associated reputations established rapidly their right to occupy the first circle of the chivalric court of honor. Earlier texts often throw a selection of his heroes together as examples of chivalry, and Philip Mouskes, in his mid 13th-century rhyming chronicle, anticipated the idea by representing the three laws with three heroes " his choices were Hector, Judas, and Ogier, the heroic Dane of Carolingian legend. Jean simply introduced a new tidiness and symmetry. But this in itself was impressive. Christ came as the Prince of Peace at that point in time when the Romans had conquered the world and established their peace in it. It was the Roman peace, built on the achievement of pagan chivalry " Trojan, Greek, and Roman " that made possible the journeys of the Apostles, their evangelization of the Gentiles, and the establishment of the Catholic Civilization. This is the strand in chivalrous history that Hector, Alexander and Caesar remind us about, and its story does not stop short with the last of them. And with the conversion of Constantine the Roman Empire and Christendom in some ways merged. Catholic chivalry is thus the fruit of the marriage of those two older traditions, pagan knighthood that God ordained to rule the world and to uphold peace in it, and the biblical knighthood that He ordained to guard the Holy Places and defend the Religion of His Chosen People. The three Catholic warrior heroes represent the armed force of His new chosen people, the Catholic nations, whose missions derive from the earlier traditions; those being to uphold His Peace, to spread His Law, and to guard His Holy Places. Godfrey de Bouillon the conqueror of Jerusalem, who played a significant role in the historical events of the First Crusade and its remarkable victories. His place in the company of the Nine Worthies was important for another reason too. In terms of the early 14th century, when Jean de Longuyon was writing, Godfrey was by far the most recent recruit into the circle of the Nine Worthies. The cult of the Nine Worthies thus had a very direct message for the chivalrous world. In some, an attempt has been made to carry the crusading story on to the middle of the 13th century. As far as the Crusade to Jerusalem was concerned, the story had to stop there: Other histories, on the other hand, could. The Scots claimed the same honor for Robert the Bruce. The author of the *Chemin de Vaillance* [Path of Bravery] threw into the company of the Nine not only a series of other ancient heroes Hercules, Achilles, Jason, Scipio but also a little group of great contemporaries, including again Du Guesclin, and alongside him Louis de Sancerre and Hugh Calverley of England. The Nine Worthies symbolized the significance of a story that was emphatically unconcluded, reminding men at once of the example of the past and that the history of chivalry was still a-making. Yale University Press, , pp.

Chapter 2 : The Norton Anthology of English Literature: The Middle Ages: Topic 3: Texts and Contexts

The Three Christian Worthies: King Arthur, Charlemagne, and Godfrey of Bouillon. (public domain) *The Nine Worthies*, so called, is widely attributed to Jacques de Longuyon's book *Les Voeux du Paon* (*The Vows of the Peacock*).

Charles the Great Godfrey, King of Jerusalem Each figure was the subject of collectively and individually of a great deal of literary and artistic production in the late medieval period. Not only was the literature that Caxton selected for printing heavily influenced by Burgundian vogue, but so too was his printing style: Furthermore, we can read in the links between these prologues an intention that the texts should be read together, under the motif of the Nine Worthies. Accordyng to that we fynde wreton in holy scripture of many noble historyes, which were here ouer long to reherce. Secondly, of Dauyd the Kynge and holy Prophete Caxton continues as such for each of the Worthies, eventually arriving at Godfrey himself: For it is notoyrly knowen throug the unyversal world that there been nine worthy and the best that ever were, that is to wete, thre Paynymys, thre Jewes, and thre Crysten men. Presumably, he suggests, no Pagan man can be held to the same standard as Christian man after the coming of Christ. The insinuation is hardly surprising; the *Morte*, is the only of the three texts in this set where the Worthy in question does not spend the majority of their time on crusade against Pagan foes. Once again, Caxton claims that popular demand provides the reason for his printing: Whilst still referring to the demands of his readership, Caxton makes mention of the Worthies series. Just as he has printed the works of Arthur and translated those of Godfrey: Perhaps, by this point, Caxton believes his readership has sufficient knowledge to make the connection. In using the motif as a linking factor, Caxton does not tread new ground. Many of the poetic works such as the *Cursor Mundi* treat the Worthies as a group, described and revered within a single text. Caxton prints each of his Worthies individually, but weaves throughout his own comments on the works a commonality that binds the three texts as one. Of the remaining six, Caxton is remarkably quiet. Many of these prologues show a considerably greater enthusiasm for religious war than can be reasonably explored in this post. Caxton adopts the motif of the Nine Worthies in his printing, but redirects focus from the entire pantheon onto the Christian three most relevant to his readership and printing interests. William Caxton, *Godeffroy of Boloyne*, ed. Brewer, For further reference: Andre Deutsch, Blake, N. Andre Deutsch, Bornstein, D. Athlone, , pp. Medieval Institute Publications, , pp. Herrtage, in *Charles the Grete*, ed. Oxford University Press, [], p. Pearsall and Waldron London: Athlone, , *The Parlement of the Thre Ages*, ed. The text is available on archive. A number of later texts considering the Nine Worthies, largely from CC18, are also freely available online on the Early English Books Online database. Blake, Caxton and His World London: Andre Deutsch, , pp. Brewer, , vol. Oxford University, []

Chapter 3 : Two Bands Of God's Heroes

The Christian Worthies are given particularly great emphasis as men of legend, potentially as indication of Caxton's intent to print on both Arthur and Charles in the coming years.

There were three pagan worthies: Joshua, David, and Judas Maccabeus; and three Christian worthies: Arthur, Charlemagne, and Godfrey of Bouillon. Who did the medievals think these guys were? To answer very briefly, by triad: Alexander the Great was known as a world conqueror, but even more so as a hero of fantastic romance: Julius Caesar was remembered as another world conqueror, and as the founder of the Roman Empire still going strong as the Holy Roman Empire and of the Tower of London. In contrast to the many romances about the pagan and Christian worthies, the Jewish triad were the least detailed, the least individualized: In part this may reflect meager general knowledge of Old Testament stories, in an age before the translation of the Bible or the flourishing of the mystery plays in the 15th century; in part it may reflect some awkwardness in praising specifically Jewish heroes. They were called heroes "of the Old Law," i. Unlike Alexander, whose stories feature his own fantastic adventures, they were kings famous for their knights: If those famous knights were paragons of chivalry, the reasoning went, then the noble kings who commanded their loyalty must have been the ideal. Godfrey of Bouillon seems almost prosaic by comparison: But within a century of his death, he had become a hero of romances almost on a par with Arthur and Charlemagne. More to the point, however, besides how they were seen as individuals, how were they treated as a set? The earliest appearance of the collection we know of was in a poem by Jean or Jacques? The hero of the poem is described as being more courageous than the nine great heroes of history, who are then enumerated in a typical lengthy digression. To mention just a few instances, there is the great 14th-century set of tapestries in the Cloisters in New York, a work made for Jean, Duc de Berry he of the *Tres Riches Heures* fame. There is the anonymous poem of the late 15th century, *The Parlement of the Three Ages*, the major English-language literary appearance of the Nine. One of the very few French woodcuts known from before is a depiction of the Worthies. They show up on the painted ceiling of a bedroom in Crathes Castle, Scotland, built in the second half of the 16th century. The Nine Worthies was a theme that admitted of variations. Sometimes individual names on the list varied: Hector, Judas Maccabeus, and Godfrey were the ones most likely to be bumped to make room for a non-standard addition. Sometimes the list was expanded: There were attempts to establish a parallel list of Neuf Preuses, Nine Female Worthies, but it never stabilized to a standard, canonical set the way the men did. In descriptions of these paragons we note a lot of emphasis on martial prowess, loyalty, largesse, service to crown and to Church as key elements of the virtue of chivalry; there is less emphasis on protection of the defenceless, courtesy, humility, and other elements, many of which are later developments of the theme. The Nine Worthies also show us something of the medieval view of History. I have complained elsewhere about the modern tendency, driven by the Myth of Progress, to see the people of the Middle Ages as fundamentally different from us, to think that they were moved by motivations completely foreign to us; and I have urged that part of our whole re-creation experience should be a quest for connection, to feel the same human feelings if we can put ourselves in the same situation. On the hand, I think that in the Middle Ages they may have gone too far: In medieval romances, no matter how far the hero travels, all the lands he visits are still part of the same Western European chivalrous society something we re-create pretty well across our Society, I might add ; the stories of the Nine Worthies show they felt much the same about history: Some of the Tournament Societies have more recently used the theme of the Worthies in their tourneys. But we can apply the theme aptly to much more than pageantry. Besides all the arts I listed earlier tapestries, woodcuts, stained glass, etc. Many artists find a good theme can inspire a great project; if anyone out there is looking for such a theme, I highly recommend the Nine Worthies. You can find it on the web here. *The Parlement of the Three Ages* , the major English-language poetic treatment of the Nine Worthies, was published in 1504. And for that matter, if you can possibly get to New York City, every medievalist ought to try to visit the Cloisters at least once. Go there, and see five of the Nine in one of their most visually impressive settings. Sadly, the set is incomplete:

Chapter 4 : The Ancient Worthies

Manx Worthies, racedaydvl.com, J WILLIAM CHRISTIAN (b,d.), popularly known as " Illiam Dhone," (Brown William), was a younger son of Deemster Ewan Christian.

For by it the elders obtained a good report. God having provided some better thing for us, that they without us should not be made perfect. Faith is the foundation requisite that leads to God. One of them lived before Pentecost. Both have been well-pleasing to the Heavenly Father, and both will be highly rewarded for their faith and their faithfulness. An appreciation of the faith and the reward of the Ancient Worthies is peculiar to those who understand the important doctrine of the ransom and its philosophy. The first of the Ancient Worthies was Abel. The last, we think, was John the Baptist. Both Men and Women The church is composed of both men and women, and so also is the Ancient Worthy class. We read in Hebrews We also know that the prayers of the Ancient Worthies were heard by God. There were many believers in those ancient times. There are many believers now. There were a few faithful then, and there a few faithful today. We do not know how many were faithful to God during those ancient times, for their number has not been recorded. Hebrews, chapter 11, mentions from twenty to thirty persons, but the apostle explains that he did not have time to mention all of them, so we know that there were more than those whose experiences were briefly mentioned by the apostle. The kingdom work will be vast. Where, then, are these faithful ones? This is a witness for us. He has promised to give us strength, and his arm is not shortened. His promises are as sure now as they were then, but faith is as necessary now to lay hold upon those promises as it was in the time of the Ancient Worthies. Without faith we cannot please Godâ€”cannot make our calling and election sure. We can hardly speak of faith without referring to those ancient examples of faithâ€”and how stimulating to faith those examples are! Daniel is one of them. His experiences should be a source of spiritual courage, and we constantly need courage. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Their lives exemplify faith in action. Pictures There are many pictures in the Bible that suggest a close and beautiful association and communion between the church and the Ancient Worthies during the Millennial Age. We read in Genesis It is one of the lovely stories of the Bible and shows beautifully the relationship and the communication between the heavenly and the earthly. The close association of David and Jonathan may also suggest the close relationship between these two classes. In the Kingdom Luke And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. The thought seemingly suggested here is that the Ancient Worthies will be looked up to as the teachers of the people, the ones through whom the Word of the Lord will go out from the divine Christ to all mankind. All will be in the kingdomâ€”the world in general as subjects, and the Ancient Worthies as rulers, representing the spiritual rulership phase of the kingdom. At the same time, the Ancient Worthies will be subject to the righteous requirements of the New Covenant and will serve under the direction of its Mediator. Having already proved their worthiness under most adverse conditions, they will be raised from the dead as perfect beings, so would not seem to need the mediating services of The Christ as will the fallen human race, who will reach full perfection only at the end of the Millennium, when all will be subject to a final test. Not until after the final testing period at the end of the Millennium will any, even though perfect men, have direct access to God. Questions have been raised about the imperfections of some of the Ancient Worthy class. There was David, for example. But God referred to David as a man after his own heart. We know that Samson was not perfect, but God dealt with him. For twenty years he served God as judge in Israel, and his very last actâ€”the slaying of the idolatrous Philistinesâ€”was a service for God. It is the only source of everlasting human life. Certainly they did not expect a heavenly reward. How long will this text remain true? Our Master gave it no time limit. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: None of them were in harmony with the evil order in which they lived. And God has promised that kingdom, through the heavenly mediatorial reign of Christ and the church. Another interesting correlation of texts is I Peter 1: The Ancient

Worthies, like the remainder of perfect humanity, will doubtless be more than satisfied with their reward. And while the Scriptures give us no definite information concerning details of arrangements for mankind beyond the Millennium, the human race will need administrators; and who could better fill positions of this kind than the Ancient Worthies? One of the important lessons for us in connection with the Ancient Worthies is their steadfast faithfulness under trial. Let us, then, consider these faithful ones and note how they demonstrated their loyalty, how they proved their devotion; for this will help us also to endure in faith and devotion. Thus we also will receive our reward and will rejoice in the privilege of having these human princes as our friends in the kingdom of God. Dawn Bible Students Association.

Chapter 5 : pp Chap 3, Manx Worthies - William Christian (William Dhone)

This is a very rare volume of sermons by two dozen Scots Worthies from the late 18th and 19th centuries. Every sermon hits the mark and addresses themes that have moved the church throughout the ages.

I am glad to say that having now read the book, I am no less enthusiastic. But here the focus is John Calvin. To give but a few examples: Coverage of these distinctives vary somewhat in length, but are all relatively short summaries. The closing chapter is both a passionate call to the church and a prayerful plea to God. May preachers of the Calvin variety once again arise in our day. No preacher could read these three short pages without getting tingles down their spine! Lawson has aimed for an eminently readable treatment of the subject and he has certainly achieved it. Added to this, the brevity of the book pages means that it can be easily read at two or three sittings. But if the latter is wrong, arguably the former is inconsequential. On the other hand, it is possible to deal with a preachers theological pre-commitments, to the virtual exclusion of discussing his practical method. Lawson steers a middle course. Thirdly, the very nature of the book with 32 distinctives means that it can easily be used as regularly consulted text book. One thought I had for future use was that this could read by a preaching pastor or his team -over 32 weeks. In fact, any minor quibble that I have relates only to the chosen genre, and so can hardly be classed as a legitimate gripe. This does mean however that there are places where you wish more had been said than the one tantalizing page before you! This made the point that Calvin did not fashion his sermons according to a logical outline. Knowing that Lawson himself uses a very structured approach when preaching including alliterative headings! I expected some comment on the relative merits of this. In many ways, it commends the expository approach to preaching which we should all broadly welcome. Moreover, through John Calvin, Lawson displays a living, breathing embodiment of the approach that we should aspire to, even if we will not reach always reach it. May the head of the church give us again an army of biblical expositors, men of God sold out for new Reformation.

Chapter 6 : Nine Worthies - Wikipedia

The Nine Worthies symbolized the significance of a story that was emphatically uncompleted, reminding men at once of the example of the past and that the history of chivalry was still a-making. The Nine Worthies, a mural from the walls of the Castella della Manta in Saluzzo, Italy.

Born in the Christian kingdom of Jerusalem and educated both in the Middle East the conquest of Jerusalem had attracted many Western scholars to the city and in the West, William was a remarkable linguist. In addition to Latin, he knew French, Arabic, and Greek. Deeply involved in the political and ecclesiastical affairs of the Christian kingdoms established in the Middle East after the First Crusade, in writing his history William collected and drew upon earlier accounts of the crusades as well as upon his personal familiarity with the area. His chronicle, especially in a French translation, became the standard one for the Middle Ages. Europeans of the later Middle Ages looked back on the Conquest of Jerusalem as one of the most heroic events of all times, and Godfrey of Bouillon, who had been only one of the leaders, became, with Charlemagne and King Arthur, one of the three Christian Worthies. They had done so much that their enemies waxed weary and wearily and slowly defended themselves. They carried out his command. Then a smoke arose so black and so thick that they could see nothing. The wind was northeast and blew upon the Turks that were at defense on the walls in such wise that they might not open their eyes nor their mouths, but of necessity they had to void the place they were supposed to defend. The valiant Duke Godfrey, who carefully attended to the work, perceived that they were departed. This was done anon in such wise that the two ends of the two trees were laid upon the castle, and the two other ends upon the wall. And thus was the bridge made good and strong upon the timber of their enemies. The first that entered and passed by the bridge upon the walls was the Duke Godfrey of Bouillon and Eustace his brother with him. After these twain came two other knights that were also brethren, which also were fierce, noble, and hardy. The one was named Ludolf and the other Gilbert. They were born in Tournai. Anon there followed them a great number of knights and of people afoot, as thick as the bridge might sustain. Anon the Turks perceived that our men were entered into the town and saw the banner of the duke upon the walls. And they were routed and abandoned the towers and descended into the town, and put themselves into the straight and narrow streets to defend themselves. Our people saw that the duke and a great part of the knights were now entered and that they had taken I know not how many towers. They did not wait for any command but dressed ladders to the walls and went up. It is a thing to be believed that our Lord did this by great significance, for on this day and about that hour he suffered a right cruel death on the cross in the same place for the redemption of man. Therefore the sweet Lord wanted that the people of his true pilgrims should get this town and deliver it out of servitude and thralldom of the heathen men and make it free to Christian men so that his service might be had therein and increased. The valiant duke Godfrey of Bouillon, the knights, and the other men of arms that were with him descended from the walls all armed into the town. They went together through the streets with their swords and spears in hand. All them that they met they slew and smote right down, men, women, and children, sparing none. There might no prayers nor crying of mercy avail. They slew so many in the streets that there were heaps of dead bodies, and one might not go nor pass but upon them that so lay dead. The men on foot went into other parts of the town in great bands, holding in their hands great poleaxes, swords, mallets and other weapons, slaying all the Turks that they could find, for they were the men of the world whom our men had greatest hate unto and gladliest would put to death. They were then come into the middle of the city. But there was so much blood shed that the channels and gutters ran all with blood, and all the streets of the town were covered with dead men, in such a wise that it was great pity for to see, had it not been of the enemies of our Lord Jesus Christ. Into the inner part of the temple were fled the greater part of the people of the town because it was the most sovereign and royal part of the town. And the said place was fast shut and closed with good walls of towers and gates. But this availed them but little, for furiously Tancred, who led a great part of the host with him, ran thither and took it by strength and slew many therein. And it was said that Tancred found therein great possessions and gold, silver, precious stones, and cloth of silk. He made all to be borne away. But afterwards, when all was set to

rest, he rendered all and made it all to be brought into the common. The other barons, who had searched the town and slain all the Turks that they encountered, heard say that within the cloister of the temple were fled all the remnant of their enemies. They all came together there and found that it was true. Then they commanded their men that they should enter into the place and put them all to death. And so they did. It was a well-fitting thing that the heathen men and false misbelievers, who had fouled and shamefully defiled [the place] with their mahometry and foul law of Mohammed, should pay there for their false rites and that their blood should also be shed where they had spread the ordure of miscreance. It was an hideous thing to see the multitude of people that were slain in this place. They themselves who had slain them were sorely annoyed to behold them thus, for from the sole of the foot to the heel was none other thing but blood. There was found that within the enclosure of the temple were slain 10, Turks, not counting them that lay in the streets and other places of the city. Then the common people of the pilgrims ran searching the lanes and narrow streets. When they found any of the Turks that had hid themselves, were it man or woman, anon he was put to death. The barons had devised before the town was taken that every man should have the house in the town that he took and seized first, and it should be his with all appurtenances. Wherefore it was so that the barons set their banners upon the houses that they had conquered. The lesser knights and men of arms, their shields; the men on foot set their hats and their swords in order to show the tokens that the houses were then taken and seized to the end that none other should come into it.

Chapter 7 : DragonBear History: All That:

Nine worthies. Nine Worthies, nine great heroes of history (generally three biblical, three legendary and three historical). The Nine Worthies include three good pagans: Hector, Alexander the Great and Julius Caesar, three good Jews: Joshua, David and Judas Maccabeus, and three good Christians: King Arthur, Charlemagne and Godfrey of Bouillon.

Nothing is known of his early life. He was steward of the Abbey Lands in , and a member of the House of Keys in In the same year his father presented him with the property of Ronaldsway which he agreed to hold from the Earl of Derby on a lease for three lives, instead of by the old straw tenure. He and his family were, consequently, received into favour, and he was appointed to the then important office of "receiver. It is exceedingly difficult to ascertain precisely what part CHRISTIAN played in the subsequent transactions, since the only statements that remain to us are conflicting and obscure. We know that the countess, on hearing that her husband was a prisoner, made proposals to Parliament for the surrender of the island, in the hope of saving his life. We know also that CHRISTIAN, and some of the most influential Manxmen, suspected she had done so, and that they excited their countrymen against her by declaring that the countess intended to save herself by sacrificing them. They succeeded as regards the smaller forts, but failed to take Rushen and Peel. This statement, however, is uncorroborated. Musgrave demanded an explanation of the rising from CHRISTIAN, who replied that it was to procure the redress of certain grievances; and he added that the countess had sold the country into the hands of the Parliament. It is said that an agreement was then entered into between CHRISTIAN and the governor to defend the island until satisfactory terms could be obtained, but, as both parties were negotiating with the Parliament, whose troops were now mustering for its capture, the agreement was, in reality, a mere pretence for the sake of gaining time. These troops arrived on the 20th of October, but, being delayed by storms, they did not land till the 28th. On the 3rd of November, the countess, finding that she could not rely upon the fidelity of her soldiers, surrendered the castles of Rushen and Peel, and soon afterwards she left the island. He was continued in his office of receiver under Lord Fairfax, and, between and , he also held the office of governor. In the latter year, James Chaloner, who had then been appointed governor, ordered his arrest on the charge of having misappropriated the revenues of the sequestered bishopric, which Fairfax intended to be used for the support of the Grammar Schools, and for the augmentation of the stipends of the poorer clergy. And yet it is curious that he should have fled to England without attempting to defend himself personally. It is not known where he spent the interval between and In the latter year, he " went to London with many others to have a sight of the king". Some months after his release, being assured that the "Act of Indemnity " secured him against all the legal consequences of his political actions, he rashly returned to the Isle of Man. His advisers forgot that his offences were not against the Crown, but against the Lord of Man, who, in September, , issued a mandate to his officers to proceed against him " for all his illegal actions and rebellions " in , or before that year. He was thereupon imprisoned in Castle Rushen. This was a fatal mistake, because he thereby subjected himself to the same judgment as if he had pleaded guilty, or had been found guilty by a jury. In consequence of this, no evidence was taken on his behalf, so that he was virtually condemned without trial. His sentence was to be "hanged, drawn, and quartered," but this was commuted by an order of the deputy-governor that he be " shot to death. An entry relating to his execution, in the Parish Register of Malew, states that " he died most penitently and most curragiously, made a good end, prayed earnestly, made an excellent speech, and next day was buried in the chancel of Kirk Malew. In ignorance of this event, orders were sent to Lord Derby to produce his prisoner. It is so difficult to judge impartially of actions committed during a period of revolution, and of which, moreover, we have but an imperfect record, that the present writer has confined himself to laying the facts, as far as he could ascertain them, before his readers. Partly from the article in the Dictionary of National Biography, to which the writer contributed information. Christian properties at Freckleton and Wharton which had embryo coalpits were settled on the couple and the dowry used to buy a house at Nether Sparth where the couple settled and had a child there before William placed his English properties in the hands of trustees and returned to the Island in Ewan settled him at Ronaldsway well away from Milntown in a property that had been

acquired by dubious legal means. Moore makes no mention of them yet it is reasonable to suppose that he saw them as he quotes a note about Sir Hugh Cannell that is but a page removed from them. Then follows a petition to the James Chaloner deputy of Lord Thomas Fairfax from William Craine in which he accuses William Christian of incest and attempting to procure an abortion and complaining that he William Craine has been slandered by Christian and friends in high places. In an attached note Chaloner responds to this by requesting that Deemsters and Keys investigate though this note may be displaced as dated December , then follows a report to Chaloner of the proceedings of 24 June - he is obviously unsatisfied with the procedures followed and sends a series of questions to the Officers and Keys asking for clarification about the Law in cases where the officials are challenged. As William Christian unexpectedly left the Island shortly afterwards according to Hicks Beach he returned to Nether Sparth but continued to visit the Island it may be that this accusation was the spur for Chaloner to dismiss him though the stated grounds are discrepancies in his accounts. Christian left the Island without permission and Chaloner arrested his brother for aiding his escape.

Chapter 8 : Review: The Expository Genius of John Calvin | Unashamed Workman

The Pagan and Christian worthies that were historical figures were embellished to some degree and, in some ways, bore more resemblance to their portrayal in Medieval chivalric romance tales than historical reality.

In the case of Rahab, again, there is nothing in the book of Joshua, or in what the apostle says of her here, which can be construed as pointing to the Messiah. But supposing that in these cases, at least, their faith did not consciously embrace the Messiah, because the Messiah had not been revealed to it, it does not therefore follow either that they were saved in virtue of their faith as a meritorious act, or that they were saved independently of Christ. It is to be noticed, moreover, that the reason why their faith did not embrace so much as we are required to believe, was not because of anything defective in that faith, viewed as a mental act – the effects it produced forbid that supposition – but simply because of the want of a fuller revelation. They had not received the promise in its full and perfect form. Compared with that which we enjoy, their light was but as the dim dawn. And it is a striking testimony to the excellence of the principle, that a faith to which so little was revealed should sometimes so far surpass ours in the wonders which it wrought. Their faith is in fact a model for our own. It was proportioned to the degree of light which they possessed. It was not that they received only one part of the Divine testimony, and wilfully rejected another – true faith never does that, but receives with equal readiness and confidence whatsoever God says. To believe only so much of what God says as suits our wishes, or accords with our prejudices, or commends itself to our reason, is not to believe the Divine testimony. The result of our own judgment, or our own fancy, it is in no sense faith. We insist the more on this because of the practical issues which it involves. Not only is our faith worthless, if it be not ready to give credence to all that God has said, but it will prove ineffectual for salvation, however much it may embrace, if it receive not the one truth which assures us of the freeness of the Divine love to us through Christ Jesus – that truth which constitutes the burden and substance of the gospel message. Even the faith of those earlier saints, limited as was the testimony presented to it, tended to this result. The revelations of God which they had received, declared or implied His righteousness and His friendship for man – a righteousness which would not allow sin to pass with impunity, and a friendship which promised mercy to those who would repent of sin and seek after God. Faith in these would naturally suggest to the believing soul the difficulty of their being exercised consistently with each other. But it would also convince them that, notwithstanding that difficulty, the Divine promise would be fulfilled. If the revelation given said how it was to be done, the same faith would receive its testimony. In this way, we imagine, the faith of some of these earlier saints operated. Thus their faith wrought in them reconciliation to, and trust in God, and thereby proved the means of their salvation. It will now appear how it is that, although they might be saved, without conscious and intelligent faith in Christ we cannot – how it is that the revelation we are favoured with places us in a position entirely different from theirs. It is because that revelation is a test of the true state of our minds in relation to God. Possessed of it, if we do not believe in Christ we reject the Divine testimony, and prove that we have no faith in anything which God says, but are still in a state of unbelief and rebellion and enmity. In fine, in the absence of a revelation, confidence in God and submission to His will were possible, though under the circumstances faith in Christ was impossible. Whereas, in possession of a revelation, the want of faith in Christ shuts us out from a state of confidence in God, and submission to His will, and must therefore debar us.

Chapter 9 : Nine Worthies - Wikipedia, the free encyclopedia

In contrast to the many romances about the pagan and Christian worthies, the Jewish triad were the least detailed, the least individualized: Joshua was idealized as a general, David as a king, and Judas Maccabeus as a fighter for the Church, but there's less "story" about them.

THE Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, "Without faith it is impossible to please God. The first class of Faith Heroes are therefore known as the Ancient Worthies; the latter class, with Jesus as their Head, are styled the sons of God. The Bible points out that the first man Adam was recognized as a son of God. It is in harmony with this that St. Thus the distinction is clearly marked between the noble brethren before the Cross, the last one of whom was John the Baptist, and the noble brethren since the Cross, the first of whom were the Apostles. He first of all recites the names of the prominent ones of the past--Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance, the one made to Abraham--"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. Stephen calls our attention to the fact that this promise to Abraham is still secure and still unfulfilled. He declares that Abraham never received enough of that land to set his foot upon. On the other hand, the promises in the New Testament [R They are to be His joint-heirs, "if so be that they suffer with Him that they may be also glorified together. The promise to these is that they shall be a Kingdom of Priests, or a Royal Priesthood; while the promise to the Ancient Worthies is that they shall be made "princes in all the earth. The Christian heroes are to have a change of nature from human to Divine, the beginning of this change being the begetting of the Holy Spirit in the present time, and the completing of the change being that of the resurrection-- "changed in a moment, in the twinkling of an eye"--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body. Contrasting these two classes of Faith Heroes, the Apostle in verses 39 and 40 declares that the Ancient Worthies, "having obtained a good report through faith, received not the Promise [the things promised to them]. God having promised some better thing for us [Christian heroes, followers in the footsteps of Jesus], that they without us should not be made perfect. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the Divine plane, of attaining "the Divine nature. He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the Author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before Him by the Father. He pictures to us how loyal Jesus was, and what He endured--the cross and its shame. Then comes the exhortation, "Let us lay aside every weight," every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of His sacrifice. The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the Heavenly Father, to the Truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with Him and like Him, and share His glory; for God has predestinated that these shall all be conformed to the image of His Son.