

True, a new mistress now I chase,
The first foe in the field;
And with a stronger faith embrace
A sword, a horse, a shield.

Yet this inconstancy is such
As thou too shalt adore;
I could not love thee, dear, so much,
Loved I not honor more. /★

IV. Application of the Honor Code Demands Spiritual Self-esteem:

- 1- Development of an honor code in the soul results in a system of integrity based on Bible doctrine.
- 2- It is designed to enable the believer to relate to other believers from a position of personal integrity.
- 3- Integrity in the sense we use the word refers to one's unbending loyalty to the absolute principles of the Word of God.
- 4- One must be convinced that these principles are unchanging and unalterable and represent the expression of divine truth.
- 5- Armed with this knowledge, the Christian individual is able to relate with other believers in a poised and confident manner.
- 6- Assurance that your thoughts, decisions and actions are guided and directed by the thinking of God produces an environment of spiritual self-esteem.
- 7- Spiritual self-esteem thus becomes the basis of resolving problems which emerge from interpersonal relationships.
- 8- The objective of the plan of God is to make you independent of all problems which occur in life through a total dependence on God.
- 9- In order to consistently depend upon God one must be totally convinced that God loves him.
- 10- This confidence is acquired by the systematic inculcation of Bible doctrine which reveals the plan of God to the soul of the individual.

★ HALL, JOSEPH. "THE HONEST MAN." IN THE LITERATURE OF ENGLAND,
EDITED BY GEORGE B. WOODS, ET AL., 616-617. CHICAGO:
SCOTT, FORESMAN AND COMPANY, 1947.

- 1 EXPEDIENCE : SPEEDY PERFORMANCE
- 2 SUBTLE : CRAFTY, CUNNING, INSIDIOUS, SKY
- 3 CREDULITY : OVER-READINESS TO BELIEVE
- 4 DISCRETION : ABILITY TO DISCERN WHAT IS RIGHT, BEFITTING OR ADVISABLE, ESP., IN REGARDS ONE'S OWN CONDUCT OR ACTION ; DISCERNMENT, PRUDENCE, SOUND JUDGMENT.
- 5 OUGHT = ANYTHING
- 6 PROVIDENCE = AN EVENT OR CIRCUMSTANCE WHICH INDICATES DIVINE INTERVENTION.
- 7 EXECUTOR = A PERSON APPOINTED TO EXECUTE OR CARRY INTO EFFECT ONE'S WILL AFTER HIS DECEASE.
- 8 DEFRAYS : TO DISBURSE MONEY
- 9 LEGACIES : A SUM OF MONEY GIVEN TO ANOTHER BY WILL.
- 10 RANSACK : TO SEARCH WITH THE INTENT TO ROB, PLUNDER, OR PILLAGE.
- 11 BEWRAYS = TO REVEAL THE PRESENCE OF
- 12 RECKONING = A COMPUTATION OF A SUM DUE
- 13 GRATUITY = FAVOR OR KINDNESS.
- 14 VENOMOUS = MORALLY OR SPIRITUALLY HURTFUL ; POSSESSING POISON^{OUS} QUALITIES
- 15 RECANTATION = TO RETRACT, RENOUNCE OR DISAVOW A FORMER RELIGIOUS BELIEF.
- 16 GLOSSES = TO VEIL ; TO EXPLAIN AWAY ; TO READ A DIFFERENT SENSE INTO
- 17 SENSES = RECOGNITION OF ONE'S THOUGHTS OR ACTS AS A MOTIVE FOR CONDUCT
- 18 TRADUCED = TO SPEAK EVIL OF ; TO DEFAME, MALIGN, VILIFY, SCANDER
- 19 SEQUEL = THAT WHICH IS THOUGHT TO FOLLOW AS A LOGICAL CONSEQUENCE.
- 20 SANCTUARY = IMMUNITY FROM PUNISHMENT SECURED BY TAKING REFUGE INSIDE ; TO AFFORD SHELTER, REFUGE, PROTECTION
- 21 DISSEMBLING = TO DISGUISE, PRETEND, HYPOCRITE, FALSE APPEARANCE

of a *cause célèbre*. He was tactless enough to oppose the marriage of his friend Lord Rochester, one of James I's numerous favorites, to Lady Essex; as a result he was imprisoned in the Tower and killed by slow poison. Rochester and his wife were acquitted at the trial, but four of their subordinates were executed. To the second edition of Overbury's poem *A Wife*, first published the year after his death, were added twenty-one *characters*, some written by him, some, admittedly, by his friends. In these sketches the general Theophrastian style is seasoned by a dash of mockery and by an occasional conversational manner. In one of the *characters*, *An Excellent Actor*, he helped to elevate a profession not highly regarded by the London citizens of the period. John Earle (1601?-1665) wrote his *Microcosmographie* (1628) at Oxford; these *characters* reveal the university point of view and are further interesting from the fact that he often deals with simple, colorless characters who are commonplace and have no striking eccentricities.

Joseph Hall

1574-1656

Characters of Virtues and Vices

THE HONEST MAN

HE LOOKS not to what he might do, but what he should. Justice is his first guide: the second law of his actions, is Expedience. He would rather complain, than offend: and hates sin more for the indignity of it, than the danger. His simple uprightness works in him that confidence, which oftentimes wrongs him, and gives advantage to the subtle; when he rather pities their faithlessness, than repents of his credulity. He hath but one heart and that lies open to sight; and, were it not for discretion, he never thinks sought, whereof he would avoid a witness. His word is his parchment and his yea his oath; which he will not violate, for fear, or for loss. The mishaps of following events may cause him to blame his providence, can never cause him to eat his promise: neither saith he, "This I saw not," but, "This I said." When he is made his friend's executor, he defrays debts, pays legacies; and scorneth to gain by orphans or to ransack graves: and therefore will be true to a dead friend, because he sees him not. All his dealings are square, and above the board: he bewrays the fault of what he sells,

25. bewrays, betrays, exposes.

and restores the overseen gain of a false reckoning. He esteems a bribe venomous, though it come gilded over with the color of gratuity. His cheeks are never stained with the blushes of recantation; neither doth his tongue falter to make good a lie, with the secret glosses of double or reserved senses; and, when his name is fraduced, his innocency bears him out with courage: then, lo, he goes on in the plain way of truth, and will either triumph in his integrity, or suffer with it. His conscience overrules his providence: so as, in all things, good or ill, he respects the nature of the actions, not the sequel. If he see what he must do, let God see what shall follow. He never loadeth himself with burdens above his strength, beyond his will; and, once bound, what he can he will do; neither doth he will, but what he can do. His ear is the sanctuary of his absent friend's name, of his present friend's secret: neither of them can miscarry, in his trust. He remembers the wrongs of his youth, and repays them with that usury, which he himself would not take. He would rather want than borrow, and beg than not pay. His fair conditions are without dissembling; and he loves actions above words. Finally, he hates falsehood worse than death: he is a faithful client of truth; no man's enemy; and, it is a question, whether more another man's friend, or his own. And, if there were no heaven, yet he would be virtuous. (1608)

Hall, Joseph. "The Honest Man." Vol. 1 of *The Literature of England*, edited by George B. Woods, et al., 616. Chicago: Scott, Foresman and Company, 1947.

* POPULAR: SUITABLE TO THE MAJORITY; FREQUENTLY
ENCOUNTERED OR WIDELY ACCEPTED;
COMMONLY LIKED OR APPROVED.

SYN: COMMON - USUAL EVERYDAY OCCURRENCE.
SUGGESTS INFERIORITY

ORDINARY - STRESSES CONFORMANCE WITH
THE REGULAR ORDER OF THINGS

POPULAR - APPLIES TO WHAT IS ACCEPTED
AMONG PEOPLE IN GENERAL IN CONTRAST
TO UPPER CLASSES

11- Once the believer learns the degree and magnitude of God's love for him, he begins to acquire an environment within his soul which produces spiritual self-esteem.

12- Without this spiritual self-esteem the believer will join with unbelievers in one or more of seven areas of dependency:

- 2 - 8/27
B - 8/30A
- 1- Dependency upon human self-esteem. This can be the result of a difficult childhood. A frantic search for self-worth causes believers who do not know doctrine to pursue the strengths or weaknesses of their sin natures. For example, if they are lascivious they will assume sexual prowess makes them desirable to men and/or women; if they are ascetic they will assume philanthropy makes them acceptable to their peers.
 - 2- Dependency upon chemicals. Tobacco, alcohol, and drugs are sublimations for a lack of spiritual self-esteem. They give a false confidence, a false euphoria or a false sense of power.
 - 3- Dependence upon peers. The desperate desire to be liked or accepted by others turns a person into a slave of others. They submit to manipulation and control in return for approbation.
 - 4- Dependence upon inordinate competition. This is the result of resentment of others and therefore the desire to be better than them in some way. The sad part is that when a person enters into inordinate competition he is making a tacit admission that he is indeed inferior to that person.
 - 5- Dependence upon self-pity. This is a mental attitude by which one seeks to explain away his failures on what he perceives to be unfair or unjust circumstances.
 - 6- Dependence upon cosmic problem-solving devices. This is the self-fragmentation of implosion, explosion and reversion and incorporates the sins inherent in the five emotional complexes.
 - 7- Dependence upon role models. Admiration of someone else leads to the tendency to emulate them. This provides a "by proxy" self-esteem which is instantly destroyed once the role model reveals his feet of clay. The result is iconoclastic arrogance.