

King's Man Sir Renaud de Carteret III

Introduction

Two life verses for a King's man, one for the Lord's Return and one for the Lord's reward for faithfulness as in Luke 22:28 "**Ye are they which have continued with me in my temptations**" are these:

"For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us"
Isaiah 33:22.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise"
Hebrews 10:36.

Both verses impinge upon an account from the Channel Island of Jersey. This writer heard the following account many years ago at *The Jersey Experience* exhibition¹, now sadly closed.

The Channel Islands are all that remain of the old Duchy of Normandy and therefore came under the English Crown following the Norman Conquest of 1066. The islanders therefore refer to the reigning monarch, whether a king or queen, as "*Our Duke.*"

The Channel islanders were faced with a crucial decision early in the 13th century when England and France were at war. Should they remain loyal to the English Crown or side with France? The second option was a serious temptation because the Channel Islands, especially Jersey, are very close to France. The French Cotentin Peninsula is clearly visible from Jersey's north and east coasts on a clear day and if the islanders took the first option, to remain loyal to the English Crown, it would immediately put them at the sharp end against the enemy.

Fast forward briefly to the present day and the dispute between Jersey and France over fishing rights². The report makes these salient points.

Jersey's status is complicated because it is not part of the UK, and it was never part of the European Union. It is what's known as a Crown dependency, which means it has substantial freedom from Westminster, and exercises day-to-day control over its fishing waters. However, the UK government is ultimately responsible for its international relationships. That's why access to fishing waters around the Channel Islands are dealt with specifically in the new UK-EU trade agreement.

Jersey's Crown-dependent status arises from the events of 900 years ago when the island was faced with the decision of remaining loyal to the English Crown or siding with France. The nobles of the Channel Islands convened a meeting to consider the options and after much debate, the leading nobleman, Jerseyman Sir Renaud de Carteret, rose to his feet and proposed a toast:

"To the Duke, our King"

Sir Renaud pledged loyalty to the English Crown even though he knew that it would cost him his considerable holdings in Normandy, which it did. The English king at the time was the tyrannical John. However Sir Renaud and the other nobles followed 1 Peter 2:17 "**Fear God. Honour the king.**" The Lord dealt separately with John. See the attached study [Archbishop Stephen Langton – Charter Framer and Chapter Divider](#).

All the other noblemen rose to the toast and the Channel Islands have remained loyal to the Crown ever since then, arguably mainland Britain's most long-standing ally. Sir Renaud and his fellow nobles proved to be King's men. Today's believer can be encouraged by their example, as will be shown.

From the Crown's perspective, the Channel Islands well deserve by their example the endorsement that today's believer as a King's man should merit from "**the LORD...our king**" Isaiah 33:22 at His Return, insofar as "**If the world hate you, ye know that it hated me before it hated you**" John 15:18 and "**For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin**" Hebrews 4:15.

For a King's man therefore "**Ye are they which have continued with me in my temptations**" Luke 22:28. Sir Renaud de Carteret III in particular exemplified such a King's man as these excerpts show.

Sir Renaud de Carteret III³

Sir Renaud de Carteret III, Seigneur of [Carteret](#) (1140–1214) was the son of [Renaud de Carteret II](#), and father of [Philippe](#) and [Godefroy](#).

With the separation of [Normandy](#) from England, (1204), Renaud de Carteret had to choose (with many others) between his possessions in [Jersey](#) and those in continental Normandy. Although he had far greater lands on the continent, of which the town of Carteret still bears the name, he chose to throw in his lot with Jersey and remain faithful to the [Duke of Normandy](#) in the person of [John of England](#). Had he decided otherwise, there can be no doubt that the history of Jersey would have been a different one. It would probably have been won over by the king of France and placed on the same footing as the [Chausey Islands](#), dependencies of France not differing from the mainland in government or speech. Loyal Devoir means Loyal Duty⁴.

The cost to Sir Renaud for his stance was not inconsiderable⁵, this writer's emphases:

*Renaud de Carteret...is named for collector of the aid levied in the fifth year of King John upon the lords of the fiefs in the islands, and when in his ninth year the same king demands hostages for their fealty from the chief men of the islands, Renaud gave up Philip, his son and heir, who was thereupon committed to the custody of his uncle Richard, who was on the mainland, and being or having been constable of the king's castle of Winchester was known to be well affected. In 1208 Renaud had a letter of protection, and in 1213 Philip the hostage was given up to Philip Daubeny, the governor of the islands. Thus far we may trace the history of this Renaud from the extracts now in print from the Close Rolls and Patent Rolls of King John. **We may add that when the king loses Normandy, Renaud de Carteret loses Carteret and his other lordships in the duchy, but Carteret is now firmly established as the family surname.***

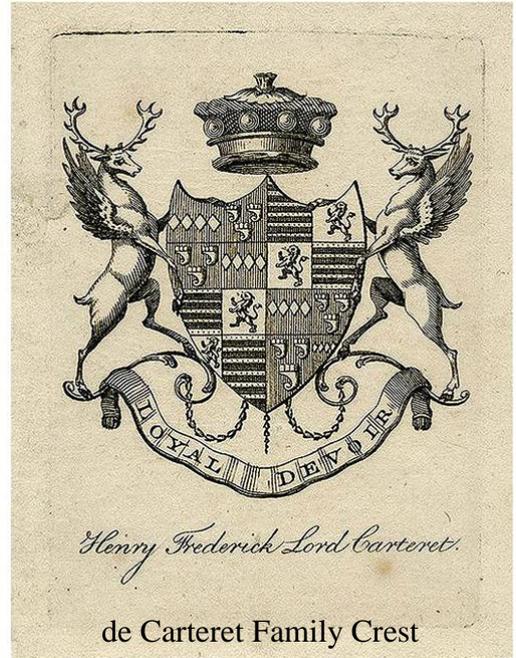
Note the promise of the Lord Jesus Christ, sobering but uplifting, with respect to possessions lost, including houses and lands such as Sir Renaud lost, to anyone with *His family surname* **"that worthy name by which ye are called"** James 2:7.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" Mark 10:29-30.

Conclusion

Even in a time of adversity the King's man, like Sir Renaud de Carteret III, doesn't waver.

"And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint" 2 Samuel 15:15.



Archbishop Stephen Langton – Charter Framer and Chapter Divider

The Christian Institute⁶ has compiled a most informative synopsis of Magna Carta⁷. June 15th 2015 was the 800th Anniversary of Magna Carta. We should note that Archbishop Stephen Langton circa 1150-1228⁸ was not only the prime mover in framing Magna Carta but God used him to create the chapter divisions in the scripture that we have today. As **“a chosen vessel unto me”** Acts 9:15 Bro. Langton did a good job before *two* kings, as Charter Framer before an earthly king and Chapter Divider before **“the King of kings and Lord of Lords”** 1 Timothy 6:15 thereby meriting King Solomon’s commendation *and bar*⁹. See below. Note that the man may be a tyrant – no later English or British king has been named or taken the name John for the purpose of reigning – but still not a mean man, rather one with great power, even if like John he misuses it.

“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men” Proverbs 22:29. Today’s believer should aim for the *same* diligence, as Paul exhorts. **“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end”** Hebrews 6:10-11.

A Secular Evaluation

One secular but fairly well-balanced source¹⁰ has this to say about Bro. Langton.

Who Divided the Bible into Chapters? by Fred Sanders, July 9th 2009

At some point late in [Langton’s] teaching career (the date usually given is 1205)...Langton had the great, simple idea of breaking the text of the Latin translation of the Bible into manageable sections about the size of long paragraphs... Langton broke the uniform text of Scripture into a series of chapters. He did this for the entire Vulgate, and his system of chapter division was immediately recognized as a great help for Bible study.

Bro. Langton completed the work of chapter divisions in 1227¹¹, not long before his home call. He could testify with the Lord Jesus Christ as every believer should aim to **“I have glorified thee on the earth; I have finished the work which thou gavest me to do”** John 17:4. Fred Sanders continues.

Chapter-division was apparently the right idea at the right time, and one of the remarkable things about the Langtonian chapter divisions is how they were adopted and propagated by different scholarly communities. Jewish scholars (who had worked with other methods of division previously) soon began observing Langtonian chapter divisions, and the churches of the Christian East took the same divisions over in their biblical studies...Since Langton established the chapter system at the very beginning of the thirteenth century, his influence also spread into all the vernacular translations of the Bible that began appearing in the next centuries. In fact, the chapter system became increasingly important with the proliferation of translations, enabling scholars to move quickly and precisely between versions. And with the advent of printing, Langton’s chapters became still more important...

As Mordecai wisely said to Queen Esther **“and who knoweth whether thou art come to the kingdom for such a time as this?”** Esther 4:14.



Stephen Langton
Archbishop of Canterbury 1207-1228

A System Superior to the Critics

While voicing some criticism of Bro. Langton's system, stemming for example from Bible rejecters like Dr A. T. Robertson, Fred Sanders nevertheless states the following.

The vast majority of Langton's chapter breaks are more organic than artificial; they are not arbitrary, but are based on good insight into the flow of the text. Above all, they are handy and universally used. Even if we were to make a list of 250 places* where the Langtonian chapters could be improved by better break points, it would be madness to try to impose a new, improved re-chaptering of Scripture on a global community of Bible readers who have used a standardized system for centuries. *from 1189 for the total number of chapters in the Old and New Testaments

Fred Sanders concludes leave the old system in place.

Likewise, the Lord's invitation remains, even if too often turned down. ***“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...”*** Jeremiah 6:16.

Facing Down the Tyrant

Fred Sanders says this about Bro. Langton, Magna Carta and facing down the tyrant John.

Langton has an important place in the history of political thought, as he was involved in negotiating the famous dispute between the despotic King John...and his aggrieved noblemen. The deal they finally brokered, securing the rights of the noblemen and limiting the powers of the King, was sealed by the drafting and signing of the Magna Carta. Between this and his biography of Richard the Lion-Hearted, Langton was not popular with King John, and even found himself under a ban from Pope Innocent III* for several years. But his office and reputation were restored late in his life. ****“that man of sin”*** 2 Thessalonians 2:3¹²



Key to facing down the tyrant John was Bro. Langton's vision for the English Church though it would take centuries to fulfill it. The Christian Institute states [**Magna Carta's**] **first and last clauses guarantee the freedom of the English church.** The first one states, “we have granted to God, and by this present Charter have confirmed for us and our heirs in perpetuity, that the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired.” Amen.

Finishing the Course

In sum, though part of the Roman Church, as most folk were back then Bro. Langton could testify along with Paul and as all true believers would hope to do ***“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”*** 2 Timothy 4:7-8.

References

All web references were current at the time of writing.

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