

Reformation Series 2009  
(Lecture Five: John Bunyan)

VI. John Bunyan (1628-1688).

A. Biography.

1. John Bunyan was a very powerful preacher and the best known of all the Puritan writers. John Owen once went to hear John Bunyan preach. When Charles II heard, he asked Owen why someone as thoroughly educated as he was would want to hear a mere tinker [metal smith, someone who fixes pots and kettles] preach. Owen replied, “May it please your Majesty, if I could possess the tinker’s abilities to grip men’s hearts, I would gladly give in exchange all my learning.”
2. Early life.
  - a. John Bunyan was born in 1628 at Elstow, near Bedford, to Thomas and Margaret Bunyan.
    - (i) Thomas was a poor tinker, but not entirely destitute.
    - (ii) In spite of this, John was not well educated.
  - b. When he was young, he was rebellious and frequently cursed.
    - (i) He later wrote, “It was my delight to be taken captive by the devil at his will: being filled with all unrighteousness; that from a child I had but few equals, both for cursing, swearing, lying, and blaspheming the holy name of God” (*Works of Bunyan*, ed. George Offor, 1:6).
    - (ii) There were times, however, when he would fall under conviction and it would stop his rebellion for a time.
  - c. When Bunyan was sixteen, his mother and sister died one month apart. His father remarried a month later.
    - (i) This caused some estrangement between Bunyan and his father, so Bunyan joined Cromwell’s New Model Army. Here he continued to live a rebellious life.
    - (ii) Fighting in the war had the tendency to sober him. Bunyan tells of one instance in which the Lord mercifully spared his life. “When I was a soldier, I with others, was drawn out to go to such a place to besiege it. But when I was just ready to go, one of the company desired to go in my room; to which when I consented, he took my place, and coming to the siege, as he stood sentinel he was shot in the head with a musket bullet and died” (*ibid.*).
  - d. Bunyan was discharged from the army in 1646 or 1647. He later used that experience in his book, *The Holy War*.
3. Marriage and conversion.
  - a. In 1648, he married a God-fearing woman whose name is unknown, and whose dowry consisted of two books: Arthur Dent’s *The Plain Man’s Pathway to Heaven* and Lewis Bayly’s *The Practice of Piety*. Bunyan read the books and was convicted

- of sin. He started attending church and stopped swearing (when rebuked by an immoral woman) and tried to honor the Sabbath.
- b. Some months later, he was deeply impressed by some women who spoke to him about Christ and the new birth.
    - (i) He lamented his joyless life as he realized he was still without Christ and without hope. He wrote, "I cannot now express with what longings and breakings in my soul I cried to Christ to call me." He believed that he was the most sinful man in all England and was jealous of the animals because having no soul, they would not have to give an account before God.
    - (ii) In 1651, the women introduced Bunyan to John Gifford their pastor, whom the Lord used to lead Bunyan to repentance and faith. He was particularly moved by Gifford's sermon on the Song of Solomon 4:1, "Behold thou art fair, my love, behold thou art fair," and by Luther's commentary on Galatians, where he saw his own experience "largely and profoundly handled, as if [Luther's] book had been written out of my own heart" (cited by Greaves, John Bunyan, p. 18).
  - c. While walking in the field one day, Christ revealed His righteousness to Bunyan's soul. Bunyan writes of his experience:
    - (i) "One day, as I was passing in the field, this sentence fell upon my soul: Your righteousness is in heaven; and I thought withal I saw with the eyes of my soul, Jesus Christ, at God's right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was a-doing, God could not say of me, He wants [lacks] my righteousness, for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ Himself, the same yesterday, today, and forever. Now did my chains fall off my legs indeed. I was loosed from my afflictions and irons; my temptations also fled away. Now I went home rejoicing for the grace and love of God. I lived for some time very sweetly at peace with God through Christ. Oh! I thought, Christ! Christ! There was nothing but Christ that was before my eyes. I saw now not only looking upon this and the other benefits of Christ apart, as of His blood, burial, and resurrection, but considered Him as a whole Christ! It was glorious to me to see His exaltation, and the worth and prevalency of all His benefits, and that because now I could look from myself to Him, and would reckon that all those graces of God that now were green in me, were yet but like those cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunk at home! Oh, I saw that my gold was in my trunk at home! In Christ my Lord and Saviour! Now Christ was all" (*Grace Abounding*).
    - (ii) In 1654, he moved to Bedford with his wife and four children, all under the age of six. His firstborn, Mary, was blind from birth. He became a member of Gifford's church and soon became a deacon. His testimony became widely known and the cause of several people's conversion.
4. Ministry and imprisonment.
- a. At the end of the year, Gifford died. In 1655, Bunyan began preaching to various congregations in Bedford where hundreds came to hear him.

- b. The following year, he published his first book, *Some Gospel Truths Opened*, written as an antidote to those believers who had begun following Quaker and Ranter [separatist, pantheistic, denied authority of the church, practiced immorality] teachings about Christ's person and work.
- c. Two years later, he published *A Few Sighs from Hell*, which was an exposition of Luke 16:19-31 regarding the rich man and Lazarus. The book attacked both the professional clergy and the wealthy who encouraged carnal living. The book was well received and helped to establish Bunyan as a reputable Puritan writer. It was around this same time that his wife passed away.
- d. In 1659, Bunyan published his *The Doctrine of the Law and Grace Unfolded*, explaining his view of covenant theology that stressed the promise of the covenant of grace and the dichotomy between law and grace. This established him as a Calvinist, but it led to false charges by Richard Baxter of antinomianism.
- e. Bunyan was arrested in 1660 while preaching in a farmhouse at Lower Samsell, on the charge of preaching without official rights from the king. When he was offered release if he no longer preached, he replied, "If I am freed today, I will preach tomorrow." For this he was thrown into prison, where he continued to write and where he made shoelaces for twelve and a half years to provide some income for his family (1660-1672).
- f. Before he was arrested, Bunyan had married again, this time to a godly young woman by the name of Elizabeth. She went to court to plead for his release, but was rejected by such judges as Sir Matthew Hale and Thomas Twisden.
- g. Bunyan remained in prison with no formal charge and no legal sentence against him, in violation of the habeas corpus provisions [a writ to bring a person before a court or a judge, most frequently used to ensure that a person's imprisonment, detention, or commitment is legal] of the Magna Carta, because he would not stop preaching the gospel and because he denounced the Church of England as false.
- h. In 1661 and from 1668-1672, certain of his jailers permitted him to leave the prison from time to time to preach. George Offor writes, "It is said that many of the Baptist congregations in Bedfordshire owe their origins to his midnight preaching" (*Works of Bunyan*, 1:lix).
- i. His prison years were difficult, however. Bunyan experienced what Christian and Faithful suffered at the hands of Giant Despair, who threw pilgrims "into a very dark dungeon, nasty and stinking." He especially felt the pain of being separated from his wife and children, particularly Mary his blind daughter, describing it as a "pulling of the flesh from my bones."
- j. These years were, however, productive years for Bunyan. In the mid-1660s, Bunyan wrote extensively, with only the Bible and Foxe's Book of Martyrs for reference. In 1663, he wrote *Christian Behaviour*, which was intended as a handbook for Christian living, as well as a response against charges of antinomianism. It also served as his last testament, since he expected to die in prison. He also completed *I Will Pray with the Spirit*, which was an exposition of 1 Corinthians 14:15 that focused on the Spirit's inner work in all true prayer. "In 1664, he published *Profitable Meditations*; in 1665, *One Thing Needful*, *The Holy City* (his understanding of church history and the end times), and *The Resurrection of the Dead*." This last work was intended as a sequel to *The Holy City*, where Bunyan expounded the resurrection from Acts 24:14-

15 in a traditional manner, and then used his prison experience to illustrate the horrors that await the damned following the final judgment. In 1666, he wrote his autobiography, *Grace Abounding to the Chief of Sinners*, in which he said, “The Almighty God being my help and shield, I am determined yet to suffer, if frail life might continue so long, even till the moss shall grow upon my eyebrows, rather than violate my faith and principles.”

- k. Toward the end of his imprisonment, he completed *A Confession of My Faith, A Reason for My Practice*, and *A Defence of the Doctrine of Justification*, a criticism of the Pelagianism that was rising among the Nonconformists and latitudinarianism among the Anglican establishment [A group of 17<sup>th</sup>-Century English theologians who believed in conforming to official Church of England practices but who felt that matters of doctrine, liturgical practice, and ecclesiastical organization were of relatively little importance].
- l. The Bedford congregation, when they saw there was some lessening of the law against non-conformist preaching, decided to appoint Bunyan as their pastor on January 21, 1672, even though he would not be released until May of that year. Bunyan had been the first to suffer persecution and imprisonment under Charles II, and was also the last to be released. Many considered him to be a martyr because of his many years in Bedford’s county prison.
- m. He had enjoyed only a few years of freedom before he was arrested again for preaching and put in the town jail. While he was there, he wrote “*Instruction for the Ignorant* (a catechism for the saved and unsaved that emphasizes the need for self-denial), *Saved by Grace* (an exposition of Ephesians 2:5 that encourages the godly to persevere in the faith notwithstanding persecution), *The Strait Gate* (an exposition of Luke 13:24 that seeks to awaken sinners to the gospel message), *Light for Them That Sit in Darkness* (a polemical work against those who oppose atonement by Christ’s satisfaction and justification by His imputed righteousness, especially the Quakers and Latitudinarians), and the first part of his famous *Pilgrim’s Progress*.”
- n. *Pilgrim’s Progress* sold more than 100,000 copies in its first 10 years in print. It has since been reprinted in at least 1,500 editions and translated into more than two hundred languages. During his lifetime, it appeared in Dutch, French and Welsh editions. With the exception of the Bible, and perhaps Thomas a Kempis’ *The Imitation of Christ*, this book has sold more copies than any other book ever written.
- o. John Owen went to Thomas Barlow, the bishop of Lincoln, and was successful in securing Bunyan’s release from prison on June 21, 1677. “Bunyan spent his last years ministering to the Nonconformists and writing. In 1678, he published *Come and Welcome to Jesus Christ*, a popular exposition of John 6:37 that movingly proclaims a strong free offer of grace to sinners to fly to Jesus Christ and be saved. This book went through six editions in the last decade of Bunyan’s life. In 1680, he wrote *The Life and Death of Mr. Badman*, described as “a series of snapshots depicting the commonplace attitudes and practices against which Bunyan regularly preached” (Oxford DNB, 8:707). Two years later, he published *The Greatness of the Soul* and *The Holy War*. In 1685, he published the second part of *Pilgrim’s Progress*, dealing with Christiana’s pilgrimage, *A Caution to Stir Up to Watch Against Sin*, and *Questions About the Nature and the Perpetuity of the Seventh-day Sabbath*.”

- p. In his last three years, Bunyan wrote ten more books, the best known of which are *The Pharisee and the Publican*, *The Jerusalem Sinner Saved*, *The Work of Jesus Christ as an Advocate*, *The Water of Life*, *Solomon's Temple Spiritualized*, and *The Acceptable Sacrifice*.

#### 5. Death.

- a. In 1688, Bunyan died suddenly from a fever he caught while traveling in cold weather, as he was on his way to reconcile a father and son. "On his death, he said to those who gathered around him, 'Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will, no doubt, through the mediation of his blessed Son, receive me, though a sinner; where I hope we ere long shall meet, to sing the new song, and remain everlastingly happy, world without end' (*Works of Bunyan*, 1:lxxviii). After telling his friends that his greatest desire was to be with Christ, he raised his hands to heaven, and cried, 'Take me, for I come to Thee!' and then died. He was buried in Bunhill Fields, close to Thomas Goodwin and John Owen."
- b. A contemporary, whose identity is unknown, has left the following account of Bunyan's character and person: "He appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences and make friendship with all; he had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent [fat], somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus we have impartially described the internal and external parts of a person whose death hath been much regretted — a person who had tried the smiles and frowns of time, not puffed up in prosperity nor shaken in adversity, always holding the golden mean. In him at once did three great worthies shine Historian, poet, and a choice divine: Then let him rest in undisturbed dust, until the resurrection of the just."
- c. (Taken primarily from Excerpt from *Meet the Puritans* by Dr. Joel Beeke and Randall J. Pederson)

#### B. Pilgrim's Progress.

1. Awakening: He is alerted to his danger and is looking for relief from his fears.
- a. "As I walked through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep: and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. [Isa. 64:6; Luke 14:33; Ps. 38:4; Hab. 2:2; Acts 16:30,31] I looked, and

saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" [Acts 2:37]

- b. "Now, I saw, upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, 'What shall I do to be saved?'"
2. Evangelist: Pilgrim encounters one of God's servants to give him guidance.
    - a. "I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him and asked, Why do you cry? [Job 33:23]
    - b. "He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment [Heb. 9:27].
    - c. "Then said Evangelist, If this be your condition, why stand you still? He answered, Because I know not where to go. Then he gave him a parchment roll, and there was written within, Flee from the wrath to come. [Matt. 3:7]
    - d. "The man therefore read it, and looking upon Evangelist very carefully, said, Where must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? [Matt. 7:13,14] The man said, No. Then said the other, Do you see yonder shining light? [Ps. 119:105; 2 Pet. 1:19] He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto: so shall you see the gate; at which, when you knock, it shall be told you what you shall do.
    - e. "So I saw in my dream that the man began to run.
    - f. "Now, he had not run far from his own door, but his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! [Luke 14:26] So he looked not behind him, but fled towards the middle of the plain. [Gen. 19:17]
  3. Obstinate and Pliable: The devil tries to stop Pilgrim through two of his children. One refuses to believe, the other believes as long as it's comfortable. Obstinate returns, but Pliable continues.
  4. The Slough of Despond: Pliable leaves, but Pilgrim continues; he is helped by Help.
    - a. "Now I saw in my dream, that just as they had ended this talk they drew near to a very miry slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond.
    - b. "At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And, with that, he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.
  5. Help: The Lord sends another believer to help Christian.
  6. Mr. Worldly Wiseman, Mr. Legality: The devil tries to get Christian to turn to the Law to save him and avoid the cross.

- a. “In yonder village—Morality -- there dwells a gentleman whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as yours are from their shoulders: yea, to my knowledge, he has done a great deal of good this way; yes, and besides, he has skill to cure those that are somewhat crazed in their wits with their burdens. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself; there, I say, you may be eased of your burden.
  - b. “So Christian turned out of his way to go to Mr. Legality’s house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still and did not know what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned. [Ex. 19:16, 18] Here, therefore, he sweat and did quake for fear. [Heb. 12:21]
7. Evangelist puts Christian back on the right path.
- a. “Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell you of. I will now show you who it was that deluded you, and who it was also to whom he sent you. --The man that met you is one Worldly Wiseman, and rightly is he so called; partly, because he savors only the doctrine of this world, [1 John 4:5] (therefore he always goes to the town of Morality to church): and partly because he loves that doctrine best, for it saves him best from the cross. [Gal 6:12] And because he is of this carnal temper, therefore he seeks to pervert my ways, though right. Now there are three things in this man’s counsel, that you must utterly abhor. 1. His turning you out of the way. 2. His laboring to render the cross odious to you. And, 3. His setting your feet in that way that leads unto the administration of death.
  - b. “CHR. Sir, what think you? Is there hope? May I now go back and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from here ashamed? I am sorry I have hearkened to this man’s counsel. But may my sin be forgiven?
  - c. “Then said Evangelist to him, Your sin is very great, for by it you hast committed two evils: you hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive you, for he has goodwill for men; only, said he, take heed that you turn not aside again, ‘lest you perish from the way, when his wrath is kindled but a little.’
8. The Wicket Gate.
- a. “So, in process of time, Christian got up to the gate. Now, over the gate there was written, ‘Knock, and it shall be opened unto you.’ [Matt 7:8] He knocked, therefore, more than once or twice, saying—‘May I now enter here? Will he within open to sorry me, though I have been an undeserving rebel? Then shall I not fail to sing his lasting praise on high.’
  - b. “At last there came a grave person to the gate, named Good-will, who asked who was there? and from where he came? and what he would have?

- c. “CHR. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in?
- d. “GOOD-WILL. I am willing with all my heart, said he; and with that he opened the gate.
- e. “So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him. A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from there, both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

9. Mr. Interpreter: teaches Christian several truths.

- a. God’s preservation.
  - (i) “Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.
  - (ii) “Then said Christian, What means this?
  - (iii) “The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the Devil; but in that you see the fire notwithstanding burn higher and hotter, you shall also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.
  - (iv) “Then said Christian, What means this?
  - (v) “The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. [2 Cor. 12:9] And in that you saw that the man stood behind the wall to maintain the fire, that is to teach you that it is hard for the tempted to see how this work of grace is maintained in the soul.
- b. Taking the Kingdom by Storm.
  - (i) “I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also, upon the top thereof, certain persons walking, who were clothed all in gold.
  - (ii) “Then said Christian, May we go in there?
  - (iii) “Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in; but dared not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also, that in the doorway stood many men in armor to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat amazed. At last, when every man started back for

fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir: the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all [Acts 14:22], and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying—‘Come in, come in; Eternal glory you shall win.’” So he went in, and was clothed with such garments as they. Then Christian smiled and said; I think verily I know the meaning of this.

- c. The man in the iron cage: the unpardonable sin.
- (i) “Now, said Christian, let me go hence. No, stay, said the Interpreter, till I have showed you a little more, and after that you shall go on your way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.
  - (ii) “MAN. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get there. [Luke 8:13] I left off to watch and be sober. I laid the reins, upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart, that I cannot repent. I have crucified him to myself afresh [Heb. 6:6]; I have despised his person [Luke 19:14]; I have despised his righteousness; I have ‘counted his blood an unholy thing’; I have ‘done despite to the Spirit of grace’. [Heb. 10:28-29] Therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.
  - (iii) “INTER. For what did you bring yourself into this condition?
  - (iv) “For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm. God hath denied me repentance. His Word gives me no encouragement to believe; yes, he himself has shut me up in this iron cage; nor can all the men in the world let me out. O eternity, eternity! how shall I grapple with the misery that I must meet with in eternity!
  - (v) “INTER. Then said the Interpreter to Christian, Let this man’s misery be remembered by you, and be an everlasting caution to you.
  - (vi) “CHR. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man’s misery! Sir, is it not time for me to go on my way now?

#### 10. Calvary and salvation.

- a. “Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. [Isa. 26:1] Up this

way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

- b. "He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulcher. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulcher, where it fell in, and I saw it no more.
- c. "Then was Christian glad and lightsome, and said, with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. [Zech. 12:10] Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him with 'Peace be unto you'. So the first said to him, 'Your sins are forgiven you' [Mark 2:5]; the second stripped him of his rags, and clothed him with change of raiment [Zech. 3:4]; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the Celestial Gate. [Eph. 1:13] So they went their way.

- 11. Simple, Sloth and Presumption, asleep in the light, captured by the devil.
- 12. Formalist and hypocrisy: heart religion is too hard, so they adopt an outward religion.
- 13. The Hill of Difficulty: we must be willing to go through whatever we must to obey God's commandments and not turn to the right side or left because of the difficulty. Formalist and Hypocrisy take the side roads Danger and Destruction where both are destroyed. There is a pool at the foot and an arbor midway to refresh him. As he sleeps, one comes to awaken him to keep him moving forward.
- 14. Timorous and Mistrust: fear and lack of faith will turn us back.
- 15. The Lost Roll: There are times of refreshment alone the way, but taking our ease when we should be working will cost us in the long run. Israel, for their sin, wandered in the wilderness for forty years.
- 16. God's Promise: Christian encouraged by the promise contained in his scroll.
- 17. The two lions to test his faith; Watchful's encouragement; Christian believes the promise.
  - a. "Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is your strength so small? [Mark 8:34-37] Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that had none. Keep in the midst of the path, no hurt shall come to you.
  - b. "Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter; he heard them roar, but they did him no harm. Then he

clapped his hands, and went on till he came and stood before the gate where the porter was.

18. Prudence, Piety and Charity; Christian equipped with armor, learns that another Pilgrim, Faithful, had gone on shortly before him.
19. The Valley of Humiliation, battle with Apollyon, overcomes him with Christ's help.
  - a. "But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armor for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts. Therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.
  - b. Apollyon uses ownership, flattery, accusations, then tries to kill him. When he was just about sure of him, Christian strikes a mortal blow: "Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of you now. And with that he had almost pressed him to death, so that Christian began to despair of life; but as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, 'Rejoice not against me, O mine enemy; when I fall I shall arise' [Micah 7:8], and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, 'Nay, in all these things we are more than conquerors through him that loved us'. [Rom. 8:37] And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more. [James 4:7]
20. Valley of the Shadow of Death: a worse trial than Apollyon, encouraged by Faithful.
  - a. "When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, 'Though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.' [Ps. 23:4]
  - b. "Then he was glad, and that for these reasons: First, Because he gathered from thence, that some who feared God were in this valley as well as himself. Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it. [Job 9:11] Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer; for that he also thought to be alone. And by and by the day broke; then said Christian, He hath turned "the shadow of death into the morning". [Amos 5:8]
21. Faithful becomes his companion: both are strengthened by the other's faith, relate their experiences along the road.

22. Faithful relates his encounter with Moses: The Law can only condemn.
- a. “Now when I had got about half-way up [the Hill of Difficulty], I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.
  - b. “CHR. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.
  - c. “FAITH. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that he knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.
  - d. “CHR. Who was that that bid him forbear?
  - e. “FAITH. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the hill.
  - f. “CHR. That man that overtook you was Moses. He spares none, neither knows he how to show mercy to those that transgress his law.
  - g. “FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.
23. Talkative: there are those who talk about religion, but know nothing of its reality.
24. Evangelist tells of Faithful’s impending death in Vanity Fair.
25. Christian and Faithful enter Vanity Fair. “Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, must needs go out of the world. [1 Cor. 5:10] The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yes, would have made him lord of the fair, would he but have done him reverence as he went through the town. [Matt. 4:8, Luke 4:5-7] Yes, because he was such a person of honor, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair.
26. Arrested. “One chanced mockingly, beholding the carriage of the men, to say unto them, What will you buy? But they, looking gravely upon him, answered, ‘We buy the truth.’ [Prov. 23:23] At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. . . . Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned.
27. Faithful martyred.

- a. “They therefore brought him out, to do with him according to their law; and, first, they scourged him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him with stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end.
  - b. “Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate.
28. Christian escapes; meets Hopeful. “Now I saw in my dream, that Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behavior, in their sufferings at the fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes, to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair, that would take their time and follow after.
29. The Hill called Lucre; Demas; Lot’s wife.
- a. “Now at the further side of that plain was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not, to their dying day, be their own men again.
  - b. “Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar; here, therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, ‘Remember Lot’s Wife’. So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot’s wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety. [Gen. 19:26]
30. By-path Meadow, Vain-confidence’s Encouragement, Giant Despair and Doubting Castle: if we step off the path, we will soon despair with doubt regarding our salvation.
31. The key of God’s Promise in Christ frees them from Doubting Castle.
32. The Delectable Mountains, the Shepherds warn them regarding the hill called Error and those who fell from it and were killed.
33. The Shepherds show them the Celestial City.
34. The Shepherds’ warnings. “When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the Enchanted Ground. And the fourth bid them God-speed.

35. Ignorance, joins them.

36. Captured by Flatterer: a warning against slight deviations from the Word; God's gracious discipline.

- a. "They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go: and here they knew not which of the two to take, for both seemed straight before them; therefore, here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They answered they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is there that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little time, their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back. Then they saw where they were. Wherefore, there they lay crying some time, for they could not get themselves out.
- b. "CHR. Then said Christian to his fellow, Now do I see myself in error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day. A man that flatters his neighbor, spreads a net for his feet. [Prov. 29:5]
- c. "At last they espied a Shining One coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them where they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going there too. Then said he with the whip, It is Flatterer, a false apostle, that has transformed himself into an angel of light. [Prov. 29:5, Dan. 11:32, 2 Cor. 11:13,14] So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then if they had not of those Shepherds a note of direction for the way. They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer? They answered, Yes, but we did not imagine, said they, that this fine-spoken man had been he. [Rom. 16:18]
- d. "Then I saw in my dream that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk [Deut. 25:2]; and as he chastised them he said, 'As many as I love, I rebuke and chasten; be zealous, therefore, and repent.' [2 Chron. 6:26,27, Rev. 3:19] This done, he bid them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing.

37. Atheist: those who deny there is any such place as heaven or person as God.

38. The Enchanted Ground: another warning against being lulled to sleep by the world.
39. Hopeful's testimony
40. Meet up with Ignorance again; his belief and Christian's correction.
- a. "IGNOR. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties, that are religious, acceptable to his Father, by virtue of his merits; and so shall I be justified.
  - b. "CHR. Let me give an answer to this confession of your faith:
    - (i) "You believe with a fantastical faith; for this faith is nowhere described in the Word.
    - (ii) "You believe with a false faith; because it takes justification from the personal righteousness of Christ, and applies it to your own.
    - (iii) "This faith makes not Christ a justifier of your person, but of your actions; and of your person for your actions' sake, which is false.
    - (iv) "Therefore, this faith is deceitful, even such as will leave you under wrath, in the day of God Almighty; for true justifying faith puts the soul, as sensible of its condition by the law, upon flying for refuge unto Christ's righteousness, his personal obedience to the law, in doing and suffering for us what that required at our hands; this righteousness, I say, true faith accepts.
41. Country of Beulah: time of refreshment.
42. The River of Death and the Celestial City.
- a. "Now, I further saw, that between them and the gate was a river, but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river, the Pilgrims were much stunned; but the men that went in with them said, You must go through, or you cannot come at the gate.
  - b. "The Pilgrims then began to inquire if there was no other way to the gate; to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall, until the last trumpet shall sound. [1 Cor. 15:51,52] The Pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth. They said: No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower as you believe in the King of the place.
  - c. "Hope: Be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death hath compassed me about; I shall not see the land that flows with milk and honey; and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes

he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavor to comfort him, saying, Brother, I see the gate, and men standing by to receive us: but Christian would answer, It is you, it is you they wait for; you have been Hopeful ever since I knew you. And so have you, said he to Christian. Ah! brother! said he, surely if I was right he would now arise to help me; but for my sins he has brought me into the snare, and has left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, 'There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men.' [Ps. 73:4,5] These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses. Be of good cheer, Jesus Christ makes you whole; and with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, 'When you pass through the waters, I will be with you, and through the rivers, they shall not overflow you.' [Isa. 43:2] Then they both took courage, and the enemy was after that as still as a stone, until they were gone over.

- d. "Now I saw in my dream that these two men went in at the gate: and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also those that met them with harps and crowns, and gave them to them-- the harps to praise withal, and the crowns in token of honor. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, 'ENTER INTO THE JOY OF YOUR LORD.' I also heard the men themselves, that they sang with a loud voice, saying, 'BLESSING AND HONOUR, AND GLORY, AND POWER, BE TO HIM THAT SITTETH UPON THE THRONE, AND TO THE LAMB, FOR EVER AND EVER.' [Rev. 5:13]

43. Ignorance rejected: "Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place, one Vain-hope, a ferryman, that with his boat helped him over; so he, as the other I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, From where have you come, and what would you have? He answered, I have eaten and drunk in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. So I awoke, and behold it was a dream."

