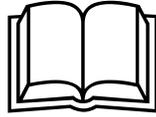


from this world to that which is to come

John Bunyan

1678



Mount Zion Bible Institute

Course PL1 Lessons 1-5 (File PL1 1-5)
(10 lessons in total)

*This book will make a traveler of thee, If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land, If thou wilt its directions understand.*

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Suggestions...

This study is based on a condensation of the book *The Pilgrim's Progress* by John Bunyan. Please answer the questions from the information given in the reading text. Each section in the text corresponds to a lesson you are doing. Before you begin the questions, be sure and read the booklet's sections for the lesson you are taking.

Please read slowly enough so you understand what you read. It is also always good to pray before each lesson, asking the LORD for wisdom to apply what you learn to your life—and to enable you to love Him with all your mind, heart, soul, and strength... for this is the first commandment (Mark 12:30).

Most questions are **Response** questions, and are intended to support a basic understanding of the message of *The Pilgrim's Progress*. These questions form the basic part of the study.

Making It Personal questions bring the biblical principles into practical application. Please answer these in your own words. The goal here is change in your own life toward God. There are no right or wrong answers; we are looking only for your honesty with yourself in personal commitments.

About *Pilgrim's Progress*

The Pilgrim's Progress is an allegory, which means that the names of people and places not only describe those people and places, but also stand for something more significant. "Christian," for instance, is the story's hero. Yet his name represents every person who follows Christ. The story tells of his pilgrimage—his walk as a Christian on this earth from his first seeking after salvation from sin, his conversion by being "born again," through the many trials of life, to his death and entrance into heaven.

The most significant feature in the opening sentences of the book is the author's observation that Christian walks with a "book in his hand." That book is the Bible, God's Word to mankind. Every page of *The Pilgrim's Progress* points us to the higher source of life itself: God and the Lord Jesus Christ as revealed in God's Word.

The text used in this course is a 30% condensation of the original work.

About the Author

John Bunyan (1628-1688) was born to a country tinker and his wife, one mile from Bedford, England. He attended elementary school for only two years. At 17, he was miraculously saved from death in the army. At 20, he married a pious woman, who encouraged his reading of the Bible. One day, he was walking in the field and became impressed with the thought of Jesus: "there I saw was my righteousness." He was disciplined by the pastor of the Non-conformist Church (independent of the Church of England) at Bedford, and elected deacon there in 1655, the same year his wife died. In 1657 he became a non-conformist preacher, and he remarried in 1659.

In 1660 at the Restoration of the king, he was imprisoned for preaching—for 12 long years. A great concern was his four children, one of whom was blind. In 1672 he was released and chosen minister to the Bedford Non-conformists. During this time, he was preaching to huge crowds in Bedford, and over 3,000 in London. In 1688 he was made chaplain to the Lord Mayor of London. That same year, he was returning in a storm from helping a friend, took a fever, and died. John Bunyan had memorized much of the Bible and *Fox's Book of Martyrs*. He was deeply committed to clear communication of love for God.

The Pilgrim's Progress was penned while he was in the Bedford prison. It has become the second most widely read book of all time after the Bible. Initially he wrote it mainly for himself; but under the guidance of the Holy Spirit it "began to multiply, like sparks that from the coals of fire do fly."

Lesson 1 Conviction of Sin

Christian's Pilgrimage

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. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled; (Ps. 38:4, Isa. 64:6, Luke 14:33, Heb. 2:2-3) and, not being able longer to contain, he broke out with a lamentable cry, saying, "What shall I do?" (Acts 2:37).

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress. But he could not be silent long, because that his trouble increased: wherefore at length he broke his mind to his wife and children; and thus began to talk.

"O my dear wife," said he, "and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lies hard upon me. Moreover, I am for certain informed, that this our city will be burned with fire from heaven. We shall all come to ruin; unless (which yet I see not) some way of escape can be found, whereby we may be delivered."

His family was amazed; they thought some frenzy had seized him. Therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears.

So, when the morning was come, they would know how he did. He told them, "Worse and worse." He also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly conduct to him: sometimes they would deride; sometimes they would chide; and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to console his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying; and thus for some days so.

Evangelist Provides Direction

Now I saw, upon a time when he was walking in the fields, that he was (as he often did) reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, "What must I do to be saved?" (Acts 16:30-31).

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?" He answered, "Sir, I am not fit to go to judgment! I perceive by the book in my hand that I am condemned to die, and after that to come to Judgment (Heb. 9:27); and I find that I am not willing to do the first (Job 14:21,22), nor able to do the second (Eze. 22:14)."

Then said EVANGELIST, "Why not willing to die, since this life is attended with so many evils?" The man answered, "Because I fear that this burden that is upon my back will sink me lower than the grave."

"If this be thy condition, why stand thou still?" He answered, "Because I know not where to go."

Then said EVANGELIST, pointing with his finger over a very wide field, "Do you see yonder wicket gate?" (Matt. 7:14). 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 shalt thou see the gate; at which, when thou knock, it shall be told thee what thou shall do."

So I saw in my dream that the man began to run. Now he had not run far from his own door, when his wife and children cried after him to return (Luke 14:26); but he put his fingers in his ears, and ran on, crying, "Life! Life! Eternal life!" So he looked not behind him, but fled toward the middle of the plain (Gen. 19:17).

An Unfriendly Neighbor (Obstinate and Pliable)

The neighbors also came out to see him run; and, as he ran, some mocked (Jer. 20:10), others threatened, and some cried to him to return. Two resolved to fetch him back by force—the name of the one was OBSTINATE, and the name of the other PLIABLE. Now by this time the man was a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, "Neighbors, wherefore are ye come?" They said, "To persuade you to go back with us." But he said, "That can by no means be. You dwell in the city of Destruction, the place also where I was born. I see it to be so; and dying there, sooner or

later, you will sink lower than the grave into a place that burns with fire and brimstone: be content, good neighbors, and go along with me.”

“What!” said OBSTINATE, “and leave our friends and our comforts behind!” (Matt. 19:22). “Yes,” said CHRISTIAN, for that was his name; “because that all which you shall forsake is not worthy to be compared with a little of that which I am seeking to enjoy (2 Cor. 4:18). And if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare (Luke 15:17). Come away, and prove my words.”

“What are the things you seek, since you leave all the world to find them?” (Luke 14:33). “I seek an inheritance incorruptible, undefiled, and that fades not away (1 Pet. 1:4). It is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it (Heb. 11:16). Read it so, if you will, in my book.”

“Tush,” said OBSTINATE, “away with your book; will you go back with us or not?” “No, not I,” said CHRISTIAN, “because I have laid my hand to the plow” (Luke 9:62). Then said PLIABLE, “If what the good CHRISTIAN says is true, the things he looks after are better than ours: my heart inclines to go with my neighbor.”

“What! more fools still?” said OBSTINATE. “Well, neighbor OBSTINATE,” said PLIABLE, “I begin to come to a point. I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?”

“I am directed by a man whose name is EVANGELIST,” said CHRISTIAN, “to speed me to a little gate that is before us, where we shall receive instructions about the way.” “Come then, good neighbor, let us be going.” Then they went both together.

“I will go back to my own place,” said OBSTINATE; “I will be no companion of such a misled, fantastic fellow.”

Now when OBSTINATE was gone back, CHRISTIAN and PLIABLE went talking over the plain: and thus they began their discourse. “Come, neighbor CHRISTIAN, since there is none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.” CHRISTIAN said, “There is an everlasting kingdom, and an everlasting life to be given us, that we may inhabit that kingdom for ever” (Isa. 65:17, John 10:27-29).

“Well said. And what else?” “There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven” (Matt. 13:43; 2 Tim. 4:8; Rev. 3:4).

“That is very pleasant. And what else?” “There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes” (Isa. 25:8; Rev. 7:16-17; 21:4).

“Well, my good companion, glad am I to hear of these things: come on, let us speed our pace.” Said CHRISTIAN, “I cannot go so fast as I would, by reason of this burden that is on my back.”

Study Questions: Lesson 1

Christian’s Pilgrimage

1. What was it in what he had read that troubled the man’s heart?
“Our city will be _____ with fire from heaven, and we shall _____ come to _____ unless some way of escape can be found!”
2. What was the reaction of his family?
“His family was _____. They thought some _____ had seized him.”
3. a. What was his cry as he walked in the fields?
“What must I do to be _____ ?”
(See Acts 16:30-31.)
b. *Making It Personal* Have you ever asked God this question?
4. a. How did the man answer Evangelist when he was asked, “Why do you cry?”
“Sir, I am not fit to go to _____.” (See Hebrews 9:27; Ezekiel 22:14.)
“Evangelist” means one who spreads the good news of salvation from sin through Christ, one who bears witness to God’s ways.
The man also said, “I perceive by the book in my hand that I am condemned to die, and after that to come to Judgment; and I find that I am not willing to do the first (Job 14:21,22), nor able to do the second.”

- b. *Making It Personal:* Do you feel ready to stand before God and have Him pronounce whether you are fit to enter into heaven? Why or why not?

When the man said, “I do not know where to go,” then Evangelist handed him a parchment roll.” This parchment roll is the Gospel, the good news that God has provided forgiveness of sins in Christ. The Gospel calls us to seek Christ with all our hearts.

(Jeremiah 29:13)

5. Did it matter that the man could not see the entire way ahead of him so clearly at first?

_____ *God requires us to trust Him only according to the light He has given us today (i.e., what He has revealed to us in the Scriptures).*

6. a. What did Christian do when his wife and children cried after him?

“His wife and children cried after him, but he put his _____ to his _____.” (See Luke 14:26.)

- b. Why do you think the man did not stay to take care of his family, or listen to their cries for him to stay with them?

This is not an example to follow. It emphasizes the need to seek Christ with a whole heart, and not to listen to those who would tell you that all will be OK without Christ.

7. a. What do you think is the book that the man (whose name becomes “Christian”) was reading from in the opening scene, that caused him to weep and tremble?

- b. Read Romans 3:19-20 in your own Bible. What is it that can make us “become guilty before God?”

“Now we know that what things soever the _____ saith, it saith to them who are under the _____ : that every mouth may be stopped, and **all the world may become guilty before God.** Therefore by the deeds of the _____ there shall no flesh be justified in his sight: for by the _____ is the knowledge of sin.”

8. Can keeping the law save you from your sins?

- a. Answer from Galatians 2:16.

“Knowing that a man is _____ justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall _____ be justified.”

To be “justified” is to be made right with God. This verse tells us the reason the man had such a huge burden on his back. The burden is the burden of his guilt from his sins.

- b. Answer from Galatians 3:10.

“For as many as are of the works of the law, are under the curse: for it is written, ‘Cursed is every one that continueth not in _____ things which are written in the book of the law to do them.’”

This tells us that we must keep the law 100% perfectly to be right before God. No wonder the man felt so guilty!

9. *Making It Personal:*

- a. Are you guilty of breaking God’s moral law?

- b. Will your repentance and good works satisfy God to forgive you of the penalty for breaking His law? Briefly explain.

If you are guilty (and ALL people are – see Romans 3:23 and Isaiah 64:6), and if your good works will not help you to earn salvation, then you have need of a Savior—just like Christian.

An Unfriendly Neighbor

10. In what ways did the neighbors react to Christian’s running toward the shining light?

“Some _____, others _____, or cried to him to _____ . Two resolved to fetch him by _____ .”

11. Why wouldn’t Obstinate go with him?

“‘What,’ said Obstinate, ‘and leave our _____ and our _____’”

_____ behind?”
(See Jeremiah 20:10; Matthew 19:22; 2 Corinthians 4:18.)

The people that Christian encounters in his journey have names that represent characteristics of people all around us. Some represent good qualities, others represent negative ones.

Obstinate asked him, “What are the things you seek, since you leave all the world to find them?” (Luke 14:33).

Christian answered, “I seek an inheritance incorruptible, undefiled, and that fades not away (1 Pet. 1:4). It is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it” (Heb. 11:16).

12. Christian said, “There is an everlasting kingdom and an everlasting life.” What does he mean by this?

(See Isaiah 65:17; John 10:27-29.)

Please also read John 3:15-21 and John 17:3 in your Bible.

Lesson 2 Seeking the Savior

The Slough of Despond

Now 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. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt because they missed the stepping stones in the middle; and CHRISTIAN, because of the burden that was on his back, began to sink in the mire.

Then said PLIABLE, “Ah! neighbor CHRISTIAN, where are we now?” “Truly,” said CHRISTIAN, “I do not know.”

At that PLIABLE began to be offended, and angrily said to his fellow, “Is this the happiness you have told me of all this while? If we have such ill speed at our first setting out, what may we expect between this and our journey’s end? If I get out again with my life, you shall possess the brave country alone.” 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 (Luke 8:13).

Wherefore CHRISTIAN was left to tumble in the Slough of Despond alone. He still endeavored to struggle to that side of the slough that was farthest from his own house, and next to the wicket gate. Which he did, but could not get out, because of the burden that was upon his back.

But I beheld, in my dream, that a man came to him whose name was HELP, and asked him what he did there. “Sir,” said CHRISTIAN, “I was bidden to go this way by a man called EVANGELIST, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither, I fell in here.”

“But why did you not look for the steps?” “Fear followed me so hard, that I fled the next way and fell in.”

Then said HELP, “Give me thy hand.” So he gave him his hand, and he drew him out; and set him upon some ground, and bade him go on his way (Ps. 40:2).

Then CHRISTIAN stepped to him that plucked him out, and said, “Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this place is not mended, that poor travelers might go thither with more security?”

“This slough,” said HELP, “is caused by the many fears and doubts which settle here. It has swallowed up at least twenty thousand carloads of wholesome instructions. It is such a place as cannot be mended: it is the descent whither the filth that attends conviction for sin doth continually run; and therefore it is called the Slough of Despond. For as the sinner is awakened about his lost condition, there arises in his soul many discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.”

Worldly Wiseman’s Advice

Now as CHRISTIAN was walking solitarily by himself, he spied one afar off come crossing over the field to meet him, and their happenstance was to meet just as they were crossing the way of each other. The gentleman’s name that met him was Mr. WORLDLY WISEMAN: he dwelt in the town of Carnal Policy; a very great town, and

also hard by from whence CHRISTIAN came. This man, then, meeting with CHRISTIAN, and having some inkling of him—for CHRISTIAN's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places.

"How now, good fellow?—whither away after this burdened manner?" "A burdened manner indeed, as ever, I think, a poor creature had! And whereas you asked me, 'Whither away?' I tell you, sir, I am going to yonder wicket gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden."

"Hast thou a wife and children?" "Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none" (1 Cor. 7:29).

"Who bade you go this way to be rid of your burden?" "A man that appeared to me to be a very great and honorable person; his name, as I remember, is EVANGELIST."

"Avoid him for his counsel! There is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond upon thee; but that slough is only the beginning of the sorrows that do attend those that go on in that way. Hear me—I am older than thou: thou art likely to meet with, in the way which thou go, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger? I could direct thee to the obtaining of what thou desirest without the dangers that thou, in this way, wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content."

"Sir, I pray, open this secret to me." "Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is LEGALITY, a very judicious man, and a man of a very good name. He has skill to help men off with such burdens as thine are from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a handsome young man, his son, whose name is CIVILITY, that can do it as well as the old gentleman himself.

There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to come to thee to this village. There are houses there now standing empty, one of which thou mayest have at reasonable rates: provision is there also cheap and good. That which will make thy life the more happy is there to be sure, for thou shalt live by honest neighbors, in credit and good fashion. Therefore, you should visit LEGALITY and his son CIVILITY," said Mr. WISEMAN; "they will help."

Now was CHRISTIAN somewhat at a stand; but presently he concluded, "If this be true what this gentleman hath said, my wisest course is to take his advice;" and with that he thus further spoke.

"Sir, which is my way to this honest man's house?" "Do you see yonder high hill?" (The hill is called Mount Sinai.)

"Yes, very well." "By that hill you must go, and the first house you come to is his." 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 the side of it that was next the wayside did hang so much over, that CHRISTIAN was afraid to venture farther, lest the hill should fall on his head; wherefore there he stood still, and knew not 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). And now he began to be sorry that he had taken Mr. WORLDLY WISEMAN's counsel.

And with that he saw EVANGELIST coming to meet him; at the sight also of whom he began to blush for shame. So EVANGELIST drew nearer, and he looked upon him with a severe and dreadful countenance, and thus began to reason with CHRISTIAN.

Help from Evangelist

"What dost thou here, CHRISTIAN?" said EVANGELIST. At which words CHRISTIAN knew not what to answer; wherefore at present he stood speechless before him. Then said EVANGELIST further, "Art not thou the man that I found crying outside the walls of the city of Destruction?"

"Yes, dear sir, I am the man." "Did not I direct thee the way to the little Wicket gate?"

"Yes, dear sir," said CHRISTIAN. "How is it, then, that thou art so quickly turned aside? for thou art now out of the way."

“I met with a gentleman, so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.” “What was he?,” asked EVANGELIST.

“He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither. But when I beheld this hill, and how it hangs over the way, I suddenly stopped, lest it should fall on my head.” “What said that gentleman to you?”

“He asked me if I had a family; and I told him. But, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly. He bade me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in.”

“Stand still a little. Hear the words of God!” said EVANGELIST. “The just shall live by faith: but if any man draw back, My soul shall have no pleasure in him” (Heb. 10:38). So CHRISTIAN stood trembling. Then said EVANGELIST, “See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall we not escape, if we turn away from Him that speaks from heaven” (Heb. 12:25). Thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.”

Then CHRISTIAN fell down at his foot as dead, crying, “Woe is me, for I am undone!” (Isa. 6:5). At the sight of which, EVANGELIST caught him by the right hand, saying, “All manner of sin and blasphemy shall be forgiven unto men. Be not faithless, but believing” (Matt. 12:31; John 20:27). Then did CHRISTIAN again a little revive, and stood up trembling, as at first, before EVANGELIST.

Then EVANGELIST proceeded, saying, “The man that met thee 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 from the Cross (Gal. 6:12). 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 thou must utterly abhor: 1. His turning thee out of the way; 2. His laboring to render the Cross odious to thee; 3. And his setting thy feet in that way that leads unto the administration of death.”

“He to whom thou wast sent for ease, being by name LEGALITY, is the son of the bond-woman who now is in bondage with her children (Gal. 4:22-27); and is, in a mystery, this Mount Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This LEGALITY, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden (Rom. 3:20, Gal. 2:16). Therefore Mr. WORLDLY WISEMAN is an alien, and Mr. LEGALITY is a cheat; and for his son CIVILITY, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all his noise that thou hast heard of these sottish men, but is by design to beguile thee of thy salvation, by turning thee from the way in which I had set thee” (Heb. 12:18-25).

Now CHRISTIAN began cursing the time in which he met with Mr. WORLDLY WISEMAN, still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman’s arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to EVANGELIST in words and sense as follows:

“Sir, what think you?,” asked CHRISTIAN. “Is there any hope? May I now go back, and go up to the Wicket gate?”

Then said EVANGELIST to him, “Thy sin is very great; yet will the man at the gate receive thee, for he has good will for men; only,” said he, “take heed that thou turn not aside again, lest thou perish from the way when His wrath is kindled but a little” (Ps. 2:12).

Christian Knocks at the Wicket Gate (kept by Goodwill)

So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. WORLDLY WISEMAN’s counsel. 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. 7:7). He knocked therefore, more than once or twice, saying, “May I now enter here?”

At last there came a grave person to the gate, named GOODWILL, who asked who was there? and whence he came? and what he would have?

“A poor burdened sinner,” answered CHRISTIAN. “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?”

“I am willing, with all my heart,” said he. And with that, GOODWILL opened the gate (Eze. 33:11; 2 Pet. 3:9).

Now 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 thence he shoots arrows at those coming up to the gate, to try and kill them before they can enter in.” Then said CHRISTIAN, “I rejoice and tremble.”

So when he was got in, the man of the gate asked him who directed him thither. “EVANGELIST bade me come hither and knock, as I did; and he said that you, sir, would tell me what I must do.” “An open door is before thee; and no man can shut it,” said GOODWILL (Rev. 3:8); “but how is it that you came alone?”

“Because none of my neighbors saw their danger as I saw mine.” “But did none of them follow you, to persuade you to go back?”

“Yes, both OBSTINATE and PLIABLE; but when they saw that they could not prevail, OBSTINATE went railing back; but PLIABLE came with me a little way, until we came to the Slough of Despond, into the which we also suddenly fell. And then was my neighbor PLIABLE discouraged, and would not adventure farther (Luke 8:13). So he went his way, and I came mine; he after OBSTINATE, and I to this gate.”

Then said GOODWILL, “Alas, poor man! Is the celestial glory of so small esteem with him, that he counts it not worth running the hazard of a few difficulties to obtain it?”

“It is true he went back to his own house; but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. WORLDLY WISEMAN. Why, truly I do not know what would have become of me there, had not EVANGELIST happily met me again as I was musing in the midst of my dumps; but it was God’s mercy that he came to me again, for else I had never come hither.”

“Look before thee: dost thou see this narrow way? That is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and His apostles. It is as straight as a rule can make it—this is the way thou must go” (Matt. 7:13-14).

Then I saw in my dream that CHRISTIAN asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

GOODWILL told him, “As to thy burden, be content to bear it until thou come to the place of deliverance; for there it will fall from thy back of itself.”

Then CHRISTIAN began to gird up his loins, and to address himself to his journey. So the other told him that when he was gone some distance from the gate, he would come at the house of the INTERPRETER, at whose door he should knock, and he would show him excellent things.

The House of the Interpreter

Then he went on till he came at the house of the INTERPRETER, where he knocked over and over. At last the master of the house came to the door, and asked who was there, and what he would have.

“Sir,” said CHRISTIAN, “I am a man that has come from the city of Destruction, and am going to the Mount Zion. I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be helpful to me in my journey.”

Then said the INTERPRETER, “Come in; I will show thee that which will be profitable to thee.”

Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept; the which, after he had reviewed a little while, the INTERPRETER called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that CHRISTIAN had almost therewith been choked. Then said the INTERPRETER to a damsel that stood by, “Bring hither the water, and sprinkle the room;” the which, when she had done, it was swept and cleansed with pleasure.

Then said CHRISTIAN, “What means this?”

The INTERPRETER answered, “This parlor is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest that, so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith: this is to show thee that the law, instead of cleansing the heart from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue” (Rom. 5:20, 7:9; 1 Cor. 15:56).

“Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with ease—this is to show thee that when the gospel comes, in the sweet and precious influences thereof, to the heart, then I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued; and the soul made clean through the faith of it, and consequently fit for the King of Glory to inhabit (John 15:3; Acts 15:9; Rom. 16:25-26; Eph 5:26).

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.

Then said CHRISTIAN, “May we go in thither?”

Then the INTERPRETER took him and led him up toward the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his ink horn 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 to 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.” 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, and pressed forward into the palace (Acts 14:22). 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 thou shalt 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! Now, let me go hence.” “Nay, stay,” said the INTERPRETER, “till I have showed thee a little more; and after that thou shall go on thy 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. Now the man, named BACKSLIDER, seemed very sad to look on. He sat with his eyes looking down to the ground; his hands folded together; and he sighed as if he would break his heart. The man said, “I once professed my faith with flourish, both in mine own eyes and also in the eyes of others. I thought I was fair for the Celestial City, and had then even joy at the thoughts that I should get thither” (Luke 8:13).

“Well, but what art thou now?,” asked CHRISTIAN. “I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; oh now, I cannot!”

“But how did you come into this condition?” “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 World, and the goodness of God.”

“For what did you bring yourself into this condition?” “For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now everyone of those things also bite me and gnaw me like a burning worm.”

Then said the INTERPRETER to CHRISTIAN, “Let this man’s misery be remembered by thee, and be an everlasting caution to thee.”

Study Questions: Lesson 2

The Slough of Despond

A “slough” is a miry swamp. It makes for very hard walking.

“Despond” means to be disheartened and discouraged. Many people fall into this slough when they begin to look down at their troubles, and feel the weight of the burden on their backs.

1. a. Why did Pliable go home when the going got tough? Was he sincerely looking for salvation from his sins, or something else?
“Is this the _____ you told me of?”
- b. Why did Pliable have no burden on his back?
- c. Read Mark 4:1-9 and 13-20. Which soil was Pliable most like? Why?

2. When men are seeking Christ, why do they get disheartened and give up when in the *Slough of Despond*?
 “‘This slough,’ said Help, ‘is caused by the many _____ and _____ which settle here.’”

Help explained: “It is such a place as cannot be mended: it is the descent whither the filth that attends conviction for sin doth continually run. As the sinner is awakened about his lost condition, there arises in his soul many discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.”

Worldly Wiseman’s Advice

3. Mr. Worldly Wiseman told Christian of what seemed an alternative way to remove the burden of guilt on his back. What was his solution to the burden of guilt?

“‘You should visit _____ and his son Civility,’ said Mr. Wiseman. ‘They’ll help.’”

“Civility” means to do good deeds for others so they will like you.

Mr. Wiseman added, “Why, in yonder village Morality, there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name. He has skill to help men off with such burdens as thine are from their shoulders; and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens.”

By keeping moral rules, some people begin to feel that they are basically “good,” and that they deserve acceptance by God because they are better than many others. They do not feel as guilty over their sin.

4. a. Why did Christian’s burden only grow heavier as he struggled up the hill toward Legality?

“Legality” means to try and be a good person by performing well in the eyes of God – trying to keep God’s rules in order to earn God’s favor. The hill was called “Sinai,” the place where God gave His Laws to Moses and the Israelites. We are to keep God’s moral rules, but our motive must be love for Him.
 (See Exodus 19:16-18; Galatians 2:16; Hebrews 12:21.)

Christian’s labor toward Legality is described: “But, behold, when he was got now hard by the hill, it seemed so high. And also, the side of it that was next the wayside did hang so much over, that Christian was afraid to venture farther, lest the hill should fall on his head. Wherefore there he stood still, and knew not 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).”

Notice how Christian could see his way clearly up toward Legality right away, but that his view of the wicket gate was at first obscured. The world clouds our understanding of spiritual things, but its ways of pride and selfishness seem so natural for us.

- b. Read Ephesians 2:8-9. What does it tell us about how we are saved from the penalty of sin?
 “For by grace are ye saved *through faith*; and that not of yourselves: it is the _____ of God: Not of _____, lest any man should boast.”

- c. *Making It Personal:* Have you ever tried to earn God’s favor by keeping rules or by doing good works?
The Law has value to show us our moral failures and need of a Savior, to point us to Christ, and to protect us from evil. Keeping the law has no value to earn righteousness.

Romans 3:19-20, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”

5. What was Evangelist’s answer to the wrong advice of Mr. Worldly Wiseman?

- a. “‘Hear the _____ of God!’ said Evangelist. ‘The just shall live by _____; but if any man _____, My soul shall have no pleasure in him!’” (Hebrews 10:38)

- b. “‘Be not faithless, but _____!’”
 (See Matthew 12:31; John 20:27.)

Evangelist explained: “Mr. Worldly Wiseman is so called; partly because he savors only the doctrine of this world (therefore he always goes to the town of Morality to church) and partly because he loves that doctrine best, for it saves him from the Cross. Because he is of this carnal temper, therefore he seeks to pervert my ways. Now there are three things in this man’s counsel that you must utterly abhor: 1. His turning thee out of the way; 2. His laboring to

render the Cross odious to thee; 3. And his setting thy feet in that way that leads unto the administration of death.”
(1 John 4:5; Galatians 6:12)

Christian Knocks at the Wicket Gate

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”—Matthew 7:7

6. a. When Goodwill asked Christian “who was there,” how did Christian describe himself?
“A poor burdened _____,’ Christian answered.” (See 1 Timothy 1:15.)
Note: to be ashamed of calling yourself a “sinner” is an indication of pride in the heart.
“Mount Zion” is the Temple Mount in Jerusalem, and in the Bible is often used to mean the same as heaven – God’s dwelling place. (Psalm 9:11, 125:1)
- b. *Making It Personal:* How would you describe yourself if asked by Goodwill, “Why should I let you in, what is it that you want?”
7. Why did Goodwill pull Christian in quickly?
“‘For,’ he said, ‘Beelzebub shoots _____ at those coming up to the gate to try and _____ them.’” (See Ephesians 6:16; John 10:10.)
“Beelzebub” is a name for the devil, the evil one.
8. a. Describe “the way” which Goodwill showed Christian that he must follow.
“It is as _____ as a rule can make it—this is the way you must go.”
- b. Read Matthew 7:13-14. Is the way to God wide or narrow?
“Enter ye in at the _____ gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and _____ is the way, which leadeth unto life, and few there be that find it.”

Lesson 3 Salvation

Christian at the Cross

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.

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. As CHRISTIAN *came up to the Cross*, his burden fell off his back, and began to tumble. It continued to fall until it came to the mouth of the sepulcher, where it fell in, and I saw it no more (Ps. 103:12).

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*” (Isa. 53:6; John 3:16-18; Rom. 5:8-10, 6:23; 2 Cor. 5:21; 1 John 4:9-10).

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. “Peace be to thee!” the first said to him, “Thy sins be forgiven thee” (Mark 2:5). The second stripped him of his rags, and clothed him with change of raiment (Zech. 3:4). The third set a mark in his forehead (Rev. 22:4), and gave him a roll with a seal upon it (Eph. 1:13), which he bade him look on as he ran, and which he should give in at the Celestial City: so they went their way. Then CHRISTIAN gave three leaps for joy, and went on singing:

*“Thus far did I come laden with sin, Nor could ought ease the grief I was in,
Till I came hither. What a place is this! Must here be the beginning of my bliss!”*

Simple, Sloth and Presumption

I saw then in my dream that he went on thus even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was SIMPLE, another SLOTH, and the third PRESUMPTION.

CHRISTIAN then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, "You are like them that sleep on the top of a mast, for the Dead Sea is under you, a gulf that hath no bottom (Prov. 23:34). Awake therefore, and come away; be willing also, and I will help you off with your irons." He also told them, "If he that goes about like a roaring lion comes by, you will certainly become a prey to his teeth" (1 Pet. 5:8). With that they looked upon him, and began to reply.

SIMPLE said, "I see no danger." SLOTH said, "Yet a little more sleep." And PRESUMPTION said, "Every vat must stand upon its own bottom." And so they lay down to sleep again; and CHRISTIAN went on his way.

Formalist and Hypocrisy

And as he was troubled thereabouts, CHRISTIAN saw two men, named FORMALIST and HYPOCRISY, climbing over the wall, on the left hand of the narrow way, and they caught up with him.

Said CHRISTIAN, "Gentlemen, whence came you, and whither do you go?" "We were born in the land of Vain-glory, and are going for praise to Mount Zion," said they. "Why came you not in at the gate which stands at the beginning of the way?" He quoted to them: "He that enters not in by the door, but climbs up some other way, the same is a thief and a robber" (John 10:1). They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

"But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate His revealed will?" They told him that, as for that, he needed not to trouble his head thereabouts. "And besides," said they, "if it so be that we get into the way, what does it matter *which* way we get in?"

CHRISTIAN said: "I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way. You come in by yourselves without His direction, and shall go by yourselves without His mercy" (John 14:6).

To this they made but little answer, only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another (Judges 21:25), save that these two men told CHRISTIAN, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he. "By laws and ordinances you will not be saved, since you came not in by the door" (John 10:7-9; Gal. 2:16). To these things they gave him no answer, only they looked upon each other and laughed.

The Hill of Difficulty

I beheld, then, that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill. But the narrow way lay right up the hill (and the name of the going up the side of the hill is called Difficulty). CHRISTIAN now went to the spring, and drank thereof to refresh himself (Isa 49:10); and then began to go up the hill, saying: "Better, though difficult, the right way to go; than wrong, though easy, where the end is woe."

The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go, they were resolved to go in those ways (now the name of one of those ways was Danger, and the name of the other Destruction). So the one took the way called Danger, which led him lost into a great wood; and the other took directly the way to Destruction, which led him into a wide field full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after CHRISTIAN, to see him go up the hill, when I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about midway to the top of the hill was a pleasant arbor, made by the Lord of the hill, for the refreshment of weary travelers. Thither, therefore, CHRISTIAN got, where also he sat down to rest. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat that was given him as he stood by the Cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep which detained him in that place until it was almost night, and in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, thou sluggard: consider her ways, and be wise" (Pr. 6:6). And with that, CHRISTIAN suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now when he was got up to the top of the hill, there came two men running against him furiously. The name of the one was TIMOROUS, and the name of the other MISTRUST; to whom CHRISTIAN said, "Sirs, what's the matter? You run the wrong way!"

TIMOROUS answered that they were going to the City of Zion, and had got up that difficult place. "But the farther we go," panted TIMOROUS, "the more we meet danger: wherefore we turned, and are going back again."

"Yes," said MISTRUST, "for just before us lie a couple of lions in the way—whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us in pieces."

Then said CHRISTIAN, "You make me afraid; but whither shall I fly to be safe? I will yet go forward!"

Christian's Loss (Sleep in the Daytime)

So MISTRUST and TIMOROUS ran down the hill; and CHRISTIAN went on his way. But thinking again of what he heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was CHRISTIAN in great distress, and knew not what to do; for he had need of that which used to relieve him, and that which should have been his pass into the Celestial City. He chided himself for being so foolish as to fall asleep in that place, which was erected only for a little refreshment from his weariness.

Thus therefore, he went back, till he came again within sight of the arbor, bewailing his sinful sleep, saying, "Oh, wretched man that I am, that I should sleep in the daytime, in the midst of difficulty! (1 Thes. 5:7-8; Rev. 2:4-5); that I should so indulge the flesh! How many steps have I taken in vain! (thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea); and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. I am made to tread those steps thrice over, which I needed not to have trod but once. Oh that I had not slept!"

Now by this time he was come to the arbor again, where for a while he sat down and wept; but at last, looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste caught up, and put into his bosom. Who can tell how joyful this man was when he had gotten his roll again, for this roll was the assurance of his life (1 John 5:13)!

Now also he remembered the story of the lions. Then said CHRISTIAN to himself again, "These beasts rage in the night for their prey; how should I escape being torn in pieces by them?" Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lifted up his eyes, and behold, there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.

Study Questions: Lesson 3

Christian at the Cross

1. a. Describe what happened when Christian came to the Cross.
"As Christian came up to the cross, his burden _____ his back and began to tumble. It continued to fall until it came to the mouth of the sepulcher, where it fell in and I saw it _____."
(See Isaiah 53:6; John 3:18; 1 John 4:9-10.)
- b. How does Psalm 103:12 describe God's forgiveness of sins, represented by Christian's burden falling away completely out of sight.
"As far as the _____ is from the _____, so far hath He removed our transgressions from us."
- c. What exactly did Christian do in order to be saved?
"As Christian _____, his burden..."
Notice that Christian had nothing to do but seek the Savior. His only need was to come to the Cross, and God did all the work: freeing him of his burden of guilt forever, and clothing him with Christ's righteousness.
2. Read the following verses and tell how this is a picture of salvation in Jesus Christ, through God's grace to us by faith alone, apart from any good works or merit on our part.
 - a. 2 Corinthians 5:21
"For He [God] hath made Him [Jesus] to be _____ for us, who knew no sin; that we might be made the _____ of God in Him."

- b. Romans 6:23
 “For the wages of sin is _____ ; but the _____ of God is eternal life through Jesus Christ our Lord.”
- c. Romans 5:8-10
 “But God commendeth His love toward us, in that, while we were yet _____, Christ died for us. Much more then, being now justified by His _____, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the _____ of His Son, much more, being reconciled, we shall be saved by His life.”

If we are sinners, and the penalty for sin is death, then we must either pay the penalty ourselves, or else we need a Substitute who will die in our place. This is the gift of God in Jesus Christ, to all who will turn to Him.

The Shining Ones

3. What did each of the three Shining Ones say or do to Christian?
- a. “The first said, ‘Thy sins be _____ thee.’”
 (Mark 2:5)
- b. “The second clothed him with a _____ of raiment [clothes]...”
 (Zechariah 3:4)
- c. “The third set a mark on his forehead and gave him a roll with a _____ upon it which he should give in at the _____.”
 (Ephesians 1:13)

The three Shining Ones can represent the work of the triune God in salvation: God the Father forgives, God the Son clothes with His righteousness which He won at the cross for His children, and God the Holy Spirit seals them for all eternity.

This roll with a seal represents the Holy Bible, to be read continually for guidance and comfort during his journey. It represents assurance of salvation for those truly saved—a constant source of encouragement for the saints. It also represents his certificate of adoption into the family of God, marking his new birth. The seal means it cannot be changed.

(John 3:3-16; Romans 8:1-4,15,31-39; Galatians 4:5; Ephesians 1:5.)

Simple, Sloth, and Presumption

4. When Christian awoke these men, he warned them of danger to come. What were the three different attitudes represented by these men?
- a. “Simple said: ‘I see no _____.’”
- b. “Sloth said: ‘Yet a little more _____.’”
- c. “And Presumption: ‘Every vat (pot) must stand on its _____ bottom.’”

By this he indicated that he believed each person can decide for himself what is true or not – and doesn’t need to listen to the absolute truths of the Bible!

5. How did Formalist and Hypocrisy come into the way?
- a. “Christian saw Formalist and Hypocrisy _____ the wall.”
- b. “He quoted to them, ‘He that climbs up some other way, the same is a _____ and a _____.’”
 (John 10:1)

Here is more about why they felt such false confidence.

“They said, that to go to the wicket gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

“‘But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate His revealed will?’, asked Christian. They told him that, as for that, he needed not to trouble his head thereabouts; ‘And besides,’ said they, ‘if it so be that we get into the way, what does it matter which way we get in?’

“Christian said: ‘I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way. You come in by yourselves without His direction, and shall go by yourselves without His mercy’ (John 14:6).”

The Hill of Difficulty

6. What did Christian say was the reason he took the difficult narrow way up the hill?

“Better, though difficult, the _____ way to go,
than wrong, though easy, where the end is _____.”

7. Formalist and Hypocrisy thought they could make it to heaven in their own way, an “easier” way than God’s way. What was the result for them when they took the paths *Danger* and *Destruction*?

“*Jesus saith unto him, ‘I am the way, the truth, and the life: no man cometh unto the Father, but by Me.’*” – John 14:6

“*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*” – John 10:1

Christian’s Loss (Sleep in the Daytime)

8. Why did Timorous and Mistrust turn back from the way?

““The _____ we go,’ panted Timorous, ‘the more we meet
_____.’”

“*Timorous*” means to be fearful; “*Mistrust*” means to doubt. *The two go together: being fearful inevitably leads to doubt!*

9. a. Why had Christian lost his scroll in the arbor?

b. What did it cost Christian to have accidentally left his scroll behind?

Christian also said, “Oh wretched man that I am, that I should sleep in the daytime! in the midst of difficulty that I should so indulge my flesh! How many steps I have taken in vain! and I am made to tread these steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep! I am made to tread these steps thrice over which I needed to have trod but once!” (See 1 Thessalonians 5:7-8; Revelation 2:4-5.)

Lesson 4 Fellowship

The Palace “Beautiful”

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage. Before him he espied two lions in the way, and was afraid to go on, and thought himself to go back. The porter at the lodge perceived that CHRISTIAN made a halt, as if he would go back. But WATCHFUL, the porter, cried: “Is thy strength so small (Mark 4:40)? Fear not the lions; for they are chained. They are there for the trial of faith (1 Pet. 1:7; Hebrews 12:21); and for discovery of the lack thereof for those that have none. Keep in the midst of the path, and no hurt shall come unto thee!” 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.

Then said CHRISTIAN to the porter, “Sir, what house is this? and may I lodge here tonight?” “This house was built by the Lord of the hill; and he built it for the relief and security of pilgrims,” replied WATCHFUL.

The porter also asked whence he was, and whither he was going? “I am come from the city of Destruction, and am going to Mount Zion; but I desire, if I may, to lodge here tonight.”

“But how doth it happen that you come so late? the sun is set!” “I had been here sooner; but that, wretched man that I am (Rom. 7:24), I slept by the arbor that stands on the hillside. In my sleep I lost my evidence, and feeling for it, and finding it not, I was forced to go back to the place where I slept my sleep, where I found it, and now I am come.”

“Well, I will call out one of the virgins of this place, who will, if she approves your talk, bring you in to the rest of the family, according to the rules of the house.” So WATCHFUL the porter rang a bell; at the sound of which

came out a grave and beautiful damsel named DISCRETION, who, after conversation with him, could do as seemed good to her, even according to the law of the house.

She asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way: and he told her. Then she asked him what he had seen and met with in the way: and he told her. So she smiled, and after a little pause, she said, "I will call forth three more of the family." So she ran to the door, and called out PRUDENCE, PIETY, and CHARITY, who had him in to the family, and many of them meeting him at the threshold of the house, said, "Come in, thou blessed of the Lord! this house was built by the Lord of the hill on purpose to provide for such pilgrims in." Then he bowed his head, and followed them into the house. So when he was come in, and set down, they gave him something to drink; and consented together that, until supper was ready, some of them should have some particular fellowship with CHRISTIAN, for the improvement of time.

PRUDENCE asked him, "How do you vanquish your annoyances?" "Yes, when I think of what I saw at the Cross, that will do it. And when I look upon my embroidered coat, that will do it. Also when I look into the roll that I carry in my bosom, that will do it. And when my thoughts wax warm about whither I am going, that will do it" (Hebrews 12:1-3).

Then they appointed CHARITY to converse with him; and thus she began: "Have you a family?" "I have a wife and four small children."

"And why did you not bring them along with you?" Then CHRISTIAN wept, and said, "Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage."

"But what could they say for themselves, why they came not?" "Why, they were afraid of losing this world's foolish delights. So by one thing, and by another, they left me to wander in this manner alone."

"Indeed, if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood" (Eze. 3:19).

About the Lord of the Hill

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to eat. Now the table was furnished with good things; and all their talk at the table was about the Lord of the hill: namely, about what He had done; and wherefore He did what He did; and why He had built that house. And by what they said, I perceived that He was a great warrior, and had fought with and slain him that had the power of death (Heb. 2:14-15); but not without great danger to Himself, which made me love Him the more.

For, as they said, He did it with the loss of much blood; but that which put glory of grace into all He did, was that He did it out of pure love for His country (John 3:16). And besides, there were some of them of the household that said they had seen and spoken with Him since He did die on the Cross. They attested that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, He had stripped Himself of His glory that He might do this for the poor (Phil. 2:5-11); and that they heard Him say and affirm that He would not dwell in the Mountain of Zion alone. They said, moreover, that He had made many pilgrims into princes, though by nature they were beggars born, and their original had been the dunghill (1 Sam. 2:8; Ps. 113:7).

Thus they conversed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun rising; the name of the chamber was Peace, where he slept till break of day.

The next day they took him and had him into the armory; where they showed him all manner of furniture, which their Lord had provided for pilgrims: sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. They also showed him some of the instruments with which some of His servants had done wonderful things. They showed him Moses' rod (Ex. 7:20, 10:13, 17:19; Num. 20:11), and the pitchers with which Gideon put to flight the armies of Midian (Jud. 7:19-20). Then they showed him the jawbone with which Samson did such mighty feats (Jud. 15:16); they showed him, moreover, the sling and stone with which David slew Goliath of Gath (1 Sam. 17:50); and the sword, also, with which their Lord will kill the man of sin, in the day that he shall rise up to the prey (2 Thes. 2:3; Rev. 19:15-20:3). Now his friends prevailed upon Christian, and he was harnessed from head to foot, in what was proof (protection) against assaults (Eph. 6:11).

His friends said, "If the day be clear by morning, we will show you the Delectable Mountains," which, they said, would yet further add to his comfort. On the morrow, he saw in the distance from the house-top the Delectable Mountains (Isa. 33:16-17), near his desired haven. It was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. Now he bethought himself of setting forward. He walked out with his friends to the gate, and there he asked the porter if he had seen any pilgrims pass by; then the porter answered, "Yes."

“Pray, did you know him?” said Christian. “I asked him his name, and he told me it was FAITHFUL.”

“Oh,” said CHRISTIAN, “I know him; he is my townsman, my near neighbor; he comes from the place where I was born. How far do you think he may be before?” “He is got by this time below the hill, into the Valley of Humiliation.”

“Well good porter,” said CHRISTIAN, “the Lord be with thee, and add to all thy blessings much increase for the kindness that thou hast showed to me!” Then he began to go forward; but then said CHRISTIAN, “As it was difficult coming up, so (so far as I can see) it is dangerous going down; for it is a hard matter for a man to go down into the Valley of Humiliation, and to catch no slip by the way.” Then I saw in my dream that these good companions, gave him a loaf of bread, a bottle of wine, and a cluster of raisins.

Study Questions: Lesson 4

The Palace “Beautiful”

1. Our response to the lions is no doubt similar to Christian’s. What were his feelings when he first saw the lions?
“Before him he espied two lions in the way, and was _____ to go on.”

The lions represent the devil’s attacks upon our souls.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” – 1 Peter 5:8.

2. a. What was the reason that the porter told Christian to “Fear not the lions?”

“But Watchful, the porter, cried: ‘Fear not the lions, for they are _____’”

(See Mark 4:40; 1 Corinthians 10:13.)

- b. What was the reason that the lions were put there?

“They are there for the _____ of faith.”

- c. Read 1 Peter 1:7. What is the result of our successfully enduring difficulties?

“That the _____ of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto _____ and _____ and glory at the appearing of Jesus Christ.”

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” – Hebrews 12:11

God allows trials in our lives that we might learn to lean on Him by faith, instead of always relying only on our own resources.

Notice how the lions appeared very threatening to the human eye, yet were totally harmless because of the chains provided by the Lord. God limits the harm that can befall us to only what is useful in God’s eyes for our good, that we might learn to trust Him.

3. What did Watchful say was the reason that the house was built?

““The house was built for the _____ and _____ of pilgrims,” replied Watchful.”

“Watchful” represents faithful pastors, who watch for the souls of their flock and encourage them in the way of the Lord.

Christian Is Welcomed

4. List the names of the four women who greeted Christian.

5. a. What was Christian’s answer when Prudence asked him, “How do you vanquish annoyances?”

““When I think what I saw at the _____,” answered Christian, “that will do it.””

- b. Read Hebrews 12:1-3. What does the Bible say about how to have victory over annoyances?

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, _____, 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. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.”

6. a. What does Christian reveal as the reason that his family would not come with him on his journey?
“They were afraid of losing this world’s _____.”

b. *Making It Personal:* How do you honestly feel about personally “losing this world’s delights?”

7. During their conversation at the supper table, what did they tell Christian about the Lord of the Hill?

a. “All their talk at the table was about the Lord of the Hill... who was a _____.”

They explained about the Lord: “For, as they said, He did it with the loss of much blood; but that which put glory of grace into all He did, was that He did it out of pure love for His country. And besides, there were some of them of the household that said they had seen and spoken with Him since He died on the Cross. They attested that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west” (John 3:16; Jeremiah 31:3).

This is true fellowship among believers: sharing the wonderful things that the Lord is doing in their lives. True Christian fellowship cannot be distorted into simply “having fun” with others. (See Ephesians 5:11; Philippians 2:1-3.)

b. And... “had made many pilgrims [into] _____, though [by nature they were] beggars born.” (1 Samuel 2:8; Psalm 113:7)

The Lord has saved many from all estates in life, and made them into His saints fit for heaven, “though by nature they were beggars born, and their origin had been the dunghill.” We, therefore, desperately need a Savior outside of ourselves.

Genesis 6:5 “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

Jeremiah 17:9 “The heart is deceitful above all things, and desperately wicked: who can know it?”

Isaiah 64:6 “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Romans 3:10-18 “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one... There is no fear of God before their eyes.”

8. What was the purpose for Christian putting on the armor provided for him in the Lord’s armory?
He was “harnessed from head to foot in what was proof [protection] against _____.”

9. Read Ephesians 6:10-18. What does the Bible tell us about the purpose of God’s armor?
“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to _____ the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to _____ in the evil day, and having done all, to stand” (6:10-13).

10. What did Christian see “in the distance from the house-top?”
“On the morrow he saw in the distance from the house-top the _____, near his desired haven. It was Immanuel’s Land.”

These hills were a vision of future blessings, meant to encourage the believer in the trials of life. “Immanuel” means “God with us” and is the name given to Jesus Christ (Isaiah 7:14, Matthew 1:23).

Lesson 5 Spiritual Warfare

Christian Fights Apollyon

So he began to go down, but very warily; yet he caught a slip or two.

But now, in this Valley of Humiliation, poor CHRISTIAN was hard put to it. He had gone but a little way, before he espied a foul fiend APOLLYON coming to meet him. 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 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.

So he went on, and APOLLYON met him. Now the monster was hideous to behold; he was clothed with scales like a fish (and they are his pride); he had wings like a dragon; feet like a bear; and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he was come up to CHRISTIAN, he beheld him with a disdainful countenance, and thus began to question with him:

“Whence come you, and whither are you bound?” “I am going to Zion, and I am come from the city of Destruction, which is the place of all evil.”

“All that country is mine, and I am the prince and god of it. Therefore, you are one of my subjects, and you have run away from your king.” “I was born indeed in your dominions; but your service was hard, and your wages such as a man could not live on, for the wages of sin is death” (Rom. 3:23).

“There is no prince that will thus lightly lose his subjects; neither will I as yet lose thee.” “But I have let myself to the King of Princes!” replied CHRISTIAN, “and how can I go back with thee?”

“Thou hast already been unfaithful in thy service to Him; and how dost thou think to receive wages of Him?” “Wherein, APOLLYON, have I been unfaithful to Him?”

“Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou should have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice thing. Thou wast also almost persuaded to go back at the sight of the lions. And when thou talk of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.”

“All this is true; and much more which thou hast left out: but the Prince whom I serve and honour is merciful and ready to forgive.”

Then APOLLYON broke out into a grievous rage, saying, “I am an enemy to this Prince: I hate his person, his laws, and people: I am come out on purpose to withstand thee.”

“APOLLYON, beware what you do; for I am in the King’s highway, the way of holiness: therefore take heed to yourself!”

Then APOLLYON straddled quite over the whole breadth of the way, and said, “I am void of fear in this matter: prepare thyself to die! for I swear by my infernal den that thou shalt go no farther; here will I spill thy soul.” And with that he threw a flaming dart at his breast; but CHRISTIAN had a shield in his hand (Eph. 6:16), with which he caught it, and so prevented the danger of that. Then did CHRISTIAN draw, for he saw it was time to bestir him; and APOLLYON as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that CHRISTIAN could do to avoid it, APOLLYON wounded him in his head, his hand, and foot. This made CHRISTIAN give a little back; APOLLYON therefore followed his work furiously, and CHRISTIAN again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till CHRISTIAN was almost quite spent. For you must know that CHRISTIAN, by reason of his wounds, grew weaker and weaker.

Then APOLLYON, wrestling with him, gave him a dreadful fall. CHRISTIAN’s sword flew out of his hand. Then said APOLLYON, “I am sure of thee 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 his last blow, thereby to make a full end of this good man, CHRISTIAN nimbly reached out his hand for his sword (Eph. 6:17), 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, “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 (James 4:7), that CHRISTIAN for a season saw him no more.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring APOLLYON made all the time of the fight—he spake like a dragon; and, on the other side, what sighs and groans burst from CHRISTIAN’s heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded APOLLYON with his two-edged sword (Heb. 4:12-13), then, indeed, he did smile, and looked upward; but it was the most dreadful sight that ever I saw!

So when the battle was over, CHRISTIAN said, “I will here give thanks to Him that hath delivered me out of the mouth of the lion, to Him that did help me against APOLLYON;” and so he did.

Then there came to him a hand, with some of the leaves of the tree of life (Rev. 22:2); the which CHRISTIAN took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before. So being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, “I know not but some other enemy may be at hand.” But he met with no other affront from APOLLYON quite through this valley.

The Valley of the Shadow of Death

Now at the end of this valley was another, called the Valley of the Shadow of Death; and CHRISTIAN must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place; the prophet Jeremiah thus describes it: “A wilderness, a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man (but a Christian) passeth through, and where no man dwelt” (Jer. 2:6). Now here CHRISTIAN was worse put to it than with APOLLYON.

I saw then in my dream, that when CHRISTIAN was got to the borders of the shadow of death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back (Num. 13:32). They said, “Back, back!” “Why, what is the matter?” said CHRISTIAN.

“Matter! We were going that way as you are going, and went as far as we durst. We looked before us, and saw the Valley, dark as pitch. It is dreadful,” they answered. “We also saw there the hobgoblins, satyrs, and dragons of the pit. We heard also in that valley a continual howling and yelling, as of a people in unutterable misery, who there sat bound in affliction and irons. And over that valley hangs the discouraging clouds of confusion; death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order” (Job 3:5 10:22).

Then said CHRISTIAN, “This is my way to the desired haven.” “Be it thy way; we will not choose it for ours.” So they parted.

CHRISTIAN went on his way; but still with his sword drawn in his hand, for fear lest he should be assaulted. The pathway was exceeding narrow, with a very deep ditch on the right hand, and a dangerous quagmire on the left. He sighed bitterly. That ditch on the right is it into which the blind have led the blind in all ages, and have both there miserably perished. And that quagmire on the left, if even a good man falls, he can find no bottom of his foot to stand on. Into that quagmire King David once did fall; and had no doubt therein been smothered, had not He that is able plucked him out (Ps. 69:14).

Good CHRISTIAN was the more put to it, because of the narrowness of the pathway. When he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other. And when he sought to escape the mire, without great carefulness, he would be ready to fall into the ditch. Besides the dangers mentioned above, the pathway was here so dark, that oft times when he lifted up his foot to set forward, he knew not where, or upon what, he should set it next.

About the midst of this valley I perceived the mouth of hell to be; and it stood also hard by the wayside. “Now,” thought CHRISTIAN, “what shall I do?” Ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for CHRISTIAN’s sword, as did APOLLYON before). So CHRISTIAN was forced to put up his sword, and take to the weapon of All-prayer (Eph. 6:18). “O Lord, I beseech Thee,” he cried, “deliver my soul!” (Ps. 116:4). Thus he went on a great while; yet still the flames would be reaching toward him. Also he heard doleful voices and rushings to and fro; so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard, by him for several miles together. Coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be halfway through the valley. He remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward: so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, “I will walk in the strength of the Lord God;” so they gave back, and came no farther.

One thing I would not let slip; I took notice that now poor CHRISTIAN was so confounded, that he did not know his own voice. And thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him; and whisperingly suggested many grievous blasphemies to him—which he verily thought *had proceeded from his own mind*. This put CHRISTIAN more to it than anything that he met with before, even to think that he should now blaspheme Him that he loved so much before! Yet could he have helped it, he would not have done it; but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

When CHRISTIAN had traveled in this disconsolate condition some considerable time, he thought he heard a voice saying, “Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me” (Josh. 1:7-9; Ps. 23:4).

Then was he 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 with me, thought he, 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 himself 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).

About this time the sun was rising—and this was another mercy to CHRISTIAN; for you must note that, though the first part of the valley of the shadow of death was dangerous, yet this second part, through which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and ledges down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away. But, as I said just now, the sun was rising. Then said he, “His candle shines on my head; and by his light I go through darkness” (Job 29:3).

In this light therefore; he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly.

Then sang CHRISTIAN: “*Oh, world of wonders!—I can say no less—That I should be preserved in that distress; Might have been caught, entangled, and cast down: But since I live, let Jesus wear the crown!*”

Christian Meets Faithful

Now as CHRISTIAN went on his way, he saw FAITHFUL before him upon his journey. At this CHRISTIAN, putting out all his strength, overran FAITHFUL, so the last was first. Then did CHRISTIAN vain-gloriously smile, because he had got the start of his brother. But he did not take heed to his feet, and stumbled. He fell and could not rise again until FAITHFUL came to help him. Then they went on very lovingly together, talking of all that had happened to them in their pilgrimage.

Thus CHRISTIAN began: “My honored and well-beloved brother FAITHFUL, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path. How long did you stay in the city of Destruction before you set out after me on your pilgrimage?”

“Till I could stay no longer; for there was great talk presently, after you were gone out, that our city would in short time, with fire from heaven, be burned down to the ground.”

“What! did your neighbors talk so?” “Yes; it was for awhile in everybody’s mouth.”

“What! and did no more of them but you come out to escape the danger?” “Though there was, as I said, a great talk thereabouts, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of the neighbors deridingly speak of you and of your ‘desperate journey’—for so they called this your pilgrimage,” said FAITHFUL. “Yet your neighbor PLIABLE, who came home bedabbled with the dirt of the Slough of Despond, they mock, and despise as a turncoat.”

“But pray tell me, did you meet nobody in the Valley of Humiliation?” “Yes, I met with one DISCONTENT, who would willingly have persuaded me to go back with him; his reason was, for that the valley was altogether without honor. He told me moreover, that there to go was the way to disobey all my friends, as PRIDE, ARROGANCY, SELF-CONCEIT, WORLDLY-GLORY, and others; who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.”

“And how did you answer him?” “I told him that although all these that he named might claim kindred of me, and that rightly—for indeed they were my relations according to the flesh—yet since I became a pilgrim, they have disowned me. I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage” (Mark 10:29-31).

“I escaped the Slough of Despond too,” continued FAITHFUL, “only I met with one whose name was WANTON. What a flattering tongue she had! She lay at me hard to turn aside with her. And at the foot of the hill I met an aged man called Adam the First, who dwelt in the town of Deceit. His work, he said, was many delights and wages—that I should be his heir at last (Rom. 5:6-21). ‘Marry my daughters: LUST OF THE FLESH, LUST OF THE EYES, and PRIDE OF LIFE,’ he said (1 John 2:16). But looking in his forehead I saw there written: ‘Put off the old man and his deeds’ (Col. 3:9-10). As I turned to go, I felt him take hold of my flesh and give me a deadly twitch in the back.”

Evangelist’s Exhortation and Prophecy

Now when they were got almost quite out of this wilderness, FAITHFUL chanced to cast his eye back, and espied one coming after them. “Oh,” said FAITHFUL to his brother, “who comes yonder?” Then CHRISTIAN looked, and said, “It is my good friend, EVANGELIST.” Now was EVANGELIST come up unto them, and thus saluted them: “Peace be with you, dearly beloved; and peace be to your helpers!” Said CHRISTIAN, “Welcome, welcome, my good EVANGELIST!”

Then CHRISTIAN and FAITHFUL told him withal, that they would have him speak further to them, for their help the rest of the way. So EVANGELIST began as follows: “My sons, you have heard in the words of the truth of the Gospel, that you must ‘through many tribulations enter into the Kingdom of Heaven’ (2 Thes. 1:4-5). Therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other (James 1:2-8). You have found something of the truth of these testimonies upon you already, and more will immediately follow.

“Right glad am I,” continued EVANGELIST, “that you have been victors. But you are not yet out of gunshot of the devil. You will come to a town where enemies will strain hard to kill you. One of you will die there. Remember to acquit yourselves like men and commit your souls to God! (1 Cor. 16:13). Be faithful unto death, and the King will give you a crown of life” (James 1:12; Rev. 2:10).

Study Questions: Lesson 5

Christian Fights Apollyon

1. Describe Apollyon.

“He espied a _____ Apollyon coming to meet him.”

Apollyon is a name for the devil. In Greek it means “Destroyer,” and is the name given to the king of the hosts represented by the enemies of God (Revelation 9:11).

2. a. What was the claim that Apollyon made, among his first words to Christian?

“You are one of _____ since you have run away from your king.”

b. Were these truthful words, or were they designed as deceit to cause Christian to doubt his faith?

Notice that there was an element of truth in what Apollyon said: Christian had run away. But he was running away from the world and to his true King. The devil always tries to deceive us by mixing in a partial truth with a lie. (See Romans 1:25; Ephesians 4:14; Revelation 12:9.)

c. *Making It Personal:* Do you ever feel like you are being spiritually attacked? Can you recognize the deceitfulness of the enemy’s thoughts?

d. What was Christian’s defense against Apollyon’s claim?

“But I have let myself [given myself for service] to the _____.”

Apollyon then accused Christian of being unfaithful to Christ, in order to cause him to doubt—to look to himself instead of relying upon Christ:

“Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?... Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou should have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice thing. Thou wast also almost persuaded to go back at the sight of the lions. And when thou talk of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.”

Notice Christian's response to these accusations: "All this is true; and much more which thou hast left out: but the Prince whom I serve and honor is merciful and ready to forgive." This is the only proper biblical response to accusations: to readily confess that we are not good enough, but that Christ is all our wisdom, righteousness, sanctification, and redemption (1 Corinthians 1:30).

3. What caused Christian to despair of life during the battle?

"Then Apollyon, wrestling with him, gave him a dreadful fall. Christian's sword _____ of his hand."

Christian's sword represents the Word of God (Ephesians 6:17). The devil will flee from us when we stand on the truth of the Word of God (James 4:7). (See how Jesus used the Word to resist the devil's deceits in Matthew 4:1-11.)

Here is the account of the battle (a battle which rages around true believers): "Then Apollyon straddled quite over the whole breadth of the way, and said, 'I am void of fear in this matter: prepare thyself to die! for I swear by my infernal den that thou shalt go no farther; here will I spill thy soul.' And with that he threw a flaming dart at his breast; but Christian had a shield in his hand (Eph. 6:16), with which he caught it, and so prevented the danger of that. Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon therefore followed his work furiously, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know that Christian, by reason of his wounds, grew weaker and weaker."

4. What were Christian's final words to Apollyon as Apollyon departed?

"In all these things we are more than _____ through Him that loved us!" (Romans 8:37; James 4:7)

When believers are battling against temptations to sin, they must always remember that Christ has already won the victory over all our enemies at the Cross.

The battle was fierce. But believers must learn to use their spiritual armor:

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the Word of God:"

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" - Ephesians 6:16-18.

The Valley of the Shadow of Death

5. Why were the two running men giving up and turning back?

"We looked before us and saw the Valley, _____ as pitch. It is _____," they answered."

(See Numbers 13:32; Job 3:5, 10:22.)

6. What lay on either side of the exceeding narrow pathway?

"The pathway was exceeding narrow with a very _____ on the right hand, and a _____ on the left. He sighed bitterly."

The right side is where the blind lead the blind in every age (Matthew 15:4). The left side is like a marsh of confusion, with no firm foundation to stand on (Psalm 69:14).

7. What weapon was Christian forced to use in this place?

"So Christian was forced to put up his sword, and take to the weapon of _____ - _____ . 'O Lord, I beseech Thee,' he cried, 'deliver my soul.'" (Psalm 116:4)

8. What did Christian hear a voice say as he left the Valley?

"Though I walk through the Valley of the Shadow of Death, I will _____ no _____ , for Thou art _____ ." (Psalm 23:4)

The Valley of the Shadow of Death represents the deep fears that Christians sometimes experience in this life. Our daily walk often takes us through deep valleys of worries and difficulties. Rather than to turn back, God wants us to learn to trust Him more.

(See Job 9:11; Psalm 69:14; Amos 5:8.)

This is how Christian felt: "I took notice that now poor Christian was so confounded, that he did not know his own voice. And thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him; and whisperingly suggested many grievous blasphemies to him—which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he

met with before, even to think that he should now blaspheme Him that he loved so much before! Yet could he have helped it, he would not have done it; but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.”

9. **Making It Personal:** Have you ever experienced times like Christian experienced here, where all seemed darkness, and no matter which way you turned it seemed like there was only more darkness? What have you learned here that will help next time – what weapon should you use?

This weapon is for those whom God has truly saved. If you have not yet come to Christ, do not expect Him to help you out of your difficulties—they may be designed by Him to cause you to cry out to Him for salvation.

Christian Meets Faithful

10. a. Christian ran to meet Faithful. Why did he stumble and fall?
“At this Christian, putting out all his strength, overran Faithful, ...but did not _____, and stumbled.”

“Faithful” means believing, consistently reliable, unchanging attachment to another.

- b. The Bible commands us not to try to live the Christian life alone, but to come along side others. Why?
“He fell and could not rise again until Faithful came to _____ him. Then they went on very _____ together...”

We are designed for fellowship and to encourage one another on the right path (Ecclesiastes 4:9-10, Galatians 6:1). We must not try to navigate the Christian life alone!

11. a. How do unbelievers often react to Christians who are sincerely seeking to follow God?
“I heard some of your neighbors _____ speak of you and your desperate journey.”
b. How do unbelievers respond to those who make a mere profession of faith and then fall away?
“Yet your neighbor Pliable, who came home bedabbled with the dirt of the Slough of Despond, they _____ and _____ as a turncoat.”

12. What was the nature of the woman Wanton like?

“What a _____ she had. She lay at me hard to _____ with her.”

“Wanton” means immoral and lustful. See Proverbs 7 for a description of Wanton.

13. a. What town did Adam the First live in?
“At the foot of Hill Difficulty I met an aged man called Adam the First, who dwelt in the town of _____.”

- b. What are the work and wages of Adam the First?
“His work, he said, was many _____, and his wages—that I should be his _____ at last.”

The deceit of our flesh (the old body of sin) is that we can be satisfied in the delights of the world’s pleasures, rather than in God alone. All men inherited this fleshly desire from Adam, when he fell in the Garden of Eden. He turned away from God’s command in order to eat a forbidden fruit, because he thought he knew better than God what he needed to be happy.

As Christians, we no longer belong to the world or its lusts. We are given a new nature by Christ (2 Corinthians 5:17). There are times when the flesh rises up within us to throw us back to old ways. “But greater is He that is in you than he that is in the world” – 1 John 4:4. See also Romans 5:6-21.

- c. What were his daughters’ names?
“Marry my daughters: Lust of the _____, Lust of the _____, and _____ of Life.”

The first is the desire for possessions, the second is the desire for pleasure, the third is the desire to be superior to others. (See 1 John 2:15-17.)

14. Rather than following Adam the First, what are we commanded to do instead?

“But looking on his forehead, I saw there written: ‘Put off the _____ man and his _____.’” (See Colossians 3:9-10.)

15. Take some time to review all the lessons of this first half of the study in *The Pilgrim’s Progress*. What new understanding have you gained about God, His Word, your purpose in life, and changes in your own heart?

Course file PL1 6-10 covers the last half of “The Pilgrim’s Progress.”

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Lesson 6 The World

Vanity Fair

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair; it is kept all the year long. It bears the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that comes thither is vanity. As is the saying of the wise, “All that comes is vanity” (Isa. 40:17; Eccl. 1:2,14, 2:11,17, 11:8).

This fair is no newly erected business; but a thing of ancient standing. I will show you the origin of it. Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and BEELZEBUB, APOLLYON, and LEGION, with their companions, perceiving by the path that the pilgrims made, that their way to the City lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold of all sorts of vanity, and that it should last all the year long. Therefore at this fair are all such merchandise sold: as houses, honors, kingdoms; lusts, pleasures, and delights of all sorts—as bodies, souls, silver, gold, pearls, and what not. And moreover, at this fair there is at all times to be deceivers, cheats, games, fools, knaves, and rogues and that of every kind.

Now, as I said, the way to the Celestial City lies just through this town, where the 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; and as I think, it was BEELZEBUB, the chief lord of this fair, that invited Him to buy of his vanities; yea, would have made Him lord of the fair, would He but have done him reverence as He went through the town. Yea, because He was such a person of honour, BEELZEBUB had Him from street to street, and showed Him all the kingdoms of the world in a little time (Matt. 4:8-10), that he might, if possible, allure that 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 (Luke 4:5-7). This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair: well, so they did. But when the pilgrims entered the fair, there was a hubbub about them, for their clothes and speech were different, such that few could understand what they said. They naturally spoke the language of Zion; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians each to the other (1 Cor. 2:7-8). But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares—they cared not so much as to look upon them. If they called upon them to buy, they would put their fingers in their ears, and cry, “Turn away mine eyes from beholding vanity;” and look upwards, signifying that their trade and traffic was in heaven (Ps. 119:37; Phil. 3:19-20).

One mockingly chanced to say unto them, “What will ye buy?” But they answered gravely, “We buy the truth” (Prov. 23:23). At that, some mocked, some taunted, and some called on others to smite them. There was a great stir, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and sent some of his most trusty friends to take these men into examination. They that sat upon them, asked them: whence they came; whither they went; and what they did there in such an unusual garb?

The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem (Heb. 11:13-16). They said that they had given none occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey. Except it was, for that when one asked them what they would buy, they said they would buy the truth.

But they that were appointed to examine them did not believe them to be any other than lunatics and mad. Therefore they took them and beat them, and smeared them with dirt; and then put them into the cage, that they

might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them.

But the pilgrims' meekness and patience won several men to their side. This put the others in a rage (Rom. 12:17-21; 1 Peter 3:9). They, therefore, in angry manner, let fly at them: counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes.

Then were these two poor men charged as being guilty of the hubbub at the fair. So they beat them pitifully, and hanged irons upon them, that they should die for the abuse they had done, and for deluding the men of the fair.

Here therefore they called again to mind what they had heard from their faithful friend, EVANGELIST (1 Cor. 11:12); and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other (1 Thes. 4:18), that whose lot it was to suffer, even he should have the best of it. Therefore each man secretly wished that he might have that privilege; but committing themselves to the all wise disposal of Him that rules all things, with much contentment they abode in the condition in which they were, until they should be otherwise disposed of.

The Trial of Faithful

They were accused of being enemies to the trade of Vanity Fair. The Judge was Lord HATE-GOOD. In his defense, FAITHFUL said that he was a man of peace and had only set himself against that which was against his Lord. When pressed, he finally said, "I defy BEELZEBUB, your king, and all his angels!" There came in then three witnesses: to wit, ENVY, SUPERSTITION, and PICKTHANK. They were asked if they knew the prisoner at the bar? and what they had to say for their lord the king against him?

Then stood forth ENVY, and said to this effect: "My lord, I have known this man a long time; and will attest upon my oath before this honorable bench, that he is..."

Lord HATE-GOOD interrupted: "Hold; give him his oath!"

So they swore him in (James 5:12). Then he said, "My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country. He neither regards prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he, in the general, calls principles of faith and holiness. And in particular," ENVY said, "I heard him affirm that Christianity and the customs of our town of Vanity were diametrically opposite, and not to be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them."

Then they called SUPERSTITION, and asked what he could say for their lord the king against him? So he began: "My lord," SUPERSTITION said, "he is a pest. I have no great acquaintance with this man; nor do I desire to have further knowledge of him. For I heard him say, that our religion was naught, and such by which a man could by no means please God. These sayings of his, my lord, your lordship very well knows necessarily what will follow: to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned."

Then was PICKTHANK sworn, and bid say what he knew in behalf of their lord the king against the prisoner at the bar. "My lord, and you gentlemen all, this fellow I have known of a long time; and have heard him speak things that ought not to be spoken," said PICKTHANK, "for he has reviled our Prince BEELZEBUB, and called you, my lord, an ungodly villain! And he hath spoken contemptibly of our prince's honorable friends, whose names are, the Lord OLD-MAN, the Lord CARNAL-DELIGHT, the Lord LUXURIOUS, the Lord DESIRE OF VAINGLORY, my old Lord LECHERY, Sir HAVING-GREEDY, with all the rest of our nobility. And he hath said moreover, that if all men were of his mind, if possible, there is not one of these noble men should have any longer a being in this town."

When this PICKTHANK had told his tale, the judge shouted at FAITHFUL, "You renegade, heretic, and traitor!—you deserve to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear what thou, vile apostate, hast to say."

FAITHFUL replied as follows: "1. I say, then, in answer to what Mr. ENVY hath spoken, I never said ought but this: That what rule, or laws, or customs, or people, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error; and I am ready here before you to make my recantation.

"2. As to the second, to wit, Mr. SUPERSTITION and his charge against me, I said only this: That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God: therefore whatever is thrust into the worship of God that is not agreeable to a divine revelation, cannot be done but by a human faith; which faith will not profit to eternal life.

“3. As to what Mr. PICKTHANK hath said, I say—avoiding terms, as that I am said to rail, and the like—that the prince of this town, with all the rabble—his attendants, by this gentleman named—are more fit for being in hell than in this town and country; and so the Lord have mercy upon me!”

Then the judge called to the jury—who all this while stood by, to hear and observe. “Gentlemen of the jury, there was an act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river (Exod. 1:7-22). There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image should be thrown into a fiery furnace (Dan. 3:1-18). There was also an act made in the days of Darius, that whosoever called upon any God but his, should be cast into the lions’ den (Dan. 6:1-9). Now the substance of these laws this rebel has broken; not only in thought (which is not to be borne), but also in word and deed, which must therefore needs be intolerable.

“Here is a crime apparent, you see, he disputes against our religion; and for the treason he hath confessed, he deserves to die the death.”

Then the jury unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. BLIND-MAN, the foreman, said, “I see clearly that this man is a heretic.” Then said Mr. NO-GOOD, “Away with such a fellow from the earth!” “Aye,” said Mr. MALICE, “for I hate the very looks of him.” Then said Mr. LOVE-LUST, “I could never endure him.” “Nor I,” said Mr. LIVE-LOOSE; “for he would always be condemning my way,” “Hang him, hang him!” said Mr. HEADY. “A sorry scrub,” said Mr. HIGH-MIND. “My heart rises against him,” said Mr. ENMITY. “He is a rogue,” said Mr. LIAR. “Hanging is too good for him,” said Mr. CRUELTY. “Let us dispatch him out of the way,” said Mr. HATE-LIGHT, “let us forthwith bring him in guilty of death.”

They therefore brought him out, to do with him according to their law. 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. Now I saw that there stood behind the multitude a chariot and horses waiting for FAITHFUL. So soon as his adversaries had dispatched him, he was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate.

But as for CHRISTIAN, he had some respite, and was remanded back to prison; so he there remained for a space. But He that overrules all things, having the power of their rage in His own hand, so wrought it about that CHRISTIAN, for that time, escaped them, and went his way. And as he went he sang, saying: *“Well, FAITHFUL, thou hast faithfully professed Unto thy Lord, with whom thou shalt be blest, When faithless ones, with all their vain delight, Are crying out under their hellish plight. Sing, FAITHFUL, sing!—and let thy name survive; For though they killed thee, thou art yet alive.”*

Now I saw in my dream that CHRISTIAN went not forth alone; for there was one whose name was HOPEFUL (being so made 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.

Mr. By-Ends

So I saw that, quickly after they were got out of the fair, they overtook one that was going before them, whose name was BY-ENDS. He told them that he came from the town of Fair-speech; and he was going to the Celestial City (but told them not his name).

CHRISTIAN asked: “Pray who are your kindred there, if a man may be so bold?” “Almost the whole town: and in particular, my Lord TURN-ABOUT; my Lord TIME-SERVER; also Mr. SMOOTH-MAN; Mr. FACING-BOTH-WAYS; Mr. ANY-THING; and the parson of our parish, Mr. TWO-TONGUES, was my mother’s own brother by father’s side; and my wife is a very virtuous woman—the daughter of a virtuous woman. She is my Lady FEIGNING’s daughter; therefore she came of a very honorable family. ‘Tis true, we somewhat differ in religion from those of the stricter sort; yet but in two small points: First, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers—we love much to walk with him in the street if the sun shines, and the people applaud it.”

Then CHRISTIAN stepped a little aside to his fellow HOPEFUL, saying, “It runs in my mind that this is one BY-ENDS, of Fair-speech; and if it be he, we have as very a knave in our company as dwells in all these parts.” Then said HOPEFUL, “Ask him; methinks he should not be ashamed of his name.”

So CHRISTIAN came up with him again, and said, "Sir, is not your name BY-ENDS, of Fair-speech?" "That is my nickname, because I had always the luck to jump in my judgment with the way of the times."

"I thought indeed that you were the man that I had heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth."

"Well, if you will thus imagine, I cannot help it. You shall find me a fair company-keeper, if you will still admit me your associate."

"If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion. You must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walks the streets with applause."

"You must not impose nor lord it over my faith; leave me to my liberty, and let me go with you" (Gal. 5:13).

"Not a step farther, unless you will do, in what I propose, as we."

Then said BY-ENDS, "I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must go by myself, until some overtake me that will be glad of my company."

Study Questions: Lesson 6

Vanity Fair

16. What counsel did Evangelist (the trusted witness of God's Truth and ways) give them about Vanity Fair?

"But you are not yet out of gunshot of the _____. You will come to a town where _____ will strain hard to kill you... Remember to acquit yourselves like men and commit your souls to _____." (1 Corinthians 16:13.)

"The name of that town is 'Vanity;' and at the town there is a fair kept, called 'Vanity Fair;' it is kept all the year long. It bears the name Vanity Fair, because the town where 'tis kept is lighter than vanity; and also because all that is there sold, or that comes thither is vanity. As is the saying of the wise, 'All that comes is vanity.' ...At this fair are all such merchandise sold: as houses, honors, kingdoms; lusts, pleasures, and delights of all sorts—as bodies, souls, silver, gold, pearls, and what not. And moreover, at this fair there is at all times to be deceivers, cheats, games, fools, knaves, and rogues, and that of every kind." (See Isaiah 40:17; Eccl. 1:2,14, 2:11,17, 11:8; Rev. 18:10-17.)

17. *Making It Personal:* In your own words, how is Vanity Fair like the state of the world today?

18. What happened when the pilgrims entered Vanity Fair? Why?

"When the pilgrims entered there was a _____, for their clothes and speech were _____."

Vanity Fair represents the ways of the secular world and all its attractions. While we are living on this earth, we are surrounded by "Vanity Fair." We must guard our hearts and minds, lest we fall to its temptations. The devil wants us to be "blinded" by the world's pleasures, so that we are no different than the world and of no effect in our Christian walk and testimony. (Hebrews 11:13-16; 1 Peter 2:11)

19. a. What was a main motive of the people in the town?

"One mockingly chanced to say, 'What will you _____?'" (See 1 Timothy 6:10.)

b. How did the pilgrims' answer this question?

"They answered gravely, 'We buy the _____.'" (See Proverbs 23:23; Psalm 119:37; Philippians 3:18-20.)

c. How did the people react to this answer?

"At that some _____, some taunted, and some called on others to _____ them. There was a great _____."

20. *Making It Personal:*

a. Why do you think that the people of this worldly town treated the pilgrims so badly?

b. How are you treated by the world: are you its friend, or do worldly people see you as different?

21. What won several men to the pilgrims' side?

"The Pilgrims' _____ and _____ won

several men to their side. This put the others in a _____.”
(See Romans 12:17-21; 1 Peter 3:9.)

The Trial of Faithful

22. What were Christian and Faithful accused of? By whom?

“They were accused of being enemies to the _____ of Vanity Fair. The Judge was the Lord _____.”

23. Who were the three witnesses against Faithful, and what were each of their accusations?

a. “_____ said: ‘I heard him affirm that Christianity and the _____ of our town of Vanity were diametrically _____ and not to be reconciled.’”

b. “_____ said: ‘He is a _____.’”

c. “_____ said: ‘He has reviled our Prince _____, and called you, my lord, an _____ villain!’”

People of the world are convicted by the truth of Christianity, but they are not willing to bend the knee in repentance from their own sin and in faith on Christ. Their solution to relieve their guilt is to reject and accuse those who hold to God’s ways. (Matthew 5:11-12).

24. *Making It Personal:*

a. Which names of the jury do you think would be most likely to be your friend, rather than to accuse you? Why do you think so?

b. In your opinion, was Faithful a victim, or a victor? Explain your answer. (Read also 2 Corinthians 5:6-8.)

*This is how Christian said farewell to Faithful.
“Well, Faithful, thou hast faithfully professed
Unto thy Lord, with whom thou shalt be blest,
When faithless ones, with all their vain delight,
Are crying out under their hellish plight.
Sing, Faithful, sing!—and let thy name survive;
For though they killed thee, thou art yet alive.”*

Mr. By-ends

25. a. Why was Mr. By-ends given that nickname?

“‘Is not your name By-ends?’ ‘My nickname, because I had always the luck to jump in my judgment with the _____ of the _____.’”

Mr. By-ends had no convictions of his own, but could be counted on to mold himself to please others in every situation. (See Proverbs 26:25; Romans 16:18.)

This is what Christian told By-ends: “If you will go with us, you must go against the wind and tide [of the world’s ways], the which, I perceive, is against your opinion. You must also own [true] religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walks the streets with applause.”

b. Which names of Mr. By-ends’ kinsman and three companions do you think best describe his nature (trying to win people’s favor by saying or doing what others like)?

c. *Making It Personal:* How are you like Mr. By-ends?

Lesson 7 False Teachings and Doubts

Mr. By-Ends' Companions

Now I saw in my dream that CHRISTIAN and HOPEFUL forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. BY-ENDS; and behold, as they came up with him, he made them a very low bow, and they also gave him a compliment. The men's names were, Mr. HOLD-THE-WORLD, Mr. MONEY-LOVE, and Mr. SAVE-ALL—men that Mr. BY-ENDS had formerly been acquainted with; for in their youth they were school fellows in the town of Love-gain, and were taught the art of *getting*, either by fraud, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art.

Well, when they had, as I said, thus saluted each other, Mr. MONEY-LOVE said to Mr. BY-ENDS, "Who are they upon the road before us?" For CHRISTIAN and HOPEFUL were yet within view.

"They are a couple of far countrymen, who are going on pilgrimage."

Asked Mr. MONEY-LOVE: "Alas! why did they not stay, that we might have had their good company; for they, and we, and you, sir, I hope, are all going on a pilgrimage?"

"We are so, indeed. But they are so rigid," replied BY-ENDS. "They love so much their own notions, and do also so lightly esteem the opinions of others, that even if a man be ever so godly, yet, if he jumps not with them in all things, they thrust him quite out of their company."

"That is bad," said Mr. SAVE-ALL. "But we read of some that are righteous overmuch, and such men's rigidity prevails with them to judge and condemn all but themselves. But, I pray, what and how many were the things wherein you differed?"

Mr. BY-ENDS explained: "They conclude it is duty to journey in all weathers; I am for waiting for wind and tide. They are for holding their notions against all others; I am for safety. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers in the sunshine, and with applause."

Mr. HOLD-THE-WORLD said: "Aye, and hold you there still, good Mr. BY-ENDS; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents. For my part, I like that religion best that is ruled by reason, since God has bestowed upon us the good things of this life, that He would have us keep them for His sake! Abraham and Solomon grew rich in religion. And Job says, 'That a good man shall lay up gold as dust.' But he must not be such as the men before us, if they be as you have described them."

Said Mr. SAVE-ALL: "I think that we are all agreed in this matter; and therefore there need be no more words about it."

Said Mr. MONEY-LOVE: "No, there need be no more words about this matter indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty nor seeks his own safety."

So asked Mr. BY-ENDS: "My brethren, we are, as you see, going all on pilgrimage. Give me leave to propound unto you this question: Suppose a tradesman should have an advantage lie before him to get the good blessings of this life. If it be so that he can by no means come by them except—in appearance at least—he becomes extraordinarily zealous in some points of religion, that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?"

"Should not a minister," said Mr. MONEY-LOVE, "get better living by altering his principles, or a tradesman by becoming religious? Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so, then, here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore, to become religious, in order to get all these, is a good and profitable design."

This answer, thus made by this Mr. MONEY-LOVE to Mr. BY-ENDS' question, was highly applauded by them all; therefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it; and because CHRISTIAN and HOPEFUL were yet within call, they joyfully agreed to assault them with the question as soon as they overtook them, and especially because they had opposed Mr. BY-ENDS before.

Christian Answers Hold-the-World

So they came up to each other; and after a short salutation, Mr. HOLD-THE-WORLD propounded the question to CHRISTIAN and his fellow, and bid them to answer if they could.

Then said CHRISTIAN, "Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is (John 6:1-14,22-71): how much more abominable is it to make of Him and religion a stalking-horse to get and enjoy the world! Nor do we find any other than hypocrites, devils, and witches, that are of this opinion.

"1. The hypocritical Pharisees were also of this religion; long prayers were their pretense, but to get widows' houses was their intent; and greater damnation from God was their judgment (Luke 20:46-47).

"2. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition (John 12:6).

"3. Simon the sorcerer was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from Peter's mouth was according (Acts 8:19-22).

"The man that takes up religion for the world will throw away religion for the world. For so surely as Judas desired the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question with a 'yes,' as I perceive you have done, and to accept as authentic such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works" (Gal. 6:7-8).

Then they stood staring one upon another, but had not wherewith to answer CHRISTIAN. HOPEFUL also approved of the soundness of CHRISTIAN's answer; so there was a great silence among them. Mr. BY-ENDS and his company staggered, and kept behind, that CHRISTIAN and HOPEFUL might outgo them. Then said CHRISTIAN to his fellow, "If these men cannot stand before the sentence of men, what will they do with the sentence of God? If they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?"

Demas

Then CHRISTIAN and HOPEFUL outwent them again, and went till they came at a delicate plain, called Ease, where they went with much contentment; but that plain was but narrow, so they were quickly got over it. 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.

Then I saw in my dream, that a little off the road, over against the silver mine, stood DEMAS (gentleman-like), to call to passengers to come and see; who said to CHRISTIAN and his fellow, "Ho, turn aside hither, and I will show you a thing" (2 Tim. 4:10).

"What thing is so deserving as to turn us out of the way to see it?"

"Here is a silver mine, and some digging in it for treasure; if you will come, with a little pain you may richly provide for yourselves."

Then said HOPEFUL, "Let us go and see." "Not I," said CHRISTIAN; "Let us not stir a step, but still keep on our way. I will warrant you, when BY-ENDS comes up, if he hath the same invitation as we, he will turn in thither to see. Indeed there is no doubt thereof, for his principles lead him that way; and a hundred to one but he dies there."

By this time BY-ENDS and his companions were come again within sight; and they at the first beck went over to DEMAS. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang CHRISTIAN: "*BY-ENDS and SILVER-DEMAS doth agree; One calls, the other runs, that he may be A sharer in his lucre: so these two Take up in this world, and no farther go.*"

The River of God, and By-Path Meadow

Their way now lay upon the bank of a pleasant river which David called the "River of God" (Ps. 65:9). CHRISTIAN and his companion walked there with great delight. They drank of its water, which enlivened their weary spirits. On either side were green trees which bore all kinds of fruit, and their leaves were good for medicine; also a meadow, beautiful with lilies, where they lay down and slept safely. For several days they gathered the fruit of the trees and drank of the water of the river, and woke and slept. Then they sang and departed. They had not

journeyed far, before the river and the way parted. They were sorry, yet they must not go out of their way, and it was rough.

The pilgrims' feet were tender from their travels; how they wished for a better way (Num. 21:4). Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said CHRISTIAN to his fellow, "If this meadow lies along by our wayside, let us go over into it." Then he went to the stile to see; and behold, a path lay along by the way on the other side of the fence. "Here is the easiest going," called CHRISTIAN; "Come, good HOPEFUL, and let us go over."

"But how if this path should lead us out of the way?" "That is not likely," said the other; "look, doth it not go along by the wayside?" So HOPEFUL, being persuaded by his fellow, went after him over the stile. When they were going over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did (and his name was VAIN-CONFIDENCE). But behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

Not seeing the way before him, VAIN-CONFIDENCE fell into a deep pit (Isa. 9:16), made there on purpose by the prince of those grounds, to catch vain-glorious fools; and was dashed in pieces with his fall.

Now CHRISTIAN and his fellow heard him fall. So they called, to know the matter; but there was none to answer—only they heard a groaning. Then said HOPEFUL, "Where are we now?" Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lightning in a dreadful manner; and the water rose suddenly.

Then HOPEFUL groaned in himself, saying, "Oh that I had kept on my way!" "Who could have thought this path should lead us out of the way!"

"I was afraid of it at the very first; and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I."

"We must not stand thus; let us try to go back again."

But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going back in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Doubting Castle and Giant Despair

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, finding a little shelter, they sat down there till the day broke; but being weary, they fell asleep. Now there was not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was GIANT DESPAIR, and it was in his grounds they were now sleeping. He getting up in the morning early, and walking up and down in his fields, caught CHRISTIAN and HOPEFUL asleep in his grounds. Then, with a grim and surly voice, he bade them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims; and that they had lost their way.

"You have trespassed on my grounds," said the giant, "so you must come along with me." So they were forced to go, because he was stronger than they. They also had but little to say; for they knew themselves to be guilty. The giant, therefore, drove them before him, and took them to his castle. There he put them into a very dark dungeon, nasty and stinking to the spirit of these two men (Ps 88:18). They lay from Wednesday morning to Saturday night without one bit of bread, or drop of drink, or light. They were in a sorry state; and were far from friends and acquaintance. Now in this place CHRISTIAN had double sorrow; because it was through his unadvised counsel that they were brought into this distress.

Now Giant DESPAIR had a wife, and her name was DIFFIDENCE; so when he was gone to bed, he told his wife what he had done. So she asked him what they were; whence they came; and whither they were bound: and he told her. Then she counseled him, that when he arose in the morning he should beat them without any mercy. So when he arose, he gets him a grievous crab tree cudgel, and goes down into the dungeon to them. There he first falls to rating of them as if they were dogs, although they gave him never a word of distaste. Then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. Then he left them. All that day they spent in sighs and lamentations.

The next night, she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come, he went to them in a surly manner, as before. Perceiving them to be very sore with the stripes that he had given them the day before, he told them that since they were never like to come out of that place, their only way would be to make an end of themselves, either with knife, halter, or poison. "For why," said he, "should you choose life, seeing it is attended

with so much bitterness?" But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits. For he sometimes in sunshine weather fell into fits, and lost (for a time) the use of his hand. Wherefore he withdrew, and left them (as before) to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or not. Thus they began to converse.

"Brother," said CHRISTIAN, "what shall we do? the life that we now live is miserable: for my part I know not whether is best—to live thus, or to die. 'My soul chooses strangling rather than life' (Job 7:15); and the grave is more easy for me than this dungeon. Shall we be ruled by the Giant?"

HOPEFUL encouraged CHRISTIAN: "How valiant you have been. Let us exercise a little more patience. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet let us consider, the Lord of the country to which we are going hath said, 'Thou shalt do no murder' (Ex. 20:13). No, not to another man's person; much more then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talk of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? 'for no [unforgiven] murderer hath eternal life'" (1 John 3:15). With these words HOPEFUL at present did moderate the mind of his brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Now night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners; and if they had taken his counsel? He replied, "They are sturdy rogues; they choose rather to bear all hardship than to make away with themselves." Then said she, "Take them into the castle yard tomorrow, and show them the bones and skulls of those that thou hast already dispatched; and tell them, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them."

So when the morning was come, the Giant went to them again, and took them into the castle yard, and showed them as his wife had bidden him. "These," said he, "were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do to you: go, get you down to your den again!" And with that he beat them all the way thither. The pilgrims, therefore, lay all day on Saturday in a lamentable case, as before.

About midnight they began to pray; and continued in prayer till break of day. Now a little before day, good CHRISTIAN suddenly broke out passionately: "What a fool I am!" said he, "thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise; that will, I am persuaded, open any lock in Doubting Castle." Then said HOPEFUL, "That's good news, my brother; pluck it out and try."

Then CHRISTIAN pulled it out of his bosom, and began to try at the dungeon door; whose bolt (as he turned the key) gave back, and the door flew open with ease: and CHRISTIAN and HOPEFUL both came out. Then he went to the outward door that led into the castle yard; and with his key opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went exceedingly hard: yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant DESPAIR: who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway again; and so were safe, because they were out of his jurisdiction.

Now when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant DESPAIR. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting Castle; which is kept by Giant DESPAIR, who despises the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger.

The Delectable Mountains

They went, then, till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of whom we have spoken before. So they went up to the mountains, to behold the orchards and fountains of water; where also they drank, and washed themselves, and did freely eat. Now there were on the tops of these mountains shepherds feeding their flocks; and they stood by the highway side.

The pilgrims therefore went to them; and, leaning upon their staves (as is common with weary pilgrims when they stand to talk with any by the way), they asked, "Whose delectable mountains are these? and whose be the sheep that feed upon them?" "These mountains are Immanuel's Land, and they are within sight of His City; and the sheep also are His, and He laid down His life for them" (John 10:11).

Asked CHRISTIAN: “How far is it thither?” “Too far for any but those that shall get thither indeed,” they replied.

“Is the way safe, or dangerous?” said he. “Safe for those for whom it is to be safe; but transgressors shall fall therein” (Hosea 14:9).

The shepherds, whose names were KNOWLEDGE, EXPERIENCE, WATCHFUL, and SINCERE, took them by the hand, and had them to their tents, and made them partake of that which was ready at present. Then said the shepherds one to another, “Let us here show to the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass.” The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them their glass to look. They thought they saw something like the gate, and also some of the glory of the place.

When they were about to depart, one of the shepherds gave them a note of the way; another of them bade them beware of the Flatterer; the third bade them take heed that they sleep not upon the enchanted ground; and the fourth bade them Godspeed.

Ignorance from Conceit

And I saw the same two pilgrims going down the mountains, along the high way towards the City. Now, a little below these mountains, on the left hand, lies the country of Conceit; from which country there comes into the way in which the pilgrims walked a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was IGNORANCE. So CHRISTIAN asked him, from what part he came? and whither he was going?

“Sir, I was born in the country that lies off there, a little on the left hand; and I am going to the Celestial City.”

“But how do you think to get in at the gate; for you may find some difficulty there?” “As other good people do,” said he.

“But what have you to show at that gate that may cause that the gate should be opened to you?” “I know my Lord’s will, and I have led a good life: I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going” (Luke 18:9-14).

“But you came not in at the wicket gate that is at the head of this way; you came in through that same crooked lane. Therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the City” (John 10:1).

“Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, we have, as you see, a fine pleasant green lane, that comes down from our country into it.”

When CHRISTIAN saw that the man was wise in his own conceit, he said to HOPEFUL whisperingly, “There is more hope of a fool than of him” (Prov. 26:12). And said, moreover, “When he that is a fool walks by the way, his wisdom fails him; and he saith to everyone that he is a fool” (Eccl. 10:3). Then said HOPEFUL: “Let us pass him by if you will, and talk to him anon, even as he is able to bear it.” So they both went on; and IGNORANCE he came after.

The Flatterer

So they went on then till they came to 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, covered with a very light robe, came to them and asked them why they stood there? They answered that they were going to the Celestial City, but knew not which of these ways to take. “Follow me!” said the man; “it is thither 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 a 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 (2 Cor. 11:13-15) fell off the man’s back (black with sin); then they saw where they were. Wherefore there they lay crying some time; for they could not get themselves out (Matt. 7:15).

Then said CHRISTIAN to his fellow, “Now do I see myself in an 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’” (Pr. 29:5).

Then said HOPEFUL: “They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David

was wiser than we; for, saith he, ‘Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer’” (Ps. 17:4).

Thus they lay bewailing themselves in the net. 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 whence 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 man clothed in white. He bid us, said they, to follow him; for he was going thither too. Then said he with the whip, “It is FLATTERER, a false apostle, that hath transformed himself into an angel of light” (Pr. 29:5; Dan. 11:32). 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 stopped, 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, that this fine spoken man had been he” (Rom. 16:18).

Then I saw in my dream that he commanded them to lie down (Deu. 25:2); which when they did, he chastised them sore to teach them the good way wherein they should walk (2 Chr. 6:26-27). And as he chastised them, he said “As many as I love, I rebuke and chasten; be zealous therefore, and repent” (Rev. 3:19; Heb. 12:5-11). This done, he bade 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.

Study Questions: Lesson 7

Mr. By-ends’ Companions

26. What reason did Mr. By-ends give for why Christian and Hopeful did not stay with him near the town of Love-gain?

- a. ““They are so _____ ,’ replied By-ends.”
- b. ““That is _____ ,’ said Save-all.”

Today two popular words are “tolerance” and “diversity.” Christians are often seen as intolerant because they hold to the absolute truths which God has given in the Bible. Not so many years ago, holding to Bible truths was seen as good; now it is often called bad!

Let us be tolerant of others’ differences, but un-accepting of teaching which goes against God’s Truth in the Bible.

This is how By-ends described Christian and Hopeful: “They love so much their own notions, and do also so lightly esteem the opinions of others, that even if a man be never so godly, yet, if he jumps not with them in all things, they thrust him quite out of their company.”

27. How did Mr. By-ends explain his own ways?

“Mr. By-ends explained: ‘They conclude it is _____ to journey in all weathers. I am for waiting for wind and tide. They are for _____ their notions against all others. I am for _____ .’”

28. What did Mr. Money-love say about how a minister and tradesman should get a better living?

““Should not a minister,’ said Mr. Money-love, ‘get better living by _____ his principles, or a tradesman by becoming _____ ?”

Christian Answers Hold-the-World

29. What was the basic point that Christian made about the Pharisees, Judas, and Simon the sorcerer?

(Pharisees: Matthew 6:5-8 and Luke 20:46-47; Judas: John 12:6; Simon: Acts 8:9-24.) (See also John 6:1-14, 22-71.)

30. “The man that takes up religion for the _____ will _____ religion for the world.”

This means that when men profess to be Christians because of something that they think they will gain, then they are not true Christians. They will fall away from Christ when they are faced with a choice between suffering with Christ, and not-suffering in order to keep the things of the world. See Matthew 13:20-22.

The River of God

31. List the items near the River of God which were so refreshing to the pilgrims.

“They drank of its water, which _____ their weary spirits. On either side were green trees which bore all kinds of _____, and their leaves were good for _____; also a meadow, beautiful with lilies, where they lay down and slept _____.”

The Christian life leads us into both times of difficulty and times of refreshing. We must never doubt in the darkness what God has revealed to us in the light.

By-Path Meadow

32. What was the pilgrims’ motive for crossing over into By-path Meadow?

a. “The pilgrims’ feet were _____ from their travels. How they wished for a _____ way!”

b. “‘Here is the _____ going,’ called Christian.”

33. Who fell into the deep pit, and why was it made there?

“_____ fell into a deep pit made there on purpose by the Prince of those grounds to catch vain-glorious _____; and was dashed into pieces.”

“Vain-glorious” refers to those who think highly of themselves. They have pride in their own abilities so that they are not able to see their weaknesses and the deceits all around them.

Regarding their plight: “Then I thought that it is easier going out of the way when we are in, than going back in when we are out.” Therefore, when we stay on the right path, we spare ourselves many troubles!

Doubting Castle and Giant Despair

34. What reason did Giant Despair give for being justified in taking the pilgrims as his captives?

“‘You have _____ on _____ grounds,’ said the giant, ‘so you must come along with me.’”

When we leave the right and narrow way of our King, we immediately are in the enemy’s territory, and the result is much trouble for our souls!

35. Describe the place where they were imprisoned.

“There he put them into a very _____ dungeon, _____ and _____. They lay from Wednesday morning to Saturday night without one bit of _____ or drop of drink or _____. They were in a sorry state.” (Psalm 88:18)

Notice that Jesus is the Bread of Life (John 6:35), the Living Water (7:38), and the Light of the World (8:12). This dark dungeon is the result of taking our eyes off of Jesus.

36. What happened after the giant beat them so fearfully?

“Then he left them. All that day they spent in _____ and lamentations.”

“Lamentations” are deep sorrows.

37. *Making It Personal:* Notice the advice of Giant Despair’s wife.

- She first said, “Beat them without mercy.”
- Then she said to tell them to make away with themselves.
- Then she said, “Show them the bones and skulls of those you have already dispatched.”

a. Why do you think that Giant Despair continued to do these things, instead of just ending their lives right away?

“Despair” means hopelessness. “Diffidence” means doubt of the power, ability, sincerity, intention, or goodness of another—in this case, to doubt these things about God.

b. Have you ever experienced “despair” or “diffidence?” What is the only solution to despair?

38. What do you think was the turning point for the pilgrims' to gain their freedom? Fill in the blanks, and then choose one of the following reasons (1, 2, or 3), and explain why you chose it.
- 1). (When the giant had gone) "Hopeful _____ Christian. 'How valiant you have been,' he said. 'Let us exercise a little more _____.'"
 - 2). "About midnight they began to _____ and continued till break of day."
 - 3). "Now, a little before day, good Christian suddenly broke out passionately. 'What a fool I am! I have a key in my bosom called _____ that will, I am persuaded, open any lock in the Castle.'"
- a. Circle one: 1 2 3
 - b. Explain why you chose it.
The Promises of God are given to us in the Bible for us to remember in times of trouble. They give us assurance of hope! It makes no sense to lie in the stinking dungeon of our own despair, when the key to our liberty is as near as the promises of God!
39. *Making It Personal:*
- a. Did the pilgrims make progress on their journey by way of By-path Meadow, or did they have to retrace their steps to start over again at the exact point of departure?
 - b. How is this true of your own experience, when you have strayed away from the narrow path of the Lord?

Lesson 8 Relationship, Not Religion

Atheist

Now after awhile, they perceived afar off one coming softly and alone, all along the highway, to meet them. Then said CHRISTIAN to his fellow, "Yonder is a man with his back toward Zion; and he is coming to meet us."

"I see him; let us take heed to ourselves now, lest he should prove a flatterer also." So he drew nearer and nearer; and at last came up unto them. His name was ATHEIST; and he asked them whither they were going?

"We are going to the Mount Zion," said CHRISTIAN. Then ATHEIST fell into a very great laughter.

"What is the meaning of your laughter?" "I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains."

"Why, man; do you think we shall not be received?" "Received! There *is no such place* as you dream of in all this world."

"But there is in the world to come."

Said ATHEIST: "When I was at home in mine own country, I heard as you now affirm. From that hearing I went out to see; and have been seeking this city these twenty years, but find no more of it than I did the first day I set out" (Jer. 17:15; Eccl. 10:15).

"We have both heard and believe that there is such a place to be found."

"Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you), I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not."

Then said CHRISTIAN to HOPEFUL, his fellow, "Is it true which this man hath said?" "Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion! did we not see from the Delectable Mountains the gate of the City? Also, are we not now to walk by faith? Let us go on," said HOPEFUL; "lest the man with the whip overtake us again. Cease to hear him, and let us believe to the saving of the soul" (Prov. 19:27; Heb. 10:39).

So they turned from the man; and he, laughing at them, went his way.

The Enchanted Ground

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here HOPEFUL began to be very dull and heavy of sleep; wherefore he said unto CHRISTIAN, "I do now begin to grow so drowsy, that I can scarcely hold up mine eyes; let us lie down here and take a nap." "By no means," said the other; "lest sleeping, we never awake more."

"Why, my brother, sleep is sweet to the laboring man; we may be refreshed if we take a nap." "Do you not remember that one of the shepherds bade us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober" (1 Thes. 5:6).

Said HOPEFUL: "I acknowledge myself in a fault; and had I been here alone, I had, by sleeping, run the danger of death. I see it is true that the wise man saith, 'Two are better than one' (Eccl. 4:9). Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labor."

"Now then," said CHRISTIAN, "to prevent drowsiness in this place, let us fall into good discourse." "Where shall we begin?"

"Where God began with us. But do you begin, if you please."

"Do you mean, how came I at first to look after the good of my soul?"

"Yes, that is my meaning."

Memories of Faithful (Hopeful Shares His Conversion)

Said HOPEFUL: "Well, I could not tell what to do, so I broke my mind to FAITHFUL; for he and I were well acquainted. I thought, 'If a man runs into debt, but later pays his way, the old debt still stands. I by my sins have run into God's debt, and my reforming now will not pay it off.' He told me that unless I could obtain the righteousness of a Man that never had sinned, neither mine own nor all the righteousness of the world could save me. The Lord Jesus is the Mighty God who died for me, to whom His doings and worthiness should be imputed (given into my account) if I believed in Him."

"And what said FAITHFUL to you then?"

"He bade me go to the Lord Jesus, and see. Then I said, 'It was presumption;' but he said, 'No; for I was invited to come' (Matt. 11:28). Then he gave me a book of Jesus' indicting, to encourage me the more freely to come; and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth (Matt. 24:35). Then I asked him, what I must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me (Ps. 95:6; Dan. 6:10; Jer. 29:12-13). Then I asked him further, 'How I must make my supplication to Him?' and he said, 'Go, and thou shalt find Him upon a mercy seat, where He sits all the year long to give pardon and forgiveness to them that come.' (Exod. 25:22; Lev. 16:2; Num. 7:89; Heb. 4:16).

"I told him that I knew not what to say when I came. He bid me say to this effect, 'God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or if I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Savior of the world: and moreover, that Thou art willing to bestow Him upon such a poor sinner as I am (and I am a sinner indeed). Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ, Amen.' And I said it with my whole heart."

"Did the Father reveal His Son to you?" "Not to my eyes, but to my understanding. One day I thought I saw the Lord Jesus. He looked on me and said: 'My grace is sufficient for thee' (2 Cor. 12:9; Isa. 55:11). The beauty of Jesus made me love a holy life and long to fight for Him."

CHRISTIAN said: "This was a revelation of Christ to your soul indeed."

Ignorance Again

I saw, then, in my dream, that HOPEFUL looked back and saw IGNORANCE, whom they had left behind, coming after. "Look," said he to CHRISTIAN, "how far yonder youngster loiters behind." "Aye, aye, I see him; he cares not for our company." HOPEFUL replied, "That I think he doth not; but, however, let us tarry for him." So they did.

Then CHRISTIAN said to IGNORANCE, "Come away, man; why do you stay so behind?" "I take my pleasure in walking alone, even more a great deal than in company."

"Come, how stands it between God and your soul now?" said CHRISTIAN. "I hope well," said IGNORANCE, "my heart tells me so. For I am full of good motions, that come into my mind to comfort me as I walk."

“That may be through its deceitfulness; for a man’s heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.” “But my heart and life agree together; and therefore my hope is well grounded. My heart tells me so.”

“Unless the Word of God witnesses it, other testimony is of no value. To explain myself: the Word of God says, ‘There is none righteous; there is none that doth good.’ It also says, ‘Every imagination of the heart of man is only evil, and that continually.’ And again, ‘The imagination of man’s heart is evil from his youth’ (See Rom. 3:10,12,23, 8:6; Gen. 6:5, 8:21). Now then, when we think thus of ourselves, then are our thoughts good ones, because they are according to the Word of God.”

“I will never believe that my heart is thus bad,” replied IGNORANCE.

“The Word of God says that a man’s ways are naturally perverse. Now when a man thinks sensibly of his own ways, his heart in humility accepts that judgment (Ps. 125:5; Pro. 2:15; Rom. 3:9-18). God knows us better than we know ourselves.” But IGNORANCE insisted that God would accept him because of his religious duties.

CHRISTIAN, remembering his own experience at the Cross, replied, “It is not your actions, but your heart that must be won over to God. This faith of yours is deceitful, even such as will leave you under wrath in the day of God Almighty. For true justifying faith puts the soul (when sensible of its lost condition by the law) upon flying for refuge unto Christ’s righteousness. This righteousness of His is not an act of grace by which He makes *thy obedience* accepted with God; but rather *Christ’s personal obedience* to the law in doing and suffering for us what is required of us, and this is accepted by God. This righteousness of Christ, I say, true faith accepts; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.”

“What! would you have us trust to what Christ in His own Person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we selfishly desired; for what matter how we live, if we may be justified by Christ’s personal righteousness from all, when we believe it?” (Rom. 6:1).

“Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ: which is, to bow and win over the heart to God in Christ, to love His name, His Word, ways, and people; and not as thou ignorantly do imagine.” HOPEFUL interjected, “Ask him if ever he had Christ revealed to him from heaven.”

“What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.”

“Why, man,” said HOPEFUL, “Christ is so hid in God from the natural apprehensions of the flesh, that He cannot by any man be savingly known, unless God the Father reveals Him to them” (Matt. 11:27; 1 Cor. 12:3; Eph. 1:18-19).

“That is your faith, but not mine: yet mine is as good as yours!”

“Be awakened, see thine own wretchedness,” cried Christian, “and fly to the Lord Jesus; and by His righteousness, which is the righteousness of God (for He himself is God), thou shalt be delivered from condemnation.”

IGNORANCE stopped. “My faith is as good as yours,” he declared; “but, I cannot keep pace with you. You go on before; I must stay awhile behind.”

Then CHRISTIAN addressed himself thus to his fellow: “Well, come, my good HOPEFUL; I perceive that thou and I must walk by ourselves again.”

They went on apace before, and IGNORANCE came hobbling after. Then said CHRISTIAN to his companion, “It pities me much for this poor man; it will certainly go ill with him at the last.”

“There are plenty in our town in his condition,” HOPEFUL commented, “whole families, yea, whole streets (and that of pilgrims too); and if there be so many in our parts, how many, think you, must there be in the place where he was born?”

“Indeed the Word saith, ‘He hath blinded their eyes, lest they should see’ (Acts 28:27). Have they at no time, do you think, convictions of sin; and consequent fears that their state is dangerous? I think they may; but being naturally ignorant, they understand not that such convictions tend to their good; and therefore they desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts” (Pro. 14:12, 21:2; Judges 21:25).

HOPEFUL agreed, “As you say, fear tends to be good for men. It makes them ready to go on pilgrimage.”

“The fear of the Lord,” Christian corrected, “that is the beginning of wisdom (Job 28:28; Ps. 111:10; Pro. 1:7, 9:10). The right sort of fear is caused by convictions which drive the soul to hold fast to Christ for salvation. It begins and continues a great reverence for God, His Word, and His ways.”

Study Questions: Lesson 8

Memories of Faithful (Hopeful shares his conversion)

After their escape, Hopeful begins to share with Christian his earlier encounter with Faithful, by whose witness he came to know the Lord.

40. What did Hopeful say about paying off his debt?

- a. "I thought, 'If a man runs into debt but later _____ his way, the old debt still _____ . I by my sins have run into God's debt and my reforming now will _____ pay it off.'"
- b. "He told me that, unless I could obtain the _____ of a man who had never _____ , not all the righteousness of the world could save me."
Do you see how these two thoughts go together. All the new good deeds you might do will never make up for the fact that you have broken God's law in the past (and inevitably continue to do so). Your earlier debt still stands. (God has a holy and perfect standard, because He is holy and perfect.)

41. What does Hopeful tell us is the solution to this problem (where our breaking of God's law still stands against us, no matter how many good works we might try to do)?

"The Lord _____ was the Mighty God and died for me, to whom His doings and worthiness should be imputed [given into my account] if I _____ in Him."
(See Psalm 95:6; Jeremiah 29:12-13; Hebrews 4:16.)

42. This is what Hopeful prayed.

"God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or if I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Savior of the world: and moreover, that Thou art willing to bestow Him upon such a poor sinner as I am (and I am a sinner indeed). Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ, Amen.' And I said it with my whole heart."

Making It Personal: Have you ever sought God like this? If so, how and when. If not, why not?

43. a. What did Jesus reveal to the understanding of Hopeful at the moment of his salvation?

"He looked on me and said: 'My grace is _____ for thee.'
(2 Corinthians 12:9; Isaiah 55:11)

God's "Grace" is His loving-kindness to bring us to Himself, even when we do not deserve it. Jesus tells us that our salvation is all by His grace, with none of our good works mixed in to somehow earn it from God. His grace is "sufficient"—it always accomplishes its purpose. (See Ephesians 2:8-9; Isaiah 55:11.)

b. What was the result in Hopeful's attitudes afterwards?

"The beauty of Jesus made me love a _____ life and _____ to fight for Him."

Ignorance Again

44. How did Ignorance respond to Christian's question, "How do things stand between God and your soul now?"

"I hope well," said Ignorance, "my _____ tells me so."

45. a. What was Christian's response? Why did he think the testimony of our 'heart' was of no value?

"Unless the _____ of _____ witnesses it, other testimony is of no value."

The Bible is the only reliable revelation of God to us. What it says about salvation must first of all be true for us. If it is true for us, then our hearts will rejoice. But our hearts can be deceived into thinking we are OK with God, especially when we are depending upon religious duties, and are not truly saved.

b. "The Word of God says: 'There is _____ righteous' and... (Rom. 3:10)

c. "The imagination of man's heart is _____ from his youth."
(Genesis 8:21; See also Gen. 6:5; Rom. 3:9-18,23, 8:6.)

46. How did Ignorance reply when Christian said, "When we have sense to think thus of ourselves, our thoughts are good, being according to the Word of God?"

"I will _____ that my heart is thus bad," replied Ignorance."

47. a. What did Christian say to Ignorance about the Word of God?
 “The Word of God says that a man’s ways are _____ perverse. Now, when a man thinks sensibly of his own ways, his heart in _____ accepts that judgment.”
 (See Psalm 125:5; Proverbs 2:15; Romans 3:9-18.)
- The “natural” man is the way we are without Christ. We are born with a tendency toward selfishness, always thinking about what we want or what is good for us. And it begins at birth—just look at a baby who is hungry, or a toddler who sees another’s toy!*
- It requires humility to accept that we cannot earn God’s favor by our good deeds or anything that we might “do,” because in that case we have to depend totally on God.*
- b. What did Ignorance insist on in response?
 “But Ignorance insisted that God would accept him because of his _____.”
- c. Rather than his actions, what did Christian say “must be won over to God” instead?
 “Christian, remembering his own experience at the Cross, replied: ‘It is not your actions but your _____ that must be won over to God.’”
- It is so much easier to try to do something to be accepted by God. Then we can have pride in a feeling of accomplishment and being in control, and we put God in the position of owing us salvation and forgiveness of sins. But to give our hearts to God means we bow to Him in loving desire to follow after Him.*
- This is what Christian told Ignorance in explanation: “This faith of yours is deceitful, even such as will leave you under wrath in the day of God Almighty. For true justifying faith puts the soul (when sensible of its lost condition by the law) upon flying for refuge unto Christ’s righteousness. This righteousness of His is not an act of grace by which He makes thy obedience accepted with God; but rather Christ’s personal obedience to the law in doing and suffering for us what is required of us, and this is accepted by God. This righteousness of Christ, I say, true faith accepts; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.”*
48. “‘There are plenty in our town in his condition,’ Hopeful commented, ‘whole families, whole streets.’”
- a. How did Christian respond?
 “Have they at no time, do you think, _____ and consequent fears that their state is _____?”
- b. *Making It Personal:* Have you had these feelings?
49. a. How did Christian answer this, his own question?
 “I think they may, but desperately seek to _____ them.” (Proverbs 14:12, 21:2.)
- Many people do this so that they will not have to feel uncomfortable, and so they will not have to humble themselves. They do this by seeking worldly entertainment, pleasure, possessions, and achievement, to try to make their lives “meaningful” apart from Jesus Christ.*
- b. *Making It Personal:* Have you responded this way to your own feelings of guilt for doing wrong? Why?
50. What do these friends say to each other about godly fear and wisdom?
- a. “Hopeful agreed. ‘As you say, fear tends to be good for men. It makes them _____ to go on pilgrimage.’”
- b. “‘The fear of the Lord,’ Christian corrected, ‘That is the _____ of wisdom.’”
 (See Job 28:28; Psalm 111:10; Proverbs 1:7, 9:10.)
- c. “The right sort of fear is caused by convictions which _____ the soul to hold fast to Christ. It begins and continues a great reverence for God, His _____, and His _____.”
51. *Making It Personal:*
- a. Do you fear God?
- b. Have you demonstrated a “great reverence for God, His Word, and His ways?” How?

Lesson 9 Entering Glory!

The Golden City (as seen from the Country of Beulah)

Now I saw in my dream, that, by this time, the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah (Isa. 62:4), whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Here they heard continually the singing of birds and saw flowers appear in the earth. In this country the sun shines night and day, for it is beyond the Valley of the Shadow of Death, and out of reach of Giant DESPAIR.

Here they were within sight of the City they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was on the borders of heaven. In this place they met with abundance of what they had sought for in all the pilgrimage. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, 'Behold, thy salvation cometh; behold, His reward is with him.'" Here all the inhabitants of the country called them "The holy people; the redeemed of the Lord" (Isa. 62:4-12).

Now, as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was built of pearls and precious stones, also the street thereof was paved with gold. By reason of the natural glory of the City, and the reflection of the sunbeams upon it, CHRISTIAN, with desire, fell sick, and HOPEFUL also had a fit or two of the same disease. Wherefore, here they lay by it awhile, crying out, "If you see my Beloved, tell Him that I am sick with love" (Song 2:5).

Then they walked nearer and nearer through orchards, vineyards, and gardens, whose gates opened into the highway. They saw the gardener, who told them that the gardens and vineyards were planted for the King's delight and for the solace of pilgrims.

But, as I said, the reflection of the sun upon the City (for the City was pure gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose (Rev. 21:18; 2 Cor. 3:18). So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

The River of Death

Now I saw that between them and the Gate was the River of Death. But there was no bridge over it, and the river was very deep. There was no way to escape the river. At the sight, therefore, of this river, the pilgrims were much astounded; but the men that went with them said, "You must go through, or you cannot come at the Gate."

Then they asked the men if the waters were all of the same depth? They said, "No;" yet they could not help them in that case, for the men said, "you shall find it deeper or shallower as you believe in the King of the place."

They then addressed themselves to the water; and entering, CHRISTIAN began to sink and cried out, "I sink in deep waters, the billows go over my head; all His waves go over me" (Jonah 2:3).

But HOPEFUL said, "Be of good cheer, my brother; I feel the bottom, and it is good" (Ps. 73:4-5). Then said CHRISTIAN, "Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey." Then a great darkness and horror fell upon CHRISTIAN, so that he could not see before him. He feared that he would die in that river and never enter in at the gate. 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. All the words that he spake still tended to discover that he had horror of mind, and hearty fears. 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. He was troubled with apparitions of hobgoblins and evil spirits; he would intimate so much by words.

HOPEFUL had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then ere awhile he would rise up again half dead. HOPEFUL also would endeavor to comfort him, saying, "Brother, I see the gate, and men standing by it to receive us."

But CHRISTIAN would answer, "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 hath brought me into the snare, and hath left me." "My brother," cried HOPEFUL, "these troubles are no sign that God has 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” (Isa. 43:2; Luke 8:50).

With that CHRISTIAN broke out with a loud voice, “Oh, I see Him again! and He tells me, ‘When thou pass through the waters, I will be with thee; and through the rivers, they shall not overflow thee’” (Isa 43:2). Then they both took courage (the enemy was after that as still as a stone), and presently found ground to stand upon; and the rest of the river was but shallow. Thus they got over.

The Heavenly Jerusalem

Upon the bank of the river, on the other side, two shining men greeted them, saying, “We are ministering spirits, sent forth to minister for those that shall be heirs of salvation.” Thus they went along toward the gate. Now you must note that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms. They had left their mortal garments behind them in the river; though they went in with them, they came out without them (1 Cor. 15:51-57).

“The beauty of the place is inexpressible,” their companions informed them. “It is Mount Zion, the Heavenly Jerusalem; the innumerable company of angels; and the spirits of just men made perfect (Heb. 12:22-24). You are going now,” said they, “to the Paradise of God. And when you come there, you shall have white robes given you; and your walk and talk shall be every day with the King, even all the days of eternity (Rev. 2:7, 3:4, 21:14). There you shall not see again such things as you saw when you were in the lower region upon the earth: to wit, sorrow, sickness, affliction, and death; for the former things are passed away” (Isa 65:16).

“What shall we do in the holy place?” they asked. To whom it was answered, “You shall eat of the never fading fruits of the tree of life, and not know sorrow again, for there you shall see the Holy One as He is (1 Cor. 13:12; 1 John 3:2). You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way (Gal. 6:7). In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One. There, also, you shall serve Him continually with praise, with shouting, and thanksgiving; whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of, the Mighty One (1 Thes. 4:13-16; Jude 14; Dan. 7:9-10; 1 Cor. 6:2-3).

As the pilgrims drew near to the gate, a company of the heavenly host came out to meet them. The other two Shining Ones said to the host, “These are the men that have loved our Lord when they were in the world, and that have left all for His holy Name. And He hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy.” Then the heavenly host shouted, “Blessed are they which are called to the marriage supper of the Lamb” (Rev. 19:9).

There came out also to meet them, several of the King’s trumpeters, clothed in white and shining raiment; who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted CHRISTIAN and his fellow with ten thousand welcomes from the world: and this they did with shouting and sound of trumpet.

And now were these two men, as it were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the City itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the gate.

Journey’s End

Then they came to the gate, and saw written over it in letters of gold, “Blessed are they that do His commandments. They enter in through the gates of the City” (Rev. 22:14).

Then I saw in my dream, that the shining men bid them call at the gate, the which when they did, some from above looked over the gate; to whom it was said, “These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place.” Then each of the pilgrims gave in the certificate, which he had received in the beginning. These were carried to the King. When the King had read the certificates, He said, “Where are the men?” He was answered, “They are standing without the gate.” The King then commanded to open the gate. “The righteous nation which guards the truth,” He said, “may enter in” (Isa 26:2).

Now I saw in my dream, as CHRISTIAN and HOPEFUL entered the gate, they were transfigured, and had raiment put on that shone like gold. There were 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 ye into the joy of your Lord" (Matt. 25:21). And the men themselves sang with a loud voice: "Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever" (Rev. 5:13-14).

As the gates were opened, I looked in after them, and behold, the City shone like the sun. The streets were paved with gold; and in them many men walked singing praises, with crowns on their heads and palms in their hands.

There were also of them that had wings; and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord!" And after that they shut up the gates, which when I had seen, I wished myself among them.

Study Questions: Lesson 9

The Golden City (as seen from the Country of Beulah)

52. "By this time the pilgrims were entering into the country of Beulah." What are some of the characteristics of this country?

- a. "Here they heard continually the _____ of birds and saw _____ appear."
- b. "In this country the sun shines _____ and day."

53. The country of Beulah is obviously refreshing and a joy to be in. But what are we told about where Beulah is?

- a. "...for it is _____ the Valley of the Shadow of Death, and out of reach of Giant Despair."
- b. "Here they were _____ of the city they were going to."
- c. "...because it was on the _____ of heaven."

The Country of Beulah is a picture of Christian maturity, where the saint has learned to walk with God, to say 'No' to temptation, to reject self-focused doubts about God's power and goodness. The result is abiding peace and joy, not as the world gives, but as only God gives (John 14:27).

Here is how Beulah is further described: "Now, as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof."

54. *Making It Personal:* Do you desire, above all else in your life, to dwell in this "Country of Beulah?" Explain why or why not.

55. What does the gardener tell us about why gardens and vineyards were planted?

"They saw the gardener, who told them that the gardens and vineyards were planted for the King's _____ and for the solace of _____."

The Lord Jesus, King of all true Christians, delights to bless and comfort His children. "Solace" means to ease discomfort.

Please notice how glorious is the City, even in the distant view of the pilgrims while still on their earthly journey. The closer we get to God, the more wonderful and glorious He appears to us, the more clear our view of heavenly things, and the more desirable is it to be with Him there. (See Ephesians 1:3-14)

The River of Death

56. a. What are we told about the River of Death?

"But there was no _____ over it, and the river was very _____. There was no way to _____ the river."

The River of Death is a picture of physical death, to which every human being is subject. Truly, there is no escape from it; everyone must pass through it.

- b. "The men said, "You will find it deeper or shallower as you _____ in the King."

This describes how different people may experience the same thing in different ways, depending upon one's degree of faith cultivated in time with God. This is especially true of death itself.

57. Describe the two different experiences of Christian and Hopeful in the River.
- “Christian began to _____ and cried out.”
 - But Hopeful said, ‘Be of good cheer, my brother. I feel the bottom and it is _____.’
(Psalm 73:4-5)
 - “Then a great darkness and _____ fell upon Christian, so that he could not see before him. He _____ that he would die in the river and never enter in at the gate.”
 - “He was troubled with apparitions of hobgoblins and _____.”
58. One saint has great faith; another has struggles of faith. What did Hopeful say was the reason why Christian was allowed to have such troubles?
- “‘My brother,’ cried Hopeful, ‘these troubles are no sign that God has forsaken you, but are sent to _____ you.’”
 - “Be of good cheer! Jesus Christ makes you _____.” (See Isaiah 43:2; Luke 8:50.)
Sometimes we think that when we have troubles, it is because God has left us. But this is never true. To “try” you means to put you to the test, so that you can see the measure of your faith, so that you might see your need, and as a result so that you will look to Christ more fully and completely. You learn to trust Him and Him alone as you experience failure in trusting anything else, including yourself. (Philippians 3:8)
59. What was their remaining experience in the River after they “both took courage.”
“Then they both took courage and presently found ground to _____ upon, and the rest of the river was but _____. Thus they got over.”

The Heavenly Jerusalem

60. Who met them on the other side of the river?
“Upon the bank of the river, on the other side, two _____ men greeted them, saying, ‘We are _____ spirits.’”
To “minister” means to serve another. Please notice that these two saints were never alone after crossing over.
61. Describe what the pilgrims learned about the beauty of the place, and about what they shall do there.
- “‘The beauty of the place is _____,’ their companions told them. ‘It is _____, the Heavenly Jerusalem.’”
 - ‘What shall we do in that holy place?’ they asked.”
(Hebrews 11:13-16, 12:22-24)
“You shall _____ of the never-fading fruits of the tree of life and not know _____ again, for there you shall see the Holy One as He _____.”
(Isaiah 65:16; 1 John 3:2; Revelation 2:7, 3:4, 21:14)
*Here is what else it was said they would do in Heaven.
“You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One. There, also, you shall serve Him continually with praise, with shouting, and thanksgiving; whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of, the Mighty One.”
(Gal. 6:7; 1 Thes. 4:13-16; Jude 14; Dan. 7:9-10; 1 Cor. 6:2-3)*
62. What greeting did the heavenly host give as they came out to meet the pilgrims, when they drew near to the gate?
“The (heavenly) host shouted, ‘_____ are they which are called to the marriage supper of the _____.’”
(Revelation 19:19; see also Luke 14:12-24)
The “marriage supper” is a picture of our Lord Jesus Christ joining Himself to His saints in everlasting covenant union, to enjoy intimate fellowship forever.

63. At the Journey's End, what was written over the gate of the city in letters of gold?
 "Then they came to the gate and saw written over it in letters of gold, '_____ are they that do His commandments. They _____ through the gates of the city.'" (Revelation 22:14)
64. What did the King read and say *before* opening the gates to them?
 a. "Then each of the pilgrims gave in the _____ which he had received in the beginning. These were carried to the King."
 b. "When the King had read the _____, He said, 'Where are the men?' He was answered, 'They are standing without the gate.' The King then commanded to open the gate. 'The _____ nation which guards the truth,' He said, 'may enter in.'" (Isaiah 26:2)
The "certificates" represent our "new birth" certificates, our adoption papers, our salvation which is sealed by the Holy Spirit.
The "nation" is a "tribe," or collective term for true believers. They in themselves are not righteous, but Jesus Christ is made all their righteousness at the moment of salvation. (1 Corinthians 1:30)
65. Describe the pilgrims' welcome into the *City of the Sun*.
 a. "As Christian and Hopeful entered the gate they were transfigured and had raiment put on that shone like _____."
 b. "Then I heard in my dream that all the bells in the city rang again for _____." (See Luke 15:3-10.)
66. What did the pilgrims sing out in response?
 "And the men themselves sang with a loud voice, 'Blessing and _____, and _____, and _____, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'" (Revelation 5:13-14)
67. Describe the city itself as revealed through the gates.
 "As the gates were opened, I looked in after them, and behold, the City shone like the _____. The streets were paved with _____ and in them many men walked singing _____." (Revelation 21:18,21)

Lesson 10 The Fate of Ignorance

The Fate of Ignorance

Now, while I was gazing upon all these things, I turned my head to look back, and saw IGNORANCE come to the river side. He soon got over (and that without half the difficulty which the other two men met with), for one VAIN-HOPE, a ferryman, helped him over in his boat. So he ascended the hill, and came 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 upon 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, "Whence came you? and what would you have?" He answered, "I have ate and drank in the presence of the King, and He has taught in our streets" (Luke 13:24-28). 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. He commanded the two Shining Ones to seize IGNORANCE, and take him away and bind him hand and foot.

Then they carried him to a door in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the very gates of heaven, as well as from the city of Destruction.

So I awoke, and behold it was a dream! 

*Well then sinner, what sayest thou? Where is thy heart?
Wilt thou run? Art thou resolved to forsake all?
Get into the way; run apace and hold out to the end;
and the Lord give thee a prosperous journey!
Farewell. – John Bunyan*

The Conclusion

*Now, reader, I have told my dream to thee;
See if thou canst interpret it to me,
Or to thyself, or neighbor: but take heed
Of mis-interpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting evil ensues.*

*Take heed also that thou be not extreme
In playing with the outside of my dream;
Nor let my figure, or similitude,
Put thee into a laughter or a feud.*

*Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see?
Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail
There, if thou seekest them, such things to find
As will be helpful to an honest mind.*

Study Questions: Lesson 10

The Fate of Ignorance

68. How did Ignorance get across the River of Death?

“I saw Ignorance come to the river side. He soon got over, for one _____, a ferryman, helped him over in his boat. So he ascended the hill, and came to the gate, only he came _____.”

69. What was the response of the King, when Ignorance had no certificate of new birth?

- a. “He commanded the two Shining Ones to _____ Ignorance and take him away and bind him hand and foot.”
- b. “They carried him to a door in the side of the hill and put him in there. Then I saw that there was a way to _____ even from the very gates of heaven.”
(Matthew 7:15-23, 8:12, 22:13, 24:51, 25:1-12,30; Luke 13:23-28.)

So ends this course on The Pilgrim’s Progress. Bunyan also wrote a Part II, which is the story of Christiana (Christian’s wife) and their children. Finally convicted of their own sin, they set out from the City of

Destruction and followed on the path of Christian in pilgrimage through this life, ultimately also arriving at the Celestial City. In their journey, they met many of the same obstacles to which Christian had been subjected, but they did not faint, as they were accompanied and protected by Great-heart, Stand-fast, and Valiant-for-truth. (No course is available for Part II.)

70. Take some time to review all the lessons of this study in *The Pilgrim's Progress*. What new understanding have you gained about God, His Word, your purpose in life, and changes in your own heart?

71. End-of-course review question:

You have been on quite a journey with Christian. What is your own understanding of the main characters and places in *Pilgrim's Progress*? For each of the following, write a brief one-sentence description of the symbolic meaning as it relates to the Christian life, in your own words. (Please go back and re-read related sections.)

Conviction of Sin

- a. City of Destruction
- b. Christian
- c. Evangelist
- d. Obstinate
- e. Pliable

Seeking the Savior

- f. Slough of Despond
- g. Worldly Wiseman
- h. Legality in the village of Morality
- i. The Wicket Gate
- j. The Straight Way

Salvation

- k. The Cross
- l. Christian's new coat ("raiment")
- m. Formalist
- n. Hill of Difficulty
- o. Timorous
- p. Arbor of sleeping
- q. Christian's "roll"

Fellowship

- r. Palace Beautiful
- s. Prudence

Spiritual Warfare

- t. Apollyon
- u. Valley of the Shadow of Death
- v. Faithful

The World

- w. Vanity Fair
- x. Hate-good
- y. Envy
- z. Hopeful

False Teachings and Doubts

- aa. Mr. By-ends
- bb. Hold-the-World
- cc. River of God

dd. By-path Meadow

ee. Giant Despair

ff. Doubting Castle

gg. Key of Promise

Relationship, not "Religion"

hh. Ignorance from Conceit

Entering Glory!

ii. Country of Beulah

jj. Shining Ones

kk. River of Death

ll. Celestial City

mm. Christian's and Hopeful's Certificates

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Appendix: Comments about Pilgrim's Progress

Perhaps, next to the first publishers of the gospel of the blessed God, these sayings were never more strongly exemplified in any single individual (at least in this, or the last century) than in the conversion, ministry and writings of that eminent servant of Jesus Christ, Mr. John Bunyan. His *Pilgrim's Progress* in particular is read with the greatest pleasure. – *George Whitefield*

I began to expound *The Pilgrim's Progress* in our meetings on Tuesday evenings; and though we have been almost seven months traveling with the pilgrim, we have not yet left the *Palace Beautiful*; but I believe we shall set off for the *Valley of Humiliation* in about three weeks. I find this book so full of matter, that I can seldom go through more than a page or half a page at a time. – *John Newton*

Next to the Bible, the book that I value most is John Bunyan's *Pilgrim's Progress*. I believe I have read it through at least a hundred times. It is a volume of which I never seem to tire; and the secret of its freshness is that it is so largely compiled from the Scriptures. It is really biblical teaching in the form of a simple yet very striking allegory.

Read anything of his, and you will see that it is almost like reading the Bible itself. He had studied our Authorized Version... till his whole being was saturated with Scripture... Prick him anywhere, and you will find that his blood is "bibline," the very essence of the Bible flows from him. He cannot speak without quoting a text, for his soul is full of the Word of God. – *Charles Spurgeon*

That tenderest and most theological of books, *The Pilgrim's Progress* of John Bunyan, is pulsating with life in every word. – *J. Gresham Machen*

I know of no book, the Bible excepted as above all comparison, which I could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was in Christ Jesus, as *The Pilgrim's Progress*. – Coleridge

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