

### Lesson 3 Pilgrim Progress Study - Way of Salvation:



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. [Isaiah 26:1](#). Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

#### The Cross:

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 sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, “He hath given me rest by his sorrow, and life by his death.” Then he stood still a while, to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. [Zech. 12:10](#). Now as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with, “Peace be to thee.”

#### Three Shining Ones:

So 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 also set a mark on his forehead, [Eph. 1:13](#), and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

“Thus far did I come laden with my sin,  
Nor could aught ease the grief that I was in,  
Till I came hither. What a place is this!  
Must here be the beginning of my bliss?  
Must here the burden fall from off my back?  
Must here the strings that bound it to me crack?  
Blest cross! blest sepulchre! blest rather be  
The Man that there was put to shame for me!”

#### Three Asleep:

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, of another Sloth, and of 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, [Prov. 23:34](#), for the Dead Sea is under you, a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion, [1 Pet. 5:8](#), comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple said, I see no danger; Sloth said, Yet a little more sleep; and Presumption said, Every tub must stand upon its own bottom.

And so they lay down to sleep again, and Christian went on his way. Yet he was troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons.

### **Two Climb Over The Wall:**

And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

**Christian:** Gentlemen, whence came you, and whither do you go?

**Formalist and Hypocrisy:** We were born in the land of Vain-glory, and are going, for praise, to Mount Zion.

**Christian:** Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, that “he that cometh not in by the door, but climbeth up someother way, the same is a thief and a robber?” [John 10:1](#).

**Formalist and Hypocrisy:** 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.

**Christian:** But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

**Formalist and Hypocrisy:** They told him, that as for that, he needed not to trouble his head thereabout: for what they did they had custom for, and could produce, if need were, testimony that would witness it for more than a thousand years.

**Christian:** But, said Christian, will you stand a trial at law?

**Formalist and Hypocrisy:** They told him, that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, said they, if we get into the way, what matter is it which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we also are in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

**Christian:** 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: therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

*To this they made him 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, save that these two men told Christian, that as to laws and ordinances, they doubted not but that they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness.*

**Christian:** By laws and ordinances you will not be saved, since you came not in by the door. [Gal. 2:16](#). And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the gate.

*To these things they gave him no answer; only they looked upon each other, and laughed. Then I saw that they went all on, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.*

### **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 there 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, [Isa. 49:10](#), and drank thereof to refresh himself, and then began to go up the hill, saying,

“The hill, though high, I covet to ascend;  
The difficulty will not me offend;  
For I perceive the way to life lies here:  
Come, pluck up heart, let's neither faint nor fear.  
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; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill; therefore 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 which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

### **The Arbor:**

I looked then after Christian, to see him go up the hill, where 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 the midway to the top of the hill was a pleasant Arbor, made by the Lord of the hill for the refreshment of weary travellers. Thither, therefore, Christian got, where also he sat down to rest him: 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 or garment that was given to 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." [Prov. 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.

### **Timorous & Mistrust:**

Now when he was got up to the top of the hill, there came two men running amain; the name of the one was Timorous, and 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, said he, the farther we go, the more danger we meet with; 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.

**Christian:** Then said Christian, You make me afraid; but whither shall I fly to be safe?

If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the celestial city, I am sure to be in safety there: I must venture. To go back is nothing but death: to go forward is fear of death, and life everlasting beyond it: I will yet go forward.

So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had 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 wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbor that is on the side of the hill; and falling down upon his knees, he asked God forgiveness for that foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart?

Sometimes

he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment from his weariness.

### **Return to the Arbor:**

Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus till he came again in sight of the arbor where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. [Rev. 2:4](#); [1 Thess. 5:6-8](#). Thus, therefore, he now went on, bewailing his sinful sleep, saying, O wretched man that I am, that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh as to use that rest for ease to my flesh which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! 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. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. O 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, (as Providence would have it,) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste caught up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it

lay, and with joy and tears betook himself again to his journey. But O how nimbly did he go up the rest of the hill! Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: Oh thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of the doleful creatures, because of my sinful sleep!

### **Two Lions:**

Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But while he was bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood by the highway-side. 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, which was about a furlong off the Porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him.

### **The Porter:**

But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? [Mark 4:40](#). Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that 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 to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going. Christian: I am come from the city of Destruction, and am going to Mount Zion: but because the sun is now set, I desire, if I may, to lodge here to-night.

## ***Study Questions: Lesson 3***

*The Pilgrimage – please send questions with answers to email address on the instruction page*

1. What was the wall of the pathway called?
2. Where did the pilgrim loose the burden on his back?
3. Where did the burden go?
4. Who were the three shining ones?
5. What did the first shining one say and give to the pilgrim?
6. What did the second shining one say and give to the pilgrim?
7. What did the third shining one say and give to the pilgrim?
8. Did the pilgrim encounter the three asleep after the Cross or before?
9. What were the names of the three asleep and what Biblical message might pertain to each?
10. What was the warning the pilgrim gives the three asleep?
11. What were the names of the two climbing across the wall?
12. Was this before or after the cross?
13. Why did they not enter through the gate?

14. What did the pilgrim tell them about the risk of by passing the gate?
15. What were the two's response to the pilgrim's concerns?
16. What were the three paths at the bottom of the Hill of Difficulty?
17. Which path did the pilgrim take and why?
18. Which paths did the other two take?
19. What were the outcome of the other twos choices?
20. What was located half way up the hill?
21. What did the pilgrim do at the arbour?
22. What did the pilgrim loose at the arbour?
23. Who did the pilgrim meet at the top of the hill?
24. What did they tell him?
25. What did the pilgrim do after they told him of the danger ahead?
26. How does the pilgrim's action seem to relate to what we call "backsliding"?
27. What were the steps the pilgrim took to regain his confidence in his pilgrimage?
28. When he arrives back to the top of the hill what time of day is it and what comments does he make?
29. What happens when he hears the lions?
30. What is the Biblical significance of the statement of the porter when he states "the lions are tied and as long as you stay in the center of the path you are safe"?
31. How is the as test of faith?
32. Who placed the lions and why are the lions placed were they are?
33. How might this test relate to the test of Job?

## **General Feedback:**

Spend a few minutes reflecting on this lesson. Think about the metaphors (names of characters, locations, events). Let God use these as a mirror to see yourself and your pilgrimage.

As you meditate on the names of the people, places, and events, plus the flow of the story summarize your thoughts using the following terms: foreknowledge, foreordination, freedom, faith, faithfulness, forgiveness

Share with me any new insites God has shown you during this first lesson.

List any thing that you feel is confusing or something that needs more focus.

***Please copy the questions and then answer each question as briefly as possible and submit to the email address listed on the instructions page***