

Lesson 9 Pilgrim Progress Study - Delectable Mountain



They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before. So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. 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 staffs, (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?

THE SHEPHERDS: These mountains are Emmanuel'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 10:11,15.

CHRISTIAN: Is this the way to the Celestial City?

THE SHEPHERDS: You are just in your way.

CHRISTIAN: How far is it thither?

THE SHEPHERDS: Too far for any but those who shall get thither indeed.

CHRISTIAN: Is the way safe or dangerous?

THE SHEPHERDS: Safe for those for whom it is to be safe; but transgressors shall fall therein. Hos. 14:9.

CHRISTIAN: Is there in this place any relief for pilgrims that are weary and faint in the way?

THE SHEPHERDS: The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers, Heb. 13:2; therefore the good of the place is before you .

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer as in other places,) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? for but few of them that begin to come hither, do show their face on these mountains. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, 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. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. Then they told them that they were content to stay. So they went to their rest that night, because it was very late. Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful to walk with them upon the mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we show these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a hill called Error, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymenius and Philetus, as concerning the faith of the resurrection of the body? 2 Tim. 2:17,18. They answered, Yes. Then said the shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off; which, when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The shepherds then answered, Did you not see, a little below these mountains, a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even until they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16. Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door on the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such

as blaspheme the Gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

THE SHEPHERDS: Yes, and held it a long time, too.

HOPEFUL: How far might they go on in pilgrimage in their day, since they, notwithstanding, were miserably cast away?

THE SHEPHERDS: Some farther, and some not so far as these mountains.
Then said the pilgrims one to the other, We had need to cry to the Strong for strength.

THE SHEPHERDS: Aye, and you will have need to use it, when you have it, too.
By this time the pilgrims had a desire to go forward, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass. The pilgrims lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them the glass to look.

Then they tried to look; but the remembrance of that last thing that the shepherds had shown them made their hands shake, by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place.

Then they went away, and sang,
“Thus by the shepherds secrets are reveal’d,
Which from all other men are kept concealed:
Come to the shepherds then, if you would see
Things deep, things hid, and that mysterious be.”

When they were about to depart, one of the shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they slept not upon Enchanted Ground. And the fourth bid them God speed. So I awoke from my dream.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth 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 parts he came, and whither he was going.

IGNORANCE: Sir, I was born in the country that lieth off there, a little on the left hand, and I am going to the Celestial City.

CHRISTIAN: But how do you think to get in at the gate, for you may find some difficulty there?

IGNORANCE: As other good people do, said he.

CHRISTIAN: But what have you to show at that gate, that the gate should be opened to you?

IGNORANCE: I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

CHRISTIAN: But thou camest not in at the wicket-gate, that is at the head of this way; thou camest in hither through that same crooked lane, and 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.

IGNORANCE: 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, all the world knows that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine, pleasant, green lane, that comes down from our country, the next way into the way.

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 walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. Eccles. 10:3. What, shall we talk farther with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful,

"Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have,
(Although he made them,) them he will not save."

HOPEFUL: He further added, It is not good, I think, to say so to him all at once; 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. Now, when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill. Matt. 12:45; Prov. 5:22. Now good Christian began to tremble, and so did Hopeful, his companion; yet, as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face, for he did hang his head like a thief that is found; but being gone past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor, and damnable apostate."

Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-Faith; but a good man, and he dwelt in the town of Sincere. The thing was this. At the entering in at this passage, there comes down from Broadway-gate, a lane, called Dead-Man's lane; so called because of the murders that are commonly done there; and this Little-Faith going on pilgrimage, as we do now, chanced to sit down there and sleep. Now there happened at that time to come down the lane from

Broadway-gate, three sturdy rogues, and their names were Faint-Heart, Mistrust, and Guilt, three brothers; and they, espying Little-Faith where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this, Little-Faith looked as white as a sheet, and had neither power to fight nor fly. Then said Faint-Heart, Deliver thy purse; but he making no haste to do it, (for he was loth to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves, thieves! With that, Guilt, with a great club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-Grace, that dwells in the town of Good-Confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-Faith came to himself, and getting up, made shift to scramble on his way. This was the story.

HOPEFUL: But did they take from him all that ever he had?

CHRISTIAN: No; the place where his jewels were they never ransacked; so those he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending-money. That which they got not, as I said, were jewels; also, he had a little odd money left, but scarce enough to bring him to his journey's end. Nay, (if I was not misinformed,) he was forced to beg as he went, to keep himself alive, for his jewels he might not sell; but beg and do what he could, he went, as we say, with many a hungry belly the most part of the rest of the way. 1 Pet. 4:18.

HOPEFUL: But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

CHRISTIAN: It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed by their coming upon him, had neither power nor skill to hide any thing; so it was more by good providence than by his endeavor that they missed of that good thing. 2 Tim. 1:12-14; 2 Pet. 2:9.

HOPEFUL: But it must needs be a comfort to him they got not this jewel from him.

CHRISTIAN: It might have been great comfort to him, had he used it as he should; but they that told me the story said that he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his money. Indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and these thoughts would swallow up all.

HOPEFUL: Alas, poor man, this could not but be a great grief to him.

CHRISTIAN: Grief? Aye, a grief indeed! Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart. I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling, also, to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he had lost; how he was wounded, and that he hardly escaped with life.

HOPEFUL: But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

CHRISTIAN: Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villany of ten thousand thieves.

HOPEFUL: Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, Heb. 12:16; and that birthright was his greatest jewel: and if he, why might not Little-Faith do so too?

CHRISTIAN: Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau and Little-Faith, and also betwixt their estates. Esau's birthright was typical; but Little-Faith's jewels were not so. Esau's belly was his god; but Little-Faith's belly was not so. Esau's want lay in his fleshy appetite; Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts: For I am at the point to die, said he: and what good will this birthright do me? Gen. 25:32. But Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not any where that Esau had faith, no, not so much as a little; therefore no marvel, where the flesh only bears sway, (as it will in that man where no faith is to resist,) if he sells his birthright and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasion cannot be turned away, Jer. 2:24: when their minds are set upon their lusts, they will have them, whatever they cost. But Little-Faith was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual, and from above: therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

HOPEFUL: I acknowledge it; but yet your severe reflection had almost made me angry.

CHRISTIAN: Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPEFUL: But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

CHRISTIAN: That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadst thou been

the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But consider again, that they are but journeymen thieves; They serve under the king of the bottomless pit, who, if need be, will come to their aid himself, and his voice is as the roaring of a lion. 1 Pet. 5:8. I myself have been engaged as this Little-Faith was, and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny, but that, as God would have it, I was clothed with armor of proof. Aye, and yet, though I was so harnessed, I found it hard work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.

HOPEFUL: Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

CHRISTIAN: True, they have often fled, both they and their master, when Great-Grace hath but appeared; and no marvel, for he is the King's champion. But I trow you will put some difference between Little-Faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the wall.

HOPEFUL: I would it had been Great-Grace, for their sakes.

CHRISTIAN: If it had been he, he might have had his hands full: for I must tell you, that though Great-Grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them; yet if they get within him, even Faint-Heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-Grace's face, will see those scars and cuts there that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat,) We despaired even of life. How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman, Psa. 88, and Hezekiah too, though champions in their days, were forced to bestir them when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him fly; sling-stones are turned with him into stubble. Darts are counted as stubble; he laugheth at the shaking of a spear." Job 41:26-29. What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things. "For his neck is clothed with thunder. He will not be afraid as a grasshopper: the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither

turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shoutings.” Job 39:19-25.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, aye, he would; he would, as his vain mind prompted him to say, do better and stand more for his Master than all men: but who so foiled and run down by those villains as he?

When, therefore, we hear that such robberies are done on the King’s highway, two things become us to do.

1. To go out harnessed, and be sure to take a shield with us: for it was for want of that, that he who laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore, he that had skill hath said, “Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Eph. 6:16.
2. It is good, also, that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. Exod. 33:15.

O, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? Psa. 3:5-8; 27:1-3. But without him, the proud helpers fall under the slain. Isa. 10:4.

I, for my part, have been in the fray before now; and though (through the goodness of Him that is best) I am, as you see, alive, yet I cannot boast of any manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian,
“Poor Little-Faith! hast been among the thieves?
Wast robb’ d? Remember this, whoso believes,
And get more faith; then shall you victors be
Over ten thousand-else scarce over three.”

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as strait as the way which they should go; and here they knew not which of the two to take, for both seemed strait before them: therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, come to them, and asked them why they stood there. They answered, they were going to the Celestial City, but knew not which of these ways to take. “Follow me,” said the man, “it is 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 far from the city that they desired to go to, that in a little time their faces were turned away from it; yet they follow him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man’s back. Then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

CHRISTIAN: Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the Flatterer? As is the saying of the wise man, so we have found it this day: "A man that flattereth his neighbor, spreadeth a net for his feet." Prov. 29:5.

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." Psa. 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 cords 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 black man clothed in white, who bid us, said they, 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. Dan. 11:32; 2 Cor. 11:13,14. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then if they had not of the shepherds a note of direction for the way. They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the shepherds did not bid them beware of the Flatterer. They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he. Rom. 16:17,18.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk, Deut. 25:2; 2 Chron. 6:27; and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Rev. 3:19. This done, he bids them to go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,

"Come hither, you that walk along the way,
See how the pilgrims fare that go astray:
They caught are in an entangling net,
Cause they good counsel lightly did forget:
'Tis true, they rescued were; but yet, you see,
They're scouged to boot; let this your caution be."

Study Questions: Lesson 9

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

The Delectable Mountains:

1. What does the word “Delectable” mean?
2. These mountains are Immanuel land, meaning that they belong to Him. What does the word Immanuel mean?
3. When Christian asked if this is the way to the “Celestial City” and how far it is?; did you find the answer he received interesting? Why or why not?
4. What is the purpose in the Shepherds asking: “Where did you come from?” “How did you get into the way?” “By what means have you persevered?”
5. What was the names of the Shepherds (which are 4 important Character traits to a godly Shepherd/Pastor)?
6. The hill called “Error” refers to what?
7. Have you ever had a mountain top experience, where it was as if the sky opened up, and you got a glimpse of God in all His glory?
8. Can a minister preach effectively on something that God hasn’t dealt with him on first?
9. To be a watchful minister is not easy, for everyone has an expectation of what that think he should be doing. Who should a faithful minister be striving to please?
10. Should he be concerned about losing or making friends in his duties as a minister?
11. What would be your godly counsel, to someone who sits under a minister that does not display these characteristics?
12. What 3 things did Mark share with us, that we should do for us or someone else, who finds themselves with a minister who does not have these characteristics?

Mountain Called CAUTION:

13. What did Christian and Hopeful see from this mountain?
14. Why did those they saw wind up in the Doubting Castle with Giant Despair(Satan)?
15. Why could they not escape Doubting Castle as did Christian and Hopeful?
16. Were those blind walking among the tombs saved? Why or why not?
17. Did these examples of the consequences of unrepentant sin as they saw in the House of the Interpreter strengthen their faith and warn them against sinning?
18. Why did Christian and Hopeful shed tears? Why did they not mention to the shepherd that they too had been in Doubting Castle? Was this a “right response”?
19. What did they see through the door in the valley?
20. What examples did he give of those who had gone this way?
21. Those they saw in hell had a “Show of Pilgrimage”. How long did they have it, and how far did they get?
22. What did they see from the high hill called Mount CLEAR? 1 Cor 13:12
23. What was the shepherd’s telescope?

24. Why could they not see the Celestial City clearly?

First Meeting with Ignorance:

25. What was the name of the Country that was down and on the left-hand side of the mountain in the beginning of this scene?

26. What was the name of the energetic young lad, that they met coming down the mountain?

27. What does it mean to be ignorant about something?

28. How would you define willful ignorance?

29. What was the first question that Christian asked Ignorance?

30. Why do you think he asked that question or what was his intent for asking that question?

31. Ignorance thought he would be allowed into the Celestial City because of what?

32. How does what Ignorance said line up with Romans 3:19-24 and Eph 2:8-9?

33. Would you consider Ignorance wise in his own eyes, does he line up with Proverbs 26:12?

34. In your conversation with other people about the things of God, do they have the same misconception as the character "Ignorance" did in our story in their understanding of what it takes to get to heaven?

35. What is your take on the words that Hopeful spoke about Ignorance and those like him?

The Seven Devils:

36. What did Christian think the man's name was, that was bound by seven cords and dragged by seven devils?

37. What was the name of the town that this man lived in?

38. What was written on the paper that was on the back of him who was being dragged away?

39. This represented a false _____ being carried off to hell by demons!

40. What bound this man, that the demons could carry him to hell?

Little Faith:

41. Christian said to Hopeful that he recalled a story of what type of man and that something happened to him around here?

42. What was the name of the town that "Little Faith" lived in?

43. "Dead Man's Lane" comes down from what gate?

44. What did "Little Faith" "do" which caused all this trouble?

45. "Little Faith" was preparing to do what when the robbers attacked him?

46. Did the thieves rob "Little Faith" of all that he had?

47. What did "Little Faith" do for food since most of his money was stolen?

48. Do we read anywhere in scripture that Esau had faith?

49. What was "Little-faith" mind set on?

50. "Faint-heart", "Mis-trust", and "Guilt" serve a king from where?

51. What is on the face of "Great-grace" if one was to look closely what would you see?

52. Should we ever boast in our spiritual battles, or say that we could have done better than so and so in fighting off "Faint-heart", "Mis-trust", and "Guilt", should this ever come out of our mouths, if so when?

53. What about Peter in his boasting, what happened to him?
54. What two things must we do in order to withstand in our day of trouble? Put on what? Who should go with us?
55. True Saving Grace is a gift from whom?
56. Can saving Grace be earned, if so how?
57. Where does faith come from?

The Flatterer:

58. Who was it that notice Christian and Hopeful standing there, wondering which path to take?
59. How many of you can relate to these words?
60. Did Christian and Hopeful look at the map that was given to them by the Shepherds?
61. Do you know folks who profess Christ, yet seem to be trusting more in feelings and emotion then the Christ and His Word?
62. Have you been able to address what you perceive with them and how did that work out?
63. Who is it that brought “Christian and Hopeful” back to reality, and has the ability to bring us back, if we should ever find ourselves listening to flattery, instead of God and His Word?

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: God and His foreknowledge, foreordination, faithfulness and forgiveness. Man and his freedom, failures, faith, faithfulness, and 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 addressed listed on the instructions page](#)