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Sermon Notes

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John Bunyan's *Pilgrim's Progress*, Third Stage: The Cross, the Hill Difficulty, and the Palace Beautiful

I. Review of First and Second Stages

First Stage:

- The whole story is cast as a dream which Bunyan had while in prison
- Christian reads the Bible and understands that he is living in the City of Destruction
- He is crushed by a terrible heavy burden on his back
- He meets a man name Evangelist who talked with him and pointed him toward the Wicket Gate
- One neighbor—Pliable—agrees to go on pilgrimage with Christian
- After a short time, both Christian and Pliable fall into a miry swamp called the “Slough of Despond” (depression)
- Pliable escapes easily enough since he has no heavy burden on his back
- Christian is sinking down, but a man named Help comes and lifts him out and sets him on his way
- Mr. Worldly Wiseman persuades Christian to go to a town called Morality to get help from a Mr. Legality in removing his heavy burden
- But as Christian tries to get to Morality, there came a steep hill which got more threatening, and flashes of fire came out threatening to burn him; also his burden got much heavier
- Evangelist found him and severely rebuked him for leaving the way; he got him back onto the true path
- Christian comes to

Second Stage:

- Christian comes to the Wicket Gate, where he knocks again and again

- The gatekeeper, a man called “Goodwill”, asks him what he wants, and after Christian answers, Goodwill welcomes him in
- As Christian enters the Wicket Gate, Goodwill gives him a strong pull to keep him from getting shot with arrows from Beelzebub’s castle which stands near the gate
- After a brief conversation with Goodwill, Christian continues on his journey and comes to Interpreter’s House
- Interpreter shows him seven helpful things in his house that are intended to put Christian in a proper frame of mind for his pilgrimage
 - The Spiritual Guide: a portrait of a serious man who has cast the world behind him and is living only for heaven, and who has the word of God in his mouth; this is the only person who is worthy to be Christian’s guide on the pilgrimage
 - The Dusty Room: a parlor covered with dust and a man tries to sweep it, but no matter how much he sweeps, it only kicks up a greater cloud of dust; but then a young woman comes and sprinkles the room with water, after which she is able to clean the room “with pleasure”; this represents the effect of the Law of God on the heart of an unconverted person (only stirs up sin) vs a person who has received the grace of God, after which the Law can clean up their hearts and their lives
 - Passion and Patience: two young boys, seated on chairs in a room; both are told to wait till next year for their best things; Passion becomes extremely impatient and must have his good things now, but when he gets them, he squanders them all quickly and ends up poverty stricken; Patience is content to wait and ends up infinitely richer. This relates to living for this world and the flesh, vs. living for the next world by the Spirit
 - The Fire Burning Against the Wall: the fire represents the work of grace in a person’s heart; the man trying to extinguish it represents the devil; but, no matter how much he assaults the Christian’s heart, the fire of grace continues to burn. Why? Because behind the wall, Christ is feeding the flame with oil, but secretly. This represents the fact that all truly converted people will have their faith sustained by Christ through the Spirit no matter what Satan can do.
 - The Palace and the Warrior: a powerful, courageous warrior has to fight his way through many enemies, through which he receives many wounds and after which he is welcomed and clothed in glorious garments. “It is only through many hardships and trials that we enter the Kingdom of God.” (Acts 14:22)
 - The Man in the Iron Cage: a bitterly sorrowful man is locked in a cage and believes he can never get out because he has sinned too much ever to be forgiven; he laments that God has abandoned him, his heart is

hardened, his faith is gone, and all he can do is await eternal burnings. This represents the great dangers of feeding our lusts and our sins, because of what that will do to our own hearts

- The Dream of Judgment Day: a man is terrorized by a dream which exactly depicts what Scripture says about the Judgment Day and Hell, but in his dream, he is convinced he shall be left behind and shall not be accepted into Heaven; this torments him greatly, and his terror is a warning to Christian.

II. The Cross

A. Christian's Burden Comes Off At Last

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. 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 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 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.

DQ1) What does this teach you about the cross of Christ? How does Christian react when his burden finally fell from his back? How can meditating on the cross now help us be free of our own burdens of sin?

B. The Shining One Give Gifts of Salvation

Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him with "Peace be unto thee". 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, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the Celestial Gate. [Eph. 1:13] So they went their way.

DQ2) What do these gifts represent in the Christian life?

C. Christian Celebrates

Then Christian gave three leaps for joy, and went on singing--

"Thus far I did 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!"

DQ3) How can Christians have their initial joy in salvation restored to them, even after they have been Christians for a long time? Why is it important for Christians to continue rejoicing in the cross just as much as we did when we were first saved?

III. Simple, Sloth, Presumption; Formalist and Hypocrisy

A. Three Slumbering Men

I saw then in my dream, that he went on thus, even until he came at a 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 'goeth 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 in this sort: Simple said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said, "Every vat must stand upon its own bottom; what is the answer else that I should give thee?"

And so they lay down to sleep again, and Christian went on his way. Yet was he 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.

DQ4) What do these people represent? How do you see these kinds of people in our 21st century context? What would Bunyan say we can do about such people?

B. Formalist and Hypocrisy

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.

CHR. Gentlemen, whence came you, and whither go you?

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that he that cometh not in by the door, "but climbeth up some other way, the same is a thief and a robber?" [John 10:1]

FORM. and HYP. 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.

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

FORM. and HYP. 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.

CHR. But, said Christian, will your practice stand a trial at law?

FORM. and HYP. They told him, That custom, it being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by any impartial judge; and besides, said they, if we get into the way, what's matter 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 are also in the way, that came tumbling over the wall; wherein, now, is thy condition better than ours?

CHR. 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

DQ5) What do these people represent? What is the significance of the fact that they did not come in by the Gate but tumbled in over the wall? How do we see formalism and hypocrisy in the religious scene of today? How should we warn such people?

IV. The Hill Difficulty

A. Christian, Formalist, and Hypocrisy Approach the Hill... But Only Christian Ascends It

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--

"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 {Formalist and Hypocrisy} 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 these 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.

DQ6) What does Hill Difficulty represent in the Christian life? How does it expose Formalist and Hypocrisy? How is their decision not to try ascending the hill consistent with them not coming in at the Gate?

B. Christian Climbs with Great Difficulty and Determination

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.

C. The Shady Arbor

Now, about the midway to the top of the hill was a pleasant arbour, made by the Lord of the hill for the refreshing 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 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 started up, and sped him on his way, and went apace, till he came to the top of the hill.

DQ7) What does the Shady Arbor represent? How does this depict both the blessings and temptations of rest and recreation? How do people go to extremes when it comes to R & R? How do the honey verses in Proverbs represent the blessings and need for self-control in lawful pleasures?

Proverbs 24:13 Eat honey, my son, for it is good; honey from the comb is sweet to your taste.

Proverbs 25:16 If you find honey, eat just enough-- too much of it, and you will vomit.

Again, notice similar blessings and warnings about sleep:

Psalm 4:8 I will lie down and sleep in peace, for you alone, O LORD, make me dwell in safety.

Psalm 127:2 [the Lord] grants sleep to those he loves.

Mark 6:31 Then, because so many people were coming and going that they did not even have a chance to eat, Jesus said to them, "Come with me by yourselves to a quiet place and get some rest."

BUT...

Proverbs 6:9-11 How long will you lie there, you sluggard? When will you get up from your sleep? 10 A little sleep, a little slumber, a little folding of the hands to rest-- 11 and poverty will come on you like a bandit and scarcity like an armed man.

Matthew 26:41, 45 "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." ... Then he returned to the disciples and said to them, "Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners."

V. The Lions Alongside the Way

A. Mistrust and Timorous Bring the Report

Now, when he was got up to the top of the hill, there came two men running to meet him 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 further 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.

CHR. 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.

B. Christian Has Lost His Scroll and Must Go Back for It... Christian Severely Reproaches Himself for His Sin

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 begun to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his 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 chided himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. 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 within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. [Rev. 2:5; 1 Thes. 5:7,8] Thus, therefore, he now went on bewailing his sinful sleep, saying, O wretched man that I am that I should sleep in the day-time! 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 took 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!

DQ8) Why do you think Christian is so severe with himself over his sin? We 21st century Christians tend to be more easy-going and accepting of weakness and sin in ourselves and others. How could we learn from Bunyan (and Christian) in this issue?

1 Corinthians 11:29-32 For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep. ³¹ But if we judged ourselves, we would not come under judgment. ³² When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

What does it mean, “If we judged ourselves, we would not come under judgment?”

C. Christian Joyfully Recovers His Scroll

Now, by this time he was come to the harbour again, where for a while he sat down and wept; but at last, as Christian 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 oh, how nimbly now did he go up the rest of the hill!

D. Christian Walks Between the Lions

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. 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 8:34-37] Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that had none. Keep in the midst of the path, no hurt shall come unto thee.”

"Difficulty is behind, Fear is before,
Though he's got on the hill, the lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize."

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.

**DQ9) What do the chained lions represent? What is the path of safety?
What is the lesson of the poem?**

VI. The Palace Beautiful; Conversation with Discretion, Charity, Prudence and Piety

A. The Porter Quizzes Him at the Gate

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.

CHR. 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.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless; I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.

POR. But how doth it happen that you come so late? The sun is set.

CHR. I had been here sooner, but that, "wretched man that I am!" I slept in the arbour that stands on the hillside; nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

POR. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you into the rest of the family, according to the rules of the house.

B. Discretion Quizzes Him As Well

Then 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. And last she asked his name; so he said, It is Christian, and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into 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 entertain such pilgrims in. Then he bowed his head, and followed them into the house.

C. Fellowship in the Palace Beautiful

1. Christian eats a meal with them

2. They have deep and meaningful conversation

3. Here is a Brief Sample

PIETY. Come, good Christian, since we have been so loving to you, to receive you in our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

CHR. With a very good will, and I am glad that you are so well disposed.

PIETY. What moved you at first to betake yourself to a pilgrim's life?

CHR. I was driven out of my native country by a dreadful sound that was in mine ears: to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

PIETY. But how did it happen that you came out of your country this way?

CHR. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

...

PRUD. Can you remember by what means you find your annoyances, at times, as if they were vanquished?

CHR. Yes, when I think what I saw at the cross, that will do it; and when I look upon my brodered 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.

PRUD. And what is it that makes you so desirous to go to Mount Zion?

CHR. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there, they say, there is no death; and there I shall dwell with such company as I like best. [Isa. 25:8; Rev. 21:4] For, to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, Holy, Holy!"

Then said Charity to Christian, Have you a family? Are you a married man?

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

CHR. 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.

CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.

CHR. So I did; and told them also of what God had shown to me of the destruction of our city; "but I seemed to them as one that mocked", and they believed me not. [Gen. 19:14]

CHAR. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection: for you must think that my wife and poor children were very dear unto me.

CHAR. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

Christian's fears of perishing might be read in his very countenance

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgement that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves, why they came not?

CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

CHAR. But did you not, with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein; I know also that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

CHAR. Indeed Cain hated his brother, "because his own works were evil, and his brother's righteous" [1 John 3:12]; and 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". [Ezek. 3:19]

**DQ10) What does this conversation teach you about Christian fellowship?
What does it teach you about how Christians can hold each other**

accountable? What about our responsibility for the salvation of our family members?

D. Christian's Refreshing Bedchamber

Thus they discoursed 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, and then he awoke and sang--

"Where am I now? Is this the love and care
Of Jesus for the men that pilgrims are?
Thus to provide! that I should be forgiven!
And dwell already the next door to heaven!"

DQ11) How does Christian's feeling of peace and security show the value of rich Christian hospitality?

VII. Christian Equipped for Battle

A. The Palace Beautiful Like the Smithsonian Museum

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him first the pedigree of the Lord of the hill, that he was the son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as, how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." [Heb 11:33,34]

They then read again, in another part of the records of the house, where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

DQ12) What does this museum of the heroes of the past represent? How does it relate to Hebrews 11 and to Scripture?

B. Christian Equipped for Battle

The next day they took him and had him into the armoury, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, ALL-PRAYER, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude.

They also showed him some of the engines with which some of his servants had done wonderful things. They shewed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with which David slew Goliath of Gath; 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. They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.

C. The View of Delectable Mountains

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains, which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south; so he did: and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. [Isa. 33:16,17] Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when they came there, they harnessed him from head to foot with what was of proof, lest, perhaps, he should meet with assaults in the way. He being, therefore, thus accoutred, walketh out with his friends to the gate