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Sermon Notes

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John Bunyan's *Pilgrim's Progress*, Fourth and Fifth Stages: The Battle with Apollyon; the Valley of the Shadow of Death; Faithful; Talkative; Evangelist's Warning

I. Review

- 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 and he begins his pilgrimage
- After falling into the Slough of Despond, he is rescued and continues
- He listens to Mr. Legality takes a bad sidetrack to the tow of Morality to get his burden off his back
- But the mountain (Mt. Sinai, representing God's Law) leans over him and threatens to destroy him
- Evangelist found him and severely rebuked him for leaving the way; he got him back onto the true path
- Christian comes to the Wicket Gate, where he knocks, and is welcomed in by the gatekeeper, 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
 - The Dusty Room
 - Passion and Patience
 - The Fire Burning Against the Wall

- The Palace and the Warrior
- The Man in the Iron Cage
- The Dream of Judgment Day
- Christian comes at last to the cross and his burden rolls away into the empty tomb and he saw it no more
- The Shining Ones give him words of assurance, a new robe, and a scroll, telling him to look on it as he travels and give it in at the Celestial City (We find out later the scroll represents assurance of salvation)
- Christian interacts with three slumbering men—Simple, Sloth, and Presumption, and tries to rouse them to pilgrimage, but they blow him off
- Christian sees two men come tumbling in over the wall—Formalist and Hypocrisy—and rebukes them for not coming in through the Gate as he did; they represent false religions (like medieval Catholicism) which give assurance based on religiosity and works rather than faith in Christ
- Christian climbs with great effort up Hill Difficulty; halfway up, he stops at the Shady Arbor which the Lord of the Hill has put there for the refreshment of pilgrims
- Christian falls asleep in the Shady Arbor, wakes with the day far spent, and hurries on; but he accidentally left his scroll there
- Christian sees two men (Mistrust and Timorous) fleeing from some lions and after talking with them, he resolves to go on; but searching for his scroll to read and find comfort, he discovers it's gone
- He goes all the way back to the Shady Arbor, reproaching himself for his sinful sleep
- He comes back at last, sees the lions, and is told by a porter named Watchful that they are chained, and he'll be fine if he stays on the path
- He comes to the House Beautiful and is entertained there by four beautiful young women named Discretion, Charity, Prudence, and Piety, with whom he has searching conversations
- Christian enjoys a very refreshing time at that house; sees the sunrise and is strengthened for his journey
- The women equip him with armor for his upcoming battles

II. The Battle with Apollyon

A. Descent to the Valley of Humiliation

1. The hill is slippery (we are told in Part 2)
2. Christian “caught a slip or two” going down (referring to some small sins he committed which gave Apollyon opportunity to accuse him)
3. The Valley of Humiliation itself is greatly praised in Part 2

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all those parts. It is fat ground, and as you see, consisteth much in meadows; and if a man was to come here in the Summertime, as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that would be delightful to him. Behold how green this Valley is, also how beautified with lilies. I have also known many labouring men that have got good estates in this Valley of Humiliation (for God resisteth the Proud, but gives more Grace to the Humble) for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either Hills or Mountains, to go over; but the way is the way, and there's an end.

B. Apollyon Comes to Fight Him

1. Apollyon is the commander of the demonic army in the Revelation 9:11
2. The word means “destroyer”
3. Bunyan would not have us believe Apollyon is Satan, for in his victory poem, Christian says that Beelzebub is “captain of this fiend”

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back;

and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts.

Therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

DQ1) What is the significance of Bunyan's observation that Christian had "no armour for his back"? How is this a shrewd observation based on Ephesians 6 "full armor of God"? What does it show of the basic approach Christians must take when beset by the devil's attacks?

Ephesians 6:13-14 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then ...

4. Apollyon described

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.

C. Apollyon and Christian Debate

1. Much of Satan's terrible power lies in his mouth... his ability to speak and ask questions and cause doubts and intimidate

APOL. Whence come you? and whither are you bound?

CHR. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

APOL. By this I perceive thou art one of my subjects, for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now, at one blow, to the ground.

CHR. 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 6:23]; therefore, when I was come to years, I did, as other considerate persons do, look out, if, perhaps, I might mend myself.

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages,

be content to go back: what our country will afford, I do here promise to give thee.

CHR. But I have let myself to another, even to the King of princes; and how can I, with fairness, go back with thee?

APOL. Thou hast done in this, according to the proverb, "Changed a bad for a worse"; but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

CHR. I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

CHR. What I promised thee was in my nonage (youth); and, besides, I count the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee; and besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and, therefore, leave off to persuade me further; I am his servant, and I will follow him.

APOL. Consider, again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! and, besides, thou countest his service better than mine, whereas he never came yet from the place where he is to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power, or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee.

CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it when their Prince comes in his and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

CHR. Wherein, O Apollyon! have I been unfaithful to him?

APOL. 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 shouldst 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 talkest 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.

CHR. 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; but, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

DQ2) What are some of the weapons of words that Apollyon uses to attack Christian here? What are the phases of approach that he uses? Do you see flattery and false promises? Do you see hopelessness? Do you see threats? Do you see accusations of Christian's sins?

DQ3) Apollyon claims ownership over Christian, saying he is one of his subjects. How does this shed light on the freedom Christ gives us from Satan's authority (the right to command) taught in Romans?

Romans 5:21 just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord

Romans 6:6-7 For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin-- because anyone who has died has been freed from sin.

Romans 6:11-14 count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace.

DQ4) How does Christian fight off Apollyon's accusations concerning his sins?

D. Apollyon Becomes Enraged and the Battle is On!

APOL. 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.

CHR. Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.

APOL. 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 further; 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, 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 amain, 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, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of 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 of his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy; when I fall I shall arise" [Micah 7:8];

and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors through him that loved us". [Rom. 8:37] And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more. [James 4:7]

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; then, indeed, he did smile, and look upward; but it was the dreadfulest sight that ever I saw.

A more unequal match can hardly be,
 CHRISTIAN must fight an Angel; but you see,
 The valiant man by handling Sword and Shield,
 Doth make him, tho' a Dragon, quit the field.

DQ5) What can you learn about spiritual warfare from this section?

DQ6) What finally gave the victory to Christian? How could scripture memorization help us fight Satan's assaults?

E. Christian Gives Thanks for His Victory

So when the battle was over, Christian said, "I will here give thanks to him that delivered me out of the mouth of the lion, to him that did help me against Apollyon." And so he did, saying—

Great Beelzebub, the captain of this fiend,
 Design'd my ruin; therefore to this end
 He sent him harness'd out: and he with rage
 That hellish was, did fiercely me engage.
 But blessed Michael helped me, and I,
 By dint of sword, did quickly make him fly.
 Therefore to him let me give lasting praise,
 And thank and bless his holy name always.

DQ7) If Apollyon is merely a demon in Satan's service, what does this tell you about Satan himself?

F. Christian Healed After His Battle

Then there came to him a hand, with some of the leaves of the tree of life, 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.

III. The Valley of the Shadow of Death

Psalm 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

A. The Valley Described

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) "passed through, and where no man dwelt." [Jer. 2:6]

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

B. Two Men Terrorized by Fear

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 [Num. 13], making haste to go back; to whom Christian spake as follows:--

CHR. Whither are you going?

MEN. They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

CHR. Why, what's the matter? said Christian.

MEN. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

CHR. But what have you met with? said Christian.

MEN. Why, we were almost in the Valley of the Shadow of Death; but that, by good hap, we looked before us, and saw the danger before we came to it. [Ps. 44:19; 107:10]

CHR. But what have you seen? said Christian.

MEN. Seen! Why, the Valley itself, which is as dark as pitch; 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 under 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]

CHR. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven. [Jer. 2:6]

MEN. Be it thy way; we will not choose it for ours. So, they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

C. The Terrors of the Road through the Valley of the Shadow of Death

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. [Ps. 69:14,15] Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag King David once did fall, and had no doubt therein been smothered, had not HE that is able plucked him out.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for 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; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, and oftentimes, when he lift up his foot to set forward, he knew not where or upon what he should set it next.

Poor man! where art thou now? thy day is night.
 Good man, be not cast down, thou yet art right,
 Thy way to heaven lies by the gates of Hell;
 Cheer up, hold out, with thee it shall go well.

DQ8) What is the “valley of the shadow of death” in real life? How does the Lord help us make our ways through it?

D. Close by Hell

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? And 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), that he was forced to put up his sword, and betake himself to another weapon called All-prayer. [Eph. 6:18] So he cried in my hearing, "O Lord, I beseech thee, deliver my soul!" [Ps. 116:4] Thus he went on a great while, yet still the flames would be reaching towards 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; and, 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 half way 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 further.

DQ9) How does the Lord enable us to fight nameless terrors that besiege our souls? How are fear and faith generally opposites?

E. Unable to Hear His Own Voice

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, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.

F. Another Traveler

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." [Ps. 23:4]

Then he was glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it. [Job 9:11]

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer; for that he also thought to be alone. And by and by the day broke; then said Christian, He hath turned "the shadow of death into the morning". [Amos 5:8]

G. Morning Light Drives Fears Away

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the mire that was on the other; also how narrow the way was which led betwixt them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, (for after break of day, they came not nigh;) yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." [Job 12:22]

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And 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 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 shelvings 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

shineth upon my head, and by his light I walk through darkness." [Job 29:3]

H. Pope and Pagan

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; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, POPE and PAGAN, dwelt in old time; by whose power and tyranny the men whose bones, blood, and ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that PAGAN has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the Old Man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, "You will never mend till more of you be burned." But he held his peace, and set a good face on it, and so went by and caught no hurt.

DQ10) What does this teach you about Bunyan's conception of Roman Catholicism and the Pope? Why do you think he has such a harsh view of the Pope?

I. Christian Celebrates His Deliverance

O world of wonders! (I can say no less),
 That I should be preserved in that distress
 That I have met with here! O blessed be
 That hand that from it hath deliver'd me!
 Dangers in darkness, devils, hell, and sin
 Did compass me, while I this vale was in:
 Yea, snares, and pits, and traps, and nets, did lie
 My path about, that worthless, silly I
 Might have been catch'd, entangled, and cast down;
 But since I live, let JESUS wear the crown.

IV. Fellowship with Faithful

A. Christian Catches Up with Faithful... a Little Too Pridefully

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went, and looking forward, he saw Faithful before him, upon his journey. Then said Christian aloud, "Ho! ho! So-ho! stay, and I will be your companion!" At that, Faithful looked behind him; to whom Christian cried again, "Stay, stay, till I come up to you!" But Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."

At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

B. Christian and Faithful Walk and Talk Together

1. Faithful also lived in the City of Destruction and began his pilgrimage in part because of Christian's example
2. They discussed what happened to Pliable after he returned from the Slough of Despond
3. Faithful avoided the Slough, but was tempted by a woman named Wanton, who used flattery and seductive speech to allure him; but he avoided her wiles and shut his eyes against her and continued

C. Faithful and the "Old Man"

When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit. [Eph. 4:22] I asked him then what was his work, and what the wages he would give. He told me that his work was many delights; and his wages that I should be his heir at last. I further asked him what house he kept, and what other servants he had. So he told me that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters: The Lust of the Flesh, The Lust of the Eyes, and The Pride of Life, and that I should marry them all if I would. [1 John 2:16] Then I asked how long time he

would have me live with him? And he told me, As long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last?

FAITH. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, "Put off the old man with his deeds."

CHR. And how then?

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "O wretched man!" [Rom. 7:24] So I went on my way up the hill.

Now when I had got about half-way up, I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

CHR. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

FAITH. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that he knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

CHR. Who was that that bid him forbear?

FAITH. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the hill.

{178} CHR. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

V. Talkative

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner:

FAITH. Friend, whither away? Are you going to the heavenly country?

TALK. I am going to the same place.

FAITH. That is well; then I hope we may have your good company.

TALK. With a very good will will I be your companion.

FAITH. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALK. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few that care thus to spend their time, (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble for me.

FAITH. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth as are the things of the God of heaven?

TALK. I like you wonderful well, for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if a man hath any delight in things that are wonderful)? For instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Christian's scathing evaluation of Talkative:

FAITH. Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this while by himself), he said to him, (but softly), What a brave companion have we got! Surely this man will make a very excellent pilgrim.

CHR. At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with that tongue of his, twenty of them that know him not.

FAITH. Do you know him, then?

{190} CHR. Know him! Yes, better than he knows himself.

FAITH. Pray, what is he?

CHR. His name is Talkative; he dwelleth in our town. I wonder that you should be a stranger to him, only I consider that our town is large.

FAITH. Whose son is he? And whereabout does he dwell?

CHR. He is the son of one Say-well; he dwelt in Prating Row; and is known of all that are acquainted with him, by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a sorry fellow.

Eventually Christian exposes Talkative's false religion... a religion of word only

VI. Evangelist's Warning

EVAN. 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. And, again, that in every city bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life.

He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

Proposed Schedule:

July 17: Vanity Fair; Hopeful; By-Ends; Demas (pages 74-90)

July 24: Christian and Hopeful seized by Giant Despair, thrown into
Doubting Castle (pages 90-98)

July 31: The Shepherds; the Delectable Mountains (pages 99-112)

August 7: Ignorance; the Flatterer; Enchanted Ground; Beulah Land
(pages 112-128)

August 14: Christian and Hopeful Cross the River; Entering the Celestial
City (pages 128-134)