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Sermon Notes

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John Bunyan's *Pilgrim's Progress*, Sixth Stage: Vanity Fair

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 town 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
- 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 works-based religion
- 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
- Christian fights a fierce battle with Apollyon, a powerful demon sent by Satan to tempt him
- Christian is hard-pressed in the battle and suffers some wounds
- BUT in the end, Christian drives off Apollyon with the “sword of the Spirit,” the Word of God
- The Christian makes his way through the “Valley of the Shadow of Death”
- Here, Christian is beset by the terrors of the night, all kinds of distressing sounds leading to overwhelming fears and anxieties
- He must walk a narrow path between a steep cliff on one side and a noxious swamp on the other
- He takes himself to prayer and continues to make slow progress through the terrifying Valley
- When the sun finally comes up, he is able to travel much more easily through the Valley, even though the way became much more treacherous
- Along the way, he hears someone else traveling through it, reciting Psalm 23 to himself

- He catches up to him and finds that his name is Faithful, and they walk and talk together, and enjoy sweet fellowship

II. Fellowship with Faithful

A. Christian and Faithful Walk and Talk Together

B. Faithful's Battle with Adam and Moses

FAITH. 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.

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.

DQ: What does this section teach you about the Law of Moses? Why does Bunyan portray that Moses can show us no mercy?

DQ: What does it teach you about holiness... sanctification?

III. Talkative

[Eventually Christian exposes Talkative's false religion... a religion of word only. They discourse about the nature of a true work of grace in a person's soul:]

FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it thus: It gives him **conviction of sin**, especially of the defilement of his nature and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ [John 16:8, Rom. 7:24, John 16:9, Mark 16:16]). This sight and sense of things worketh in him **sorrow and shame for sin**; he findeth, moreover, revealed in him **the Saviour of the world**, and the absolute necessity of closing with him for life, at the which he findeth **hungerings and thirstings after him**; to which hungerings, &c., the promise is made. [Ps. 38:18, Jer. 31:19, Gal. 2:16, Acts 4:12, Matt. 5:6, Rev. 21:6] Now, **according to the strength or weakness of his faith in his Saviour, so is his joy and peace**, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore, in him that hath this work, there is required a very sound judgement before he can, with steadiness, conclude that this is a work of grace.

To others, it is thus discovered:

1. By an experimental confession of his faith in Christ. [Rom. 10:10, Phil. 1:27, Matt. 5:19]
2. By a life answerable to that confession; to wit, a life of holiness, heart-holiness, family-holiness, (if he hath a family), and by conversation-holiness in the world which, in the general, teacheth him, inwardly, to abhor his sin, and himself for that, in secret; to suppress it in his family and to promote holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection, in faith and love, to the power of the Word. [John 14:15, Ps. 50:23, Job 42:5-6, Eze. 20:43]

DQ: What does this section teach you about the work of grace in a soul?

DQ: Why is it important for us to understand how God's grace works to save souls?

[Talkative is eventually driven away by this, and by Faithful's clear exposure of his corrupt life, which does not line up with his religious talk]

IV. Evangelist's Warning

[Evangelist comes up to Christian and Faithful to give them a warning of what they're about to experience in Vanity Fair]

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.

DQ: Jesus warned the disciples ahead of time of the sufferings they would endure for his name. Why is this helpful?

John 16:1-4 "All this I have told you so that you will not go astray. ² They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. ³ They will do such things because they have not known the Father or me. ⁴I have told you this, so that when the time comes you will remember that I warned you.

V. Vanity Fair

A. Christian and Faithful Come Up to the Fair

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

B. The Fair's Origin and Description

This fair is no new-erected business, but a thing of ancient standing; I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein, should be sold all sorts of vanity, and that it should last all the year long: therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there is at all times to be seen juggling cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour.

And as in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets, (viz. countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

DQ1: How does this section help us understand the New Testament warnings against the “world”?

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷ The world is passing away, and also its lusts; but the one who does the will of God lives forever.

James 1:27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

C. The Inevitability of Passing Through Vanity

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, must needs go out of the world. [1 Cor. 5:10] The

Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. [Matt. 4:8, Luke 4:5-7] Yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Matthew 4:8-10 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹ "All this I will give you," he said, "if you will bow down and worship me." ¹⁰ Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

DQ: How does the “world” allure Christians away from faithfulness to Christ?

D. Why the Pilgrims Were Rejected by Vanity Fair

Now these pilgrims, as I said, must needs go through this fair. Well, so they did: but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons: for--

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some said they were fools, some they were bedlams, and some they are outlandish men. [1 Cor. 2:7-8]

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan, but they that kept the fair were the men of this world; so that, from one end of the fair to the other, they seemed barbarians each to the other.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, Turn away mine eyes from beholding vanity, and look upwards, signifying that their trade and traffic was in heaven. [Ps. 119:37, Phil. 3:19-20]

DQ: How should we American Christians be noteworthy in our differences from worldly people who surround us and look upon us? How do foresee American culture and biblical Christianity becoming more and more hostile to one another in the future?

E. The Difficulties Begin

One chanced mockingly, beholding the carriage of the men, to say unto them, What will ye buy? But they, looking gravely upon him, answered, "We buy the truth." [Prov. 23:23] At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there, in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem, [Heb. 11:13-16] and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair.

Behold Vanity Fair! the Pilgrims there
Are chain'd and stand beside:
Even so it was our Lord pass'd here,
And on Mount Calvary died.

DQ: Why do you think the inhabitants of Vanity Fair were so hostile? How does it relate to these verses?:

1 John 3:12-13 Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous. ¹³ Do not be surprised, my brothers, if the world hates you.

John 7:7 [Jesus said to his brothers] The world cannot hate you, but it hates me because I testify that what it does is evil.

2 Timothy 3:12 In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted

F. Persecution Intensifies

There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the great one of the fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise, blessing, and good words for bad, and kindness for injuries done, some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied that, for aught they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men they had abused. Thus, after divers words had passed on both sides, the men behaving themselves all the while very wisely and soberly before them, they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side, though but few in comparison of the rest, several of the men in the fair. This put the other party yet into greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that the cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

G. The Pilgrims' Attitude About Their Suffering

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might

have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content, they abode in the condition in which they were, until they should be otherwise disposed of.

DQ: How would you explain their attitude toward their suffering? How do the following verses also explain it?:

Acts 5:40-41 They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go. ⁴¹ The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.

Matthew 5:11-12 "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹² Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

H. The Trial

1. Arraignment

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form, the contents whereof were this:--

2. The Charges

“That they were enemies to and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.”

3. The Author's Encouragement to Faithful

Now, FAITHFUL, play the man, speak for thy God:
Fear not the wicked's malice; nor their rod:
Speak boldly, man, the truth is on thy side:
Die for it, and to life in triumph ride.

Matthew 10:19-20 But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, ²⁰ for it will not be you speaking, but the Spirit of your Father speaking through you.

4. Faithful's Defense

Then Faithful began to answer, that he had only set himself against that which hath set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

5. Witnesses Summoned

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is--

JUDGE. Hold! Give him his oath. (So they swear him.) Then he said--

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

JUDGE. Hast thou any more to say?

ENVY. My Lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their lord the king against him. Then they swear him; so he began.

SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that, the other day, I had

with him in this town; for then, talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God. Which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, that we do still worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew, in behalf of their lord the king, against the prisoner at the bar.

PICK. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said, moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah! sirrah! thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

Faithful's Final Defense:

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

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in the worship of God there is required a Divine faith; but there can be no Divine faith without a Divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not

agreeable to Divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell, than in this town and country: and so, the Lord have mercy upon me!

Then the Judge called to the jury (who all this while stood by, to hear and observe): Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town. You have also heard what these worthy gentlemen have witnessed against him. Also you have heard his reply and confession. It lieth now in your breasts to hang him or save his life; but yet I think meet to instruct you into our law.

There was an Act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. [Exo. 1:22] There was also an Act made in the days of Nebuchadnezzar the Great, another of his servants, that whosoever would not fall down and worship his golden image, should be thrown into a fiery furnace. [Dan. 3:6] There was also an Act made in the days of Darius, that whoso, for some time, called upon any god but him, should be cast into the lions' den. [Dan. 6] Now the substance of these laws this rebel has broken, not only in thought, (which is not to be borne), but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

6. The Jury and their Verdict

Then went the jury out, whose names were, Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first, among themselves, Mr. Blind-man, the foreman, said, I see clearly that this man is a heretic. Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth

against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore, let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

7. Faithful's Martyrdom

They therefore brought him out, to do with him according to their law; and, first, they scourged him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him with stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end.

8. Faithful's Triumphant Entry to Heaven

Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate.

*Brave FAITHFUL, bravely done in word and deed;
Judge, witnesses, and jury have, instead
Of overcoming thee, but shown their rage:
When they are dead, thou'lt live from age to age*

9. Christian's Fate

But as for Christian, he had some respite, and was remanded back to prison. So he there remained for a space; but He that overrules all things, having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way. And as he went, he sang, saying--

*Well, Faithful, thou hast faithfully profest
Unto thy Lord; with whom thou shalt be blest,
When faithless ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive;
For though they kill'd thee, thou art yet alive!*

10. Hopeful's Conversion

Now I saw in my dream, that Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behaviour, in their sufferings at the fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes, to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair, that would take their time and follow after.

DQ: Tertullian has famously said, “The blood of martyrs is seed for the church.” What does that mean? How does Hopeful’s conversion prove this out?