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Sermon Notes

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## **John Bunyan's *Pilgrim's Progress*, Seventh Stage: Doubting Castle**

### **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
- 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
- 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

- Faithful describes his battle with the “Old Man” (Adam) and with Moses, who beats him up because of his sins; Christ bids Moses to stop
- Christian and Faithful talk to a man named Talkative, who talks a good game, but who has no real godliness to line up with his confession
- Faithful describes the elements of a true work of grace in a person’s life; Faithful exposes Talkative’s sinful lifestyle; Talkative refuses to walk with them any more
- Evangelist comes and warns Christian and Faithful about the trial they are about to undergo in Vanity Fair; prophesies that one of them will be martyred
- Christian and Faithful arrive at Vanity Fair, Bunyan’s allegory of “The World” with all its carnal delights and temptations
- Christian and Faithful try to make their way quietly through Vanity Fair, but the townspeople begin to oppose, mock, and eventually to attack them
- Christian and Faithful are arrested, imprisoned, and beaten
- Faithful goes on trial and makes a courageous testimony of his faith in Christ and their sinful ways
- Faithful is convicted by a jury of wicked men
- Faithful is brutally martyred and taken immediately by a chariot up to the Celestial City

## II. Christian and Hopeful after Faithful’s Death

### A. God orchestrates Christian’s release

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--

### B. Celebration of Faithful’s heroic witness

*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!*

### C. 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?

### III. By-ends and His Mercenary Use of Christianity

#### A. By-ends Introduced

Note: “By-ends” effectively means an ulterior motive; having a different “end” than the glory of God and the salvation of the soul into a joyful relationship with God

The “Prosperity Gospel” is a major current attack on the true gospel, teaching that by faith in Christ you can gain health and wealth... that God wants to give his children everything they can want in this present world. Effectively Christ is a “means to an end”... not the end itself. And that is idolatry. But it's been around a long time!

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City (but told them not his name).

From Fair-speech! said Christian. Is there any good that lives there?

BY-ENDS. Yes, said By-ends, I hope.

CHR. Pray, Sir, what may I call you? said Christian.

BY-ENDS. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

CHR. This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it is a wealthy place.

BY-ENDS. Yes, I will assure you that it is; and I have very many rich kindred there.

CHR. Pray, who are your kindred there? if a man may be so bold.

BY-ENDS. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, (from whose ancestors that town first took its name), also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side; and to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHR. Are you a married man?

BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant.

**DQ: What does Bunyan's choice of names reveal about his sense of the religion of By-ends? Why is it so dangerous to our souls to follow Christ for worldly reasons?**

#### B. By-Ends Describes His Approach to Christianity

It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: first, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

**DQ: What is wrong with this approach to Christianity?**

#### C. Christian Pulls Hopeful Aside and Tells Him Who This Man Is

#### D. By-Ends Desires to Walk with Them... Christian Challenges Him

CHR. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion; you must also own religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

BY-ENDS. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

CHR. Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

E. By-Ends Separates Himself; Others Come to Walk With Him (Mr. Hold-the-world; Mr. Money-love; Mr. Save-all

These men were taught by one Mr. Gripe-man, a schoolmaster in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on the guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

F. By-Ends Characterizes Christian and Hopeful to His New Friends

BY-ENDS. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

MONEY-LOVE. Alas! Why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are all going on pilgrimage.

BY-ENDS. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE-ALL. That is bad, but we read of some that are righteous overmuch; and such men's rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?

**DQ: How does this reveal how zealous Christians are viewed by worldly nominal Christians?**

BY-ENDS. Why, they, after their headstrong manner, conclude that it is duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them; but I am for religion in what, and so far as the times, and my safety, will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause.

### G. By-Ends Proposes a Case Study

BY-ENDS. My brethren, we are, as you see, going all on pilgrimage; and, for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them except, in appearance at least, he becomes extraordinarily zealous in some points of religion that he meddled not with before, may he not use these means to attain his end, and yet be a right honest man?

MONEY-LOVE. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this, (provided he has a call), ay, and more a great deal besides, and yet be an honest man. For why--

1. His desire of a greater benefice is lawful, (this cannot be contradicted), since it is set before him by Providence; so then, he may get it, if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth, (1) That he is of a self-denying, temper; (2) Of a sweet and winning deportment; and so (3) more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he has improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hands to do good.

And now to the second part of the question, which concerns the tradesman you mentioned. Suppose such a one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no reason but that this may be lawfully done. For why--

1. To become religious is a virtue, by what means soever a man becomes so.
2. Nor is it unlawful to get a rich wife, or more custom to my shop.
3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious, to get all these, is a good and profitable design.

**DQ: What does their reasoning about worldly compromise show you?**

#### H. Christian Answers the Case Study

CHR. Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, (as it is in the sixth of John), how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens; for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by becoming circumcised, they say to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours? Their daughter and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story. [Gen. 34:20-23]
2. The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows' houses was their intent; and greater damnation was from God their judgment. [Luke 20:46-47]
3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.



4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according. [Acts 8:19-22]

5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas resigned the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them.

**DQ: How does Christian's answer show the danger of covetousness to true faith?**

I. Eventually By-ends and all his Companions End Up Falling for Demas's Silver Mine and were Lost

#### IV. Refreshment by the River of Life

I saw, then, that they went on their way to a pleasant river; which David the king called "the river of God", but John, "the river of the water of life". Now their way lay just upon the bank of the river; here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down, and slept; for here they might lie down safely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. [Ps. 23:2, Isa. 14:30] Thus they did several days and nights.

**DQ: Why are times of refreshment so essential to the Christian life? How does God refresh us in our pilgrimage?**

#### V. Doubting Castle and Giant Despair

A. By-path Meadow

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender, by reason of their travels; so the souls of the pilgrims were much discouraged because of the way. Wherefore, still as they went on, they wished for better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our wayside, let us go over into it. Then he went to the stile to see, and behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said Christian. Here is the easiest going; come, good Hopeful, and let us go over.

HOPE. But how if this path should lead us out of the way?

CHR. That is not like, said the other. Look, doth it not go along by the wayside? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did, (and his name was Vain-confidence); so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them.

**DQ: What does this passage teach us about how easy it is to step off the true path?**

B. It Becomes Dark; Vain-Confidence Lost in a Pit

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way

C. The Storm; Christian Seeks Forgiveness from Hopeful; The Pilgrims Sleep

And now it began to rain, and thunder, and lighten in a very dreadful manner; and the water rose amain.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

CHR. Who could have thought that this path should have led us out of the way?

HOPE. I was afraid on it at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

HOPE. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

CHR. I am glad I have with me a merciful brother; but we must not stand thus: let us try to go back again.

HOPE. But, good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

HOPE. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, "Set thine heart toward the highway, even the way which thou wentest; turn again." [Jer. 31:21] But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. **(Then I thought that it is easier going out of the way, when we are in, than going in when we are out.)** Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there until the daybreak; but, being weary, they fell asleep.

#### D. The Giant Despair Seizes and Imprisons Them

Now there was, not far from the place where they lay, a castle called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. [Ps. 88:18] Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any

to ask how they did; they were, therefore, here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

The pilgrims now, to gratify the flesh,  
Will seek its ease; but oh! how they afresh  
Do thereby plunge themselves new griefs into!  
Who seek to please the flesh, themselves undo.

**DQ: How is spiritual depression like a dungeon with iron bars?**

E. Diffidence, Despair's Wife, Gives Merciless Counsel

Now, Giant Despair had a wife, and her name was Diffidence. So when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without any mercy.

F. Despair Beats the Pilgrims Without Mercy

So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste. Then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them there to condole their misery and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations.

**DQ: What does this teach you about spiritual depression?**

G. The Temptation to Suicide... Overcome by Hopeful

The next night, she, talking with her husband about them further, and understanding they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison, for why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that

he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes, in sunshiny weather, fell into fits), and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves whether it was best to take his counsel or no; and thus they began to discourse:--

CHR. Brother, said Christian, what shall we do? The life that we now live is miserable. For my part I know not whether is best, to live thus, or to die out of hand. "My soul chooseth strangling rather than life", and the grave is more easy for me than this dungeon. [Job 7:15] Shall we be ruled by the Giant?

**DQ: How does this show how depressed people can begin to question the value of life?**

HOPE. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet, let us consider, the Lord of the country to which we are going hath said, Thou shalt do no murder: no, not to another man's person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, for certain the murderers go? "For no murderer hath eternal life," &c. And let us consider, again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows, but the God that made the world may cause that Giant Despair may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time, have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while. The time may come that may give us a happy release; but let us not be our own murderers. With these words Hopeful at present did moderate the mind of his brother; so they continued together (in the dark) that day, in their sad and doleful condition.

**DQ: How does Hopeful persuade Christian not to commit suicide?**

H. Hopeful Encourages Christian a Second Time

Well, towards evening, the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there he found them alive; and truly, alive was all; for now, what for want of bread

and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the Giant's counsel; and whether yet they had best to take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:--

HOPE. My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through! And art thou now nothing but fear! Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also, this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth; and with thee I mourn without the light. But let us exercise a little more patience; remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain, nor cage, nor yet of bloody death. Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

**DQ: What approach does Hopeful use this time to comfort Christian?**

#### I. Despair Shows them the Bones of Past Victims

Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel. To which he replied, They are sturdy rogues, they choose rather to bear all hardship, than to make away themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him. These, said he, were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so, within ten days, I will do you. Go, get you down to your den again; and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband, the Giant,

were got to bed, they began to renew their discourse of their prisoners; and withal the old Giant wondered, that he could neither by his blows nor his counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will, therefore, search them in the morning.

#### J. Christian and Hopeful Pray All Night... and Christian Discovers the Key of Promise

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out in passionate speech: What a fool, quoth he, am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty. I have a Key in my bosom called Promise, that will, I am persuaded, open any Lock in Doubting Castle.

Then said Hopeful, That's good news; good Brother pluck it out of thy bosom and try.

#### K. Christian and Hopeful Make Their Escape

Then Christian pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the Castle-yard, and with his Key opened that door also. After he went to the iron Gate, for that must be opened too, but that Lock went damnable hard, yet the Key did open it. Then they thrust open the Gate to make their escape with speed; but that Gate as it opened made such a creaking, that it waked Giant Despair, who hastily rising to pursue his Prisoners, felt his limbs to fail, for his Fits took him again, so that he could by no means go after them. Then they went on, and came to the King's High-way again, and so were safe, because they were out of his jurisdiction

**DQ:** What does the key of Promise represent? What is the significance of it being hidden in his breast pocket?

**DQ:** How might this be an argument for the value of scripture memorization in fighting depression?

#### L. The Warning Sign

Now, when they were over the stile, they began to contrive with themselves what they should do at that stile to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence--"Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found  
 What 'twas to tread upon forbidden ground;  
 And let them that come after have a care,  
 Lest heedlessness makes them, as we, to fare.  
 Lest they for trespassing his prisoners are,  
 Whose castle's Doubting, and whose name's Despair.

### **Key scripture on fighting spiritual depression:**

*Psalm 42:5-6 Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and <sup>6</sup> my God.*

D. Martyn Lloyd-Jones's advice based on this passage:

The main trouble in this whole matter of spiritual depression in a sense is this, that we allow our self to talk to us instead of talking to our self. Am I just trying to be deliberately paradoxical? Far from it. This is the very essence of wisdom in this matter. *Have you realized that most of your unhappiness in life is due to the fact that you are listening to yourself instead of talking to yourself?* Take those thoughts that come to you the moment you wake up in the morning. You have not originated them, but they start talking to you, they bring back the problem of yesterday, etc. Somebody is talking. Who is talking to you? Your self is talking to you. Now this man's treatment [in [Psalm 42](#)] was this; instead of allowing this self to talk to him, he starts talking to himself, 'Why art thou cast down, O my soul?' he asks. His soul had been repressing him, crushing him. So he stands up and says: 'Self, listen for a moment, I will speak to you'. Do you know what I mean? If you do not, you have but little experience.

The main art in the matter of spiritual living is to know how to handle yourself. You have to take yourself in hand, you have to address yourself, preach to yourself, question yourself. You must say to your soul: 'Why art thou cast down'—what business have you to be disquieted? You must turn on yourself, upbraid yourself, condemn yourself, exhort yourself, and say to yourself: 'Hope thou in God'—instead of muttering in this depressed, unhappy way. And then you must go on to remind yourself of God, Who God is, and what God is and what God has done, and what God has pledged Himself to do. Then having done that, end on this great note:



defy yourself, and defy other people, and defy the devil and the whole world, and say with this man: 'I shall yet praise Him for the help of His countenance, who is also the health of my countenance and my God'.

D. Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cures*, pp. 20-21.