



CHAPTER IV

The Cross and the Consequences



ow I saw in my dream, that they went on, and Great-heart went before them: so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre.

Here then they made a pause; and here also they blessed God. Now, said Christiana, it comes to my mind, what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear you discourse thereof.

1. **GREAT-HEART.** Pardon by the deed done, is pardon obtained by someone, for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more [at] large, the pardon that you and Mercy, and these boys have attained, was obtained by another, to wit, by Him that let you in at the gate; and He hath obtained it in this double way. He has performed righteousness to cover you, and spilt blood to wash you in.¹

¹ This is the comfort, joy, and glorying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilled blood to wash us? Have we the faith of this? O how ought we to love Him, rejoice in Him, and study to glorify Him in every step of our pilgrimage!-(Mason).

2. **CHRIST.** But if He parts with His righteousness to us, what will He have for Himself?

3. **GREAT-HEART.** He has more righteousness than you have need of, or than He needeth Himself.

4. **CHRIST.** Pray make that appear.

5. **GREAT-HEART.** With all my heart; but first I must premise, that He of whom we are now about to speak is one that has not His fellow. He has two natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has, as these two natures are joined in one: and this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called, the righteousness that is essential to His being prepared of God to the capacity of the mediatory office, which He was to be intrusted with. If He parts with His first righteousness, He parts with His Godhead; if He parts with His second righteousness, He parts with the purity of His manhood; if He parts with this third, He parts with that

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perfection that capacitates Him to the office of mediation. He has, therefore, another righteousness, which standeth in performance, or obedience, to a revealed will; and that is it that He puts upon sinners, and that by which their sins are covered. Wherefore He saith, "As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous" ² (Rom. 5:19).

6. **CHRIST.** But are the other righteousnesses of no use to us?

7. **GREAT-HEART.** Yes; for though they are essential to His natures and office and so cannot be communicated unto another, yet it is by virtue of them, that the righteousness that justifies, is, for that purpose, efficacious. The righteousness of His Godhead gives virtue to His obedience; the righteousness of His manhood giveth capability to His obedience to justify; and the righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it is ordained.

8. So then, here is a righteousness that Christ, as God, has no need of, for He is God without it; here is a righteousness that Christ, as man, has no need of to make Him so, for He is perfect man without it; again, here is a righteousness that Christ, as God-man, has no need of, for He is perfectly so without it. Here, then, is a righteousness that Christ, as God, as man, as God-man, has no need of, with reference to Himself, and therefore He can spare it; a justifying righteousness, that He for Himself wanteth not, and therefore He giveth it away; hence it is called "the gift of righteousness" (Rom. 5:17). This righteousness, since Christ Jesus the Lord has made Himself under the law, must be given away; for the law doth not only bind him that is under it "to do justly," but to use charity.

² Here Bunyan gives a very clear and distinct account of that righteousness of Christ, as Mediator, which He wrought out by His perfect obedience to the law of God for all His seed. And by this righteousness, and no other, are they fully justified from all condemnation in the sight of God. Reader, study this point deeply, so as to be established in it. It is the essence of the Gospel, enters into the life and joy of faith, brings relief to the conscience, and influence to the love of the Lord our Righteousness; and so brings forth the fruits of righteousness which are by Him to the praise and glory of God, and administers Divine consolation in the hour of death-(Mason).

Wherefore he must, he ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord, indeed, hath two coats, one for Himself, and one to spare; wherefore He freely bestows one upon those that have none. And thus, Christiana, and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is He that has worked, and has given away what he wrought for, to the next poor beggar He meets. ³

9. But, again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal.

10. Sin has delivered us up to the just curse of a righteous law; now, from this curse we must be justified by way of redemption, a price being paid for the harms we have done (Rom. 4:24); and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions (Gal. 3:13). Thus has He ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness. For the sake of which, God passeth by you, and will not hurt you, when He comes to judge the world.

11. **CHRIST.** This is brave. Now, I see there was something to be learned by our being pardoned by word and deed. Good Mercy, let

³ Is there righteousness in Christ? That is mine, the believer may say. Did He bleed for sins? It was for mine. Hath He overcome the law, the devil, and hell? The victory is mine. And I do count this a most glorious life?-Sometimes (I bless the Lord) my soul hath this life not only imputed to me, but the glory of it upon my spirit. Upon a time, when I was under many condemnings of heart, and fearing I should miss glory, methought I felt such a secret motion as this- Thy righteousness is in Heaven. The splendour and shining of the Spirit of grace upon my soul, gave me to see clearly that my righteousness, by which I should be justified, was the Son of God Himself representing me before the mercy-seat in His own Person; so that I saw clearly, that day and night, wherever I was, and whatever I was doing, there was my righteousness, just before the eyes of the Divine glory, and continually at the right hand of God. At another time, whilst musing, being afraid to die, these words came upon my soul, "Being justified freely by His grace, through the redemption which is in Christ." This stayed my heart. And thus is the sinner made alive from the dead, by being justified through the righteousness of Christ, which is unto all and upon all them that believe-(Bunyan's Law and Grace).

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us labour to keep this in mind; and my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy? ⁴

12. **GREAT-HEART.** Yes, it was the belief of this, that cut those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the Cross.

13. **CHRIST.** I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe. ⁵

14. **GREAT-HEART.** There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot in us by it; for who can, if he doth but once think that pardon comes not only by promise, but thus, but be affected with the way and means of his redemption, and so, with the Man that hath wrought it for him?

15. **CHRIST.** True; methinks it makes my heart bleed to think that He should bleed for me. O Thou loving One! O Thou blessed One!

⁴ Sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times, I thought it would have taken away my senses; yet, at that time, God through grace hath all on a sudden so effectually applied the blood that was spilt at Mount Calvary out of the side of Jesus, unto my poor, wounded, guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that I have been in a strait to think that I should love and honour Him no more. Sometimes my sins have appeared as big as all the sins of all the men in the nation-(reader, these things be not fancies, for I have smarted for this experience); but yet the least stream of the heart- blood Jesus hath vanished all away, and I have been delivered up into sweet and heavenly peace and joy in the Holy Ghost-(Bunyan's Law and Grace)

⁵ While the soul lives upon the sweet impressions which are made by the application of the promises, it may be said to live upon frames and feelings; for as its comforts abate, so will its confidence. The heart can never be established in grace, till the understanding is enlightened to discern what it is to have pardon by the deed done-(J. B.).

Thou deservest to have me; Thou hast bought me; Thou deservest to have me all; Thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was, I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also; nay, I wish now with all my heart, that here was Madam Wanton too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and to refuse to become good pilgrims. ⁶

16. **GREAT-HEART.** You speak now in the warmth of your affections. Will it, think you, be always thus with you? Besides, this is not communicated to everyone that did see your Jesus bleed. There were that stood by, and that saw the blood run from His heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at Him; and, instead of becoming His disciples, did harden their hearts against Him. So that all that you have, my daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen, by her common call, gives no meat to her chickens. This you have, therefore, by a special grace. ⁷

⁶ O brave Christiana! See what it is to have one's heart inflamed with a sense of the love of Christ. Christiana thinks everyone would naturally be affected as she was, if they were present; but she forgets that which she sees and feels is of special, peculiar, distinguishing grace-(Mason). Shall I have my sins and lose my soul? Would not Heaven be better to me than my sins?-the company of God, Christ, saints, and angels, than the company of Cain, Judas, Balaam, with the devils, in the furnace of fire? Canst thou now that readest, or hearest these lines, turn thy back, and go on in thy sins?-(Bunyan's Law and Grace). Reader, thus would Christiana plead with ungodly relatives and friends; and if thou art in such a case, wilt thou not listen to such a plea?-(ED).

⁷ Mind how tenderly Great-heart deals with warm-hearted Christiana. He does not attempt to throw cold water upon the fire of her affections, but gently insinuates, 1. The peculiar frame of the mind she

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17. Now, I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption,⁸ lay and slept in, when Christian went by on pilgrimage; and, behold, they were hanged up in irons a little way off on the other side.⁹

18. **MERCY.** Then said Mercy to him that was their guide and conductor, What are those three men? and for what are they hanged there?

19. **GREAT-HEART.** These three men were men of very bad qualities. They had no mind to be pilgrims themselves, and whosoever they could they hindered. They were for sloth and folly themselves, and whoever they could persuade with, they made so too; and, withal, taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.¹⁰

20. **MERCY.** But could they persuade any to be of their opinion?

21. **GREAT-HEART.** Yes; they turned several out of the way. There was Slow-pace that they persuaded to do as they. They also

speaks from; 2. Suggests that she must not always expect to be in such raptures; and, 3. Reminds her that her indulgences were of a peculiar nature, not common to all, but bestowed upon the faithful in Christ only; and that, therefore, amidst all her joyful feelings, she should know to whom she was indebted for them, and give all the glory to the God of all grace-(Mason).

⁸ Simple, contented in gross ignorance; Sloth, an indolence which smothers all conviction; Presumption, carnal security, which hardens against reproof-(Andronicus). These are the great opposers of vital religion. The end of these things is death-(Barder).

⁹ It was a custom, to a late period, to hang up murderers in irons, until the body dropped to pieces; that such terrible examples might deter others from the like crimes; hence, under the old wood-cut illustrating this passage, is written- "Behold here how the slothful are a sign, Hung up, because holy ways they did decline."-(ED).

¹⁰ God, as it were, gibbets some professors, and causes their names and characters to be publicly exhibited, as a terror to others, and as a warning to His own people-(Mason). The dreadful falls and awful deaths of some professors are to put others upon their guard against superficial, slothful, and presumptuous hopes. The real occasion of turning aside lies in the concealed lusts of the heart-(Scott).

prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that He was a taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretend it was. They also began to vilify His servants, and to count the very best of them meddling, troublesome, busybodies. Further, they could call the bread of God husks; the comforts of His children, fancies; the travel and labour of pilgrims, things to no purpose.¹¹

22. **CHRIST.** Nay, said Christiana, if they were such, they shall never be bewailed by me. They have but what they deserve; and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some plate of iron or brass, and left here, even where they did their mischiefs, for a caution to other bad men?

23. **GREAT-HEART.** So it is, as you well may perceive, if you will go a little to the wall.

24. **MERCY.** No, no; let them hang, and their names rot, and their crimes live forever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to such poor women as we are?

25. Then she turned it into a song, saying- Now then, you three, hang there, and be a sign To all that shall against the truth combine. And let him that comes after fear this end, If unto pilgrims he is not a friend. And thou, my soul, of all such men beware, That unto holiness opposers are.

¹¹ Let us consider the characters of these three professors: 1. Here is a Simple, a foolish credulous professor, ever learning, but never coming to the knowledge of the truth, so as to believe it, love it, and be established on it; hence liable to be carried away by every wind of doctrine. 2. Sloth, a quiet, easy professor, who never disturbs anyone by his diligence in the Word of God, nor his zeal for the truths and glory of God. 3. Presumption, one who expects salvation in the end, without the means prescribed by God for attaining it. O beware of these three sorts of professors, for they turn many aside!-(Mason).

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26. Thus they went on, till they came at the foot of the Hill Difficulty,¹² where, again, their good friend, Mr. Great-heart, took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of, before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst (Ezek. 34:18). Thereat Mercy said, And why so envious, trow? But, said their guide, it will do, if taken up, and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear.¹³ Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it

stand till the dirt was gone to the bottom, and then they drank thereof.¹⁴

27. Next, he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths. Two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are that will choose to adventure here, rather than take the pains to go up this hill.¹⁵

28. **CHRIST.** "The way of transgressors is hard" (Prov. 13:15). It is a wonder that they can get into those ways without danger of breaking their necks.

29. **GREAT-HEART.** They will venture. Yea, if at any time any of the King's servants do happen to see them, and do call unto them, and tell them that they are in the wrong ways, and do bid them beware the danger, then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth," &c. (Jer. 44:16, 17). Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and

¹² What is meant by the Hill Difficulty? Christiana has set out from Destruction, been received and encouraged at the wicket-gate, and directed on her journey. The path is comparatively easy, until she is about to put on a public profession, by joining a church. This is situated upon the summit of this hill of difficult ascent. Is it intended to represent that prayerful, watchful, personal investigation into Divine truth, which ought to precede church-fellowship? Nothing is more difficult to flesh and blood than to be compelled, upon pain of endless ruin, to think for ourselves on matters of religion. The formalist and hypocrite follow the persuasions of man, and take an easier path, and are lost. The fear of man causes some to abandon the ascent. Dr. Cheever has, in his Hill Difficulty, very happily described the energy that is needful to enable the pilgrim to make the ascent. He forcibly proves the utter impossibility of making the ascent by ceremonial observances, or while encumbered with worldly cares or pride in trinkets of gold and costly array. He reminds us of the solemn advice of Peter, "be ye built up a spiritual house, a holy priesthood to offer up spiritual sacrifice acceptable to God by Jesus **CHRIST.**" Every weight must be set aside, and salvation must be worked out with fear and trembling-(ED).

¹³ The river of life is pure and clear as crystal. Is the doctrine offered to thee so? Or is it muddy, and mixed with the doctrines of men? Look, man, and see, if the foot of the worshippers of Baal be not there, and the water fouled thereby. What water is fouled is not the water of life, or at least not in its clearness. Wherefore, if thou findest it not right, go up higher towards the spring-head, for nearer the spring the more pure and clear is the water-(Bunyan's Water of Life).

¹⁴ This represents to us that some preachers, as the Prophet says, foul the water with their feet (Ezek. 24:18); that is, though they preach somewhat about Christ, and salvation by Him, yet they so clog, mire, and pollute the stream of free grace, with pre-requisites, terms, and conditions, that the poor thirsty soul cannot drink the water, nor allay his thirst with it; but is forced to let it stand, till these gross dregs sink to the bottom. Yea, we ought to beware of drinking such filthy dregs; for they will certainly swell us up with the company of pride of our free will, human merit, and self-righteousness, which oppose the glory of Jesus, and comfort of our souls-(Mason).

¹⁵ Although the cautious of Holy Writ are plain as posts and chains, and the warnings as a ditch, and the solemn threatenings of the New Testament against pharisaic formalism and hypocrisy are like a hedge, to prevent pilgrims wandering into paths that end in eternal misery, yet there are many who break through all these merciful restraints, and rush upon destruction-(ED).

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chain; but also by being hedged up, yet they will choose to go there.¹⁶

30. **CHRIST.** They are idle; they love not to take pains; uphill way is unpleasant to them. So it is fulfilled unto them as it is written, "The way of the slothful man is as an hedge of thorns" (Prov. 15:19). Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the city.

31. Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, Christiana began to pant; and said, I dare say, this is a breathing hill. No marvel if they that love their ease more than their souls, choose to themselves a smoother way.¹⁷ Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then took he the little boy by the hand, and led him up thereto.

32. When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour¹⁸ (**MATT.** 11:28). And how good is the Prince of pilgrims, to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, for that it cost poor Christian dear.

¹⁶ Examine, which do you like better, self-soothing or soul-searching doctrine? Formalists and hypocrites love the former, and hate the latter. But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the utmost; and, therefore, with David will cry, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 129:23, 24)-(Mason).

¹⁷ Heart-work is hard work; it is hard work to be stripped; it is hard work to deny self, take up your cross, and follow Jesus. It is hard work to fight the fight of faith; it is hard work against hope to believe in hope. A formalist and hypocrite will go, in outward things, as far as the real Christian; but touch him on the inward work, and he will start aside-(J. B.).

¹⁸ He who is a stranger to the hard work of self-denial, and how difficult it is to the flesh, knows not what this Hill Difficulty means; for the nearer to the arbour of Jesus' rest, the more difficulties in the way, but the sweeter it is when attained- (Mason).

33. Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart? but I thank you for lending me a hand at my need.¹⁹ And I remember now what my mother hath told me, namely, that the way to Heaven is as up a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.²⁰

34. Then said Mercy, But the proverb is, To go down the hill is easy. But James said (for that was his name), The day is coming, when, in my opinion, going down hill will be the hardest of all. 'Tis a good boy, said his Master, thou hast given her a right answer. Then Mercy smiled; but the little boy did blush.²¹

35. **CHRIST.** Come, said Christiana, will you eat a bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put in my hand, just when I came out of His doors. He gave me also a piece of a honeycomb, and a little bottle of spirits. I thought He gave you something, said Mercy,

¹⁹ Regard not in thy pilgrimage how difficult the passage is, but whither it tends; not how delicate the journey is, but where it ends. If it be easy, suspect it; if hard, endure it. He that cannot excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journey's end-(Quarles' Enchiridion).

²⁰ There were stairs in the temple, and but one pair, and these winding. He that went up must turn with the stairs. This is a type of a twofold repentance; that by which we turn from nature to grace, and that by which we turn from the imperfections of a state of grace to glory. But this turning and turning still, displeases some much. They say it makes them giddy; but I say, Nothing like this to make a man steady. A straight stair is like the ladder that leads to the gallows. They are turning stairs that lead to the heavenly mansion. Stay not at their foot; but go up them, and up them, and up them, till you come to Heaven-(Bunyan's Solomon's Temple).

²¹ When we are praised, a conscious blush should pervade us, well knowing how much we have to be ashamed of. But some have got such vain confidence in their own righteousness, merits, and perfection, that they have hereby got what the Scriptures call a whore's forehead, and refuse to be ashamed (Jer. 3:3). O cry to the Lord continually against spiritual pride, and for an humble heart, knowing thyself to be a poor sinner!-(Mason).

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because He called you aside. Yes; so He did, said the other. But, said Christiana, it shall still be, as I said it should, when at first we came from home, thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And, said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return. Much good may what you have do to you. At home I eat the same every day.

36. Now, when they had eaten and drank, and had chatted a little longer, their guide said to them. The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before. But Christiana forgot to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep or forgetfulness. Some sleep when they should keep awake; and some forget when they should remember; and this is the very cause why, often at the resting- places, some pilgrims, in some things, come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing ends in tears, and their sunshine in a cloud.²² Witness the story of Christian at this place.²³

37. When they were come to the place where Mistrust and Timorous met Christian to

²² Eve looking first into those worthy privileges which God had given her, and dilating delightfully of them before the devil, she lost the dread of the command from off her heart, which Satan perceiving, now added to his former forged doubt a plain and flat denial- "Ye shall not surely die." When people dally with the devil, and sit too near their outward advantages, they fall into temptation-(Bunyan on Genesis).

²³ Reader, mind this well, remember it often, and it will do thee **GOOD**. I am a witness against myself, of how much I have lost by indulging the flesh, and how much I have suffered by forgetfulness. But O what a gracious Lord do we serve! this is no excuse for our folly, but an aggravation of our faults; and ought to sink us lower in shame, and to excite us to greater care, diligence, and watchfulness; else we shall surely smart for our folly, if not in hell, yet in our consciences-(Mason).

persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place, rendered. The verses were these-

Let him who sees this stage take heed Unto his heart and tongue; Lest if he do not, here he speed, As some have long ago.

38. The words underneath the verses were, "This stage, was built to punish such upon, who through Timorousness or Mistrust, shall be afraid to go further on pilgrimage; also, on this stage, both Mistrust and Timorous were burned through the tongue with a hot iron, for endeavouring to hinder Christian in his journey."²⁴

39. Then said Mercy, This is much like to the saying of the Beloved, "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper" (Psa. 120:3-4).

40. So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, So he was not afraid of a lion; but yet when they were come up to the place where the lions were, the boys that went before were glad when to cringe behind, for they were afraid of the lions; so they stepped back, and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before, when no danger doth approach, and love to come behind so soon as the lions appear?

41. Now, as they went up, Mr. Great-heart drew his sword, with intent to make a way for the Pilgrims, in spite of the lions. Then there appeared one, that it seems, had taken upon him to back the lions; and he said to the Pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Grim, or Bloody- man, because of his slaying

²⁴ This may refer to the awful end of one of Bunyan's early friends, who became a notorious apostate-one John Child, whose sufferings were published with those of Spira. Child was so afraid of persecution, as to give up his profession; and then, overwhelmed by despair, he committed suicide. Or to such an one as the professor, in the Marian days, who recanted to save burning, but who was burnt to death by his house catching fire-(Ivimey).

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of Pilgrims, and he was of the race of the giants²⁵.

42. **GREAT-HEART.** Then said the Pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go, and go it they shall, in spite of thee and the lions.²⁶

²⁵ It is not very easy to determine the precise idea of the author in each of the giants who assault the Pilgrims, and are slain by the conductor and his assistants. Some have supposed that unbelief is here meant, but Grim or Bloody-man seem not to be opposite names for this inward foe; nor can it be conceived, that unbelief should more violently assault those who are under the care of a valiant conductor, than it had done the solitary pilgrims. I apprehend, therefore, that this giant was intended for the emblem of certain active men who busied themselves in framing and executing persecuting statutes, which was done at the time when this was written, more violently than it had been before. Thus the temptation to fear man, which at all times assaults the believer when required to make an open profession of his faith, was exceedingly increased; and as heavy fines and severe penalties, in accession to reproach and contempt, deterred men from joining themselves in communion with dissenting churches, that way was almost unoccupied, and the travelers went through bypaths, according to the author's sentiments on the subject. But the preaching of the Gospel, by which the ministers of Christ wielded the sword of the Spirit, overcame this enemy; for the example and exhortations of such courageous combatants animated even weak believers to overcome their fears, and to act according to their consciences, leaving the event to God. This seems to have been the author's meaning; and perhaps he also intended to encourage his brethren boldly to persevere in resisting such persecuting statutes, confidently expecting that they should prevail for the repeal of them; by which, as by the death of the giant, the pilgrims might be freed from additional terror, in acting consistently with their avowed principles-(Scott).

²⁶ This reminds us of the words of Mr. Godly-fear to Diabolus, when Captain Credence sent a petition to Immanuel for mercy- "We are resolved to resist thee as long as a captain, a man, a sling, or a stone shall be found in Mansoul to throw at thee. Then said the Lord Mayor to Diabolus, O thou devouring tyrant, be it known to thee, we shall hearken to none of thy words!"-(Bunyan's Holy War). Happy are the Godly-fears and Great-hearts who use such decided language to the enemy of souls-(ED).

43. **GRIM.** This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions,²⁷

44. Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

45. **CHRIST.** Then said Christiana, Though the highways have been unoccupied heretofore, and though the travelers have been made in time past to walk through by-paths, it must not be so now I am risen. Now "I am risen a mother in Israel" (Judg. 5:6, 7).

46. **GRIM.** Then he swore by the lions, but it should; and therefore bid them turn aside, for they should not have passage there. **GREAT-HEART.** But their guide made first his approach unto Grim, and laid so heavily at him with his sword, that he forced him to a retreat.²⁸

47. **GRIM.** Then said he that attempted to back the lions, Will you slay me upon mine own ground?

48. **GREAT-HEART.** It is the King's highway that we are in, and in His way it is that thou hast placed thy lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frightened the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing.²⁹ Wherefore,

²⁷ Sincere and earnest Christiana, at this time, had a proverbial expression- "It is better that the body should die to this world by the lions without, than that body and soul should die eternally by our lusts within."-(ED).

²⁸ O pilgrims, when dangers beset you, and fears arise in you, hear what the Lord speaks to you; and in the belief of his truth, quit yourselves manfully: "Fight the good fight of faith," ever remembering that "you are more than conquerors through Christ who hath loved you!" Faith will exalt the love and power of Christ above the fear of every enemy-(Mason).

²⁹ O pilgrim, it is sweet to reflect that every lion-like foe is under the control of thy God, and cannot come

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when old Grim, that intended to back them, was dead, Mr. Great-heart said to the Pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.³⁰

Notes:

one link of the chain nearer to thee than thy Lord will permit! Therefore, when fears and terrors beset thee, think of thy Lord's love to thee, His power engages to preserve thee, and His promises to comfort thee. For "the Lord is nigh unto all them that call upon Him" (Psa. 145:18)-(Mason).

³⁰ From the deeply interesting narrative of the experience of Mr. Fearing, it is plain that the lions and their backer, Giant Grim or Bloody-man, relates entirely to temporal troubles; most likely to those infamous penal statutes under which Dissenters so severely suffered. The uniting in church-fellowship was not only attended with the ordinary difficulties, but with danger from the lions- church and state; especially when backed by ferocious judges, such as Jefferies and others. Spiritual enemies-sin, death, and hell- were the only terrors under which Mr. Fearing suffered; temporal persecutions- "difficulties, lions, or Vanity Fair-he feared not at all." The battle probably refers to the flimsy sophistry used in defence of persecution, as opposed to the Word of God, the sword of the Spirit, by which our Puritan heroes destroyed these anti- Christian arguments-(ED). Now that the lions are removed, may we not fear that hypocrites will thrust themselves into our churches? It is easy, cheap, and almost fashionable, to be religious: this should promote solemn investigation-(Andronicus).



