Compass Life Adult Sunday School

Pastor Pete

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**“From the City of Destruction to the Cross”**

**I. John Bunyan Notes (1628-1688)**

Successful English writers were, in John Bunyan's day, nearly synonymous with \_\_\_\_\_\_\_\_\_. Men like Richard Baxter and John Milton could afford to write because they didn't need to \_\_\_\_\_\_\_\_\_\_\_\_. But Bunyan, a traveling tinker like his father, was nearly \_\_\_\_\_\_\_\_\_\_\_\_ before becoming England's most famous author. His wife was also \_\_\_\_\_\_\_\_\_, bringing only two Puritan books as a dowry. "We came together as poor as poor might be," Bunyan wrote, "not having so much household-stuff as a dish or spoon betwixt us both." What allowed Bunyan to become the bestselling author of one of the most beloved books in the English language was when things actually \_\_\_\_\_\_\_\_\_\_\_: an imprisonment of 12 years. Born in Elstow, Bedfordshire, Bunyan married at age 21. Those books his wife brought to the marriage began a process of conversion. Gradually, he gave up recreations like dancing, bell ringing, and \_\_\_\_\_\_\_\_\_\_\_; he began attending church and fought off temptations. Bunyan was drawn to the Christian fellowship he saw among "three or four poor women sitting at a door ... talking abut the things of \_\_\_\_." He was also befriended by John Gifford, minister at a Separatist church in Bedford. The tinker joined the church and within four years was drawing crowds "from all parts" as a lay minister. "I went myself in chains to preach to them in chains," he said, "and carried that fire in my own conscience that I persuaded them to beware of." Bunyan's rise as a popular preacher coincided with the Restoration of \_\_\_\_\_\_\_\_\_. The freedom of worship Separatists had enjoyed for 20 years was quickly ended; those not conforming with the Church of England would be \_\_\_\_\_\_\_\_\_\_\_. By January 1661, Bunyan sat imprisoned in jail. The worst punishment, for Bunyan, was being separated from his second wife (his first had died in 1658) and four children. "The parting ... hath oft been to me in this place as the pulling the flesh from my bones," he wrote. He tried to support his family making "many hundred gross of long tagg'd [shoe] laces" while imprisoned, but he mainly depended on "the charity of good people" for their well-being. Bunyan could have freed himself by promising not to \_\_\_\_\_\_\_\_ but refused. He told local magistrates he would rather remain in prison until moss grew on his eyelids than fail to do what God commanded. Still, the imprisonment wasn't as bad as some have imagined. He was permitted visitors, spent some nights \_\_\_\_\_\_\_\_, and even traveled once to London. The jailer allowed him occasionally to preach to "unlawful assemblies" gathered in secret. More importantly, the imprisonment gave him the incentive and opportunity \_\_\_\_\_\_\_\_. He penned at least \_\_\_\_\_\_\_\_ between 1660 and 1672 (he wrote three others—two against Quakers. Charles II eventually relented in 1672, issuing the Declaration of Indulgence. Bunyan was freed, licensed as a

Congregational minister, and called to be \_\_\_\_\_\_\_\_\_\_\_ of the Bedford church. When persecution was renewed, Bunyan was again imprisoned for six months. After his second release, Pilgrim's Progress was published. The book was instantly popular with every social class. His first editor, Charles Doe, noted that \_\_\_\_\_\_\_\_\_ copies were already in print by 1692. Every English household that owned a Bible also owned the famous allegory. In August 1688, he rode through heavy rain to \_\_\_\_\_\_\_\_\_\_ a father and son, became ill, and died.

**II. “The City of Destruction”**

Everything in the Pilgrim’s Progress starts with the book. Bunyan’s book is the \_\_\_\_\_. It is from this book that Christian recognizes he is a \_\_\_\_\_\_\_. As a result of his conviction of sin he is saddled with a \_\_\_\_\_\_\_\_\_ that is attached to his back. Bunyan was a tinker, and carried with him a 60-pound anvil, strapped to his back. Christian is convicted of sin and he hopelessly cries out “What shall I do”. The beginning of the Gospel is a proper understanding of \_\_\_\_, and sadly most people do not believe they are sinful, nor do they have a need for salvation. Next, Christian is walking in the fields and is crying, “What shall I do to be Saved”? This reminds us of the Philippian jailer in Act 16:30-31 who calls out to Paul in the same way. Christian concludes that he is condemned to \_\_\_\_\_\_\_\_, and after that, faces \_\_\_\_\_\_, and he is not willing to do the first and not able to do the second. A new character Evangelist is introduced to the story and he provides Christian with a solution to his problem Matthew 3:7. Bunyan was under conviction of sin for 18 months in his own life (Tip Cat & Swearing in front of Prostitute) and it took time for him to come to repentance. The people living in the City of Destruction are in a state of unrepentant sin and thus are doomed for death and judgment (and this includes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_). Christian is on his way to the Wicket Gate!

**III. “The Wicket Gate”**

Christian meets two neighbors on the road to the Wicket Gate, Pliable and Obstinate. Bunyan reminds the reader that Christians seeking God will face opposition. Pliable believes everything he is told, although he has no \_\_\_\_\_\_\_, nor has he ever read the book. Obstinate is stubborn and inflexible he believes nothing he has heard, and eventually he walks home. Pliable sticks around for the ride, as he is attracted to all of the benefits that Christian has told him about. The Slough of Despond represents part of Bunyan’s 18 months of conviction. Conviction of sin can lead to a more\_\_\_\_\_\_\_\_\_\_ for the believer as God makes us aware of our offenses against him. The two fall into the quick sand of the slough and Pliable is able to free himself (and leaves for home), but Christian has the weight of the burden and needs assistance. A man named Help pulls Christian from the slough and he is reminded to follow the way to the Wicket Gate. Next, Mr. Worldly Wiseman points Christian to the City of Morality where a Mr. Legality can easily remove \_\_\_\_\_\_\_\_\_\_. This is the trap of works-based righteousness: obey the law and do more work. The City of Morality is located on a steep hill and Christian finds it too treacherous to climb. “No man will be justified by works or obedience” (Romans 3:21-25, 28). Evangelist rescues Christian again! Three things that Mr. Worldly Wiseman told you that you should abhor: 1. Turning away from following the way, 2. Being told that the cross is odious, and 3. Setting your feet in a way that will lead to your death. Evangelist points him in the direction of the Wicket Gate and reassures Christian that God will forgive his sins, no matter how bad they are. Christian finally arrives at the Wicket Gate and finds \_\_\_\_\_\_\_\_\_\_\_ written on the gate. Mr. Goodwill greets Christian and forgives him with all of his heart. No matter who knocks on the door, they will be accepted. Goodwill actually pulls Christian through the gate (God \_\_\_\_\_\_\_\_\_\_\_\_). The Castle of Beelzebub is near the gate and shows the Puritan theology of faith being one of battle and hostility (\_\_\_\_\_\_\_\_, flesh and \_\_\_\_\_\_\_\_). If Christian does become a Christian at the gate why does he keep his burden?

**IV. “The Interpreter’s House” & “The Cross and the Sepulcher”**

When Christian is saved he needs teaching and discipleship, and thus he is sent to the Interpreter. Every \_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel is an Interpreter and the \_\_\_\_\_\_\_\_ is the Interpreter’s house. The Interpreter lights a candle and gives Christian a tour of the house (7 different rooms). A portrait of a grave person with eyes lifted to heaven, best of books in hand, word of truth on his lips, the world behind him, pleading with men (Puritan preacher/\_\_\_\_\_\_\_\_\_\_\_\_\_). Next a man sweeping a room kicks up dust, and then a girl sprinkles the room with water so the dust can be captured and removed. The \_\_\_\_\_\_\_\_\_ stirs sin up like the dust, and only the water of the \_\_\_\_\_\_ can bring the assurance of forgiveness of sin. Next we see a fireplace, with a fire burning higher and hotter, even though someone is throwing water on it. On the other side of the fireplace a different person is throwing oil on the fire to keep it ablaze. Water represents \_\_\_\_\_\_\_\_\_\_ to Gospel work and the Holy Spirit defeats the opposing forces by putting the oil of grace on the fire to keep it burning strongly. The Man in the Iron Cage represents the person that has committed the \_\_\_\_\_\_\_\_\_\_\_\_\_ sin, Hebrews 10:26-31. Bunyan reminds believers that they are called to persevere and finish the race (Philippians 2:12). Christian comes to a wall that the narrator identifies as Salvation. The wall fences in a field of rising land containing a cross and a sepulcher. Passing by the wall, Christian feels his burden spontaneously drop to the ground. Amazed and relieved that the sight of the cross has eased his burden, Christian stands and cries for a while. The three Shining Ones appear and hand Christian a rolled-up certificate he will need one day to enter the Celestial City. The loss of Christian’s burden is not his salvation but his assurance of salvation. 1. Christian’s sins are forgiven 2. Rags are replaced with new clothes (Imputed Righteousness) 3. Mark on his forehead and a Scroll of Assurance. The Scroll is the \_\_\_\_\_\_\_\_\_\_\_ that Christian is not like the Man in the Iron Cage.

**4/5 “Climbing the Hill of Difficulty ”**