In our last lecture, we observed Christian as he discovered he had lost his roll at the arbor on the Hill Difficulty and subsequently fell on his knees in repentance to God over his foolish sleep. Having overcome the fearful influence of Timorous and Mistrust, Christian returned to the arbor to find his roll and continued on in the darkness until he finally came to the top of the Hill Difficulty.
Christian Faces the Lions

“Oh, sinful sleep! Because of you, I am about to have the night overtake me! I must walk without the sun. Darkness will cover the path of my feet and I must hear the noise of the gloomy creatures - because of my sinful sleep!” Now he also remembered the story that Mistrust and Timorous told him about how they were so frightened at the sight of the lions. Then Christian said to himself again, “These beasts roam in the night for their prey. If I should meet
Christian Faces the Lions

them in the dark, how could I evade them? How could I escape being torn to pieces?” So he went on his way. While he was feeling regret about his failure, he looked up. Right in front of him was a stately palace called Beautiful. It stood just beside the highway.
“Looking ahead, he focused on the two lions that were right in the middle of the path. He began to think about the dangers that drove Mistrust and Timorous back. (The Lions were chained, but he did not see the chains). He became afraid and, for a moment, thought about going back like the other two had done. He felt that nothing but death was before him.”
Lions in Literature

• C.S. Lewis used the concept of a lion as a Messianic figure, with Aslan representing Christ, while the New Testament (I Peter 5:8) attributes the prowling and roaring lion to none other than “your adversary, the devil.”

• Bunyan avoids both of these representations and roots his metaphor in the English civil and ecclesiastical laws of his own day.
Bunyan’s Two Lions

• The two lions represent the persecution of Nonconformists by the *Clarendon Code*. The Nonconformists were English subjects who belonged to any non-Anglican church.

• The first lion is *civil despotism* (the exercise of absolute authority).

• The second lion is *ecclesiastical tyranny* (absolute sovereignty).
The Clarendon Code

• The Clarendon Code was a series of four legal statutes passed between 1661-1665 which effectively re-established the supremacy of the Anglican Church after the interlude of Cromwell's Commonwealth and ended toleration for dissenting religions.

• The Code was named for Edward Hyde, 1st Earl of Clarendon, who was Charles II’s Lord Chancellor.
The Four Legal Statutes

1. **Corporation Act (1661)** – This required all municipal officials to take Anglican communion and formally reject the Solemn League and Covenant of 1643. The effect of this act was to exclude Nonconformists from public office.

2. **Act of Uniformity (1662)** - This second statute made use of the *Book of Common Prayer* compulsory in religious service and penalized those who did not attend Anglican services.
The Four Legal Statutes

Upwards of 1,000 clergy refused to comply with this act, and were forced to resign their livings.

3. **Conventicle Act (1664)** - This act forbade coventicles (a meeting for unauthorized worship) of more than 5 people who were not members of the same household. The purpose was to prevent dissenting religious groups from meeting.
4. **Five-Mile Act (1665)** - This final act of the Clarendon Code was aimed at Nonconformist ministers, who were forbidden from coming within 5 miles of incorporated towns or the place of their former livings. They were also forbidden to teach in schools. This act was not rescinded until 1812.
The chief promoters of this heartless and cruel measure were Clarendon, Archbishop Sheldon, and Dr. Seth Ward, Bishop of Salisbury, and its immediate effect was to banish hundreds of blameless men, deprived of their livings and struggling for bread, to a distance from all their friends, into obscure places where there was no chance of earning a livelihood.”

- John Brown
“I am at a point with you; for if I were out of prison today, I would preach the gospel again tomorrow, by the help of God!”
“Unbelief generally has a good eye for the lions, but a blind eye for the chains that hold them back. It is quite true that there are difficulties in the way of those who profess to be followers of the Lord Jesus Christ. We do not desire to conceal this fact, and we do not wish you to come amongst us without counting the cost. But it is also true that these difficulties have a limit which they cannot pass.
Charles Spurgeon

Like the lions in the pilgrim’s pathway, they are chained, and restrained, and absolutely under the control of the Lord God Almighty.”
A Note on Clarendon

• Charles II became resentful of the Earl of Clarendon – some of it was personal. In 1667, the windows in Clarendon’s Piccadilly home were broken by an angry mob.

• Flight was suggested to Clarendon to avoid the penalties of impeachment. He took up his residence at Montpellier.

• Clarendon died in exile in 1674. Bunyan published *Pilgrim’s Progress* in 1678.
“Then I saw that he went on, trembling for fear of the lions, but doing exactly what the porter had told him to do. He heard them roar, but they did not harm him. So he clapped his hands and went on until he came and stood before the gate where the porter was. Christian said to the porter, ‘Sir, whose house is this? May I lodge here tonight?’ The porter answered, ‘This house was built by the Lord of the Hill for the relief and security of pilgrims.’”
The Meaning of the Porter’s Lodge

• Early on in Christian’s journey, Bunyan places the House Beautiful in his path. This metaphor represents the Church of our Lord Jesus Christ.

• Bunyan is acknowledging the importance of uniting with a local church for the great purpose of giving visibility to Christ’s kingdom, of making known the gospel of His kingdom, and of gathering in all its elect subjects.

• The porter is a pastor.
“The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.”
The Visible Church

• The visible Church consists of all those throughout the world who profess Christ as their Savior and Lord, along with their children.

• There is no other head of the Church but the Lord Jesus Christ.
What God Has Given to His Church

• The inspired Scriptures as an infallible oracle and rule of faith and practice.
• The gospel ministry empowered by the gifts and graces of the Holy Spirit.
• The ordinances: preaching, prayer, singing of praise, the holy sacraments of baptism and the Lord’s Supper, and discipline.
• His promise to be with us to the end.
“The true pilgrim never wishes to enter the House Beautiful if he has not a right to be there; he is afraid that he may be guilty of intrusion, and he therefore hopes the porter at the gate will only admit him when he feels quite sure that he is a pilgrim such as the Lord of the way would permit to enter his house. It was a day of great trembling, but of great joy, when first we avowed our faith in Jesus! What we said we
meant. We salted our words with our tears; but oh! we felt it such an honor to be numbered with the people of God! If we had been promised a seat on the floor, or had been allowed only to hear the gospel in the draughtiest corner of the building, we should then have been fully content.”

- Charles H. Spurgeon
“I don’t need to attend or become a part of a church; I can worship God anywhere – in the woods, on the beach, or in my home.”
One-Anothering Passages

- **Be at peace** with one another (Mark 9:50).
- **Wash** one another’s feet (John 13:14).
- **Love** one another (John 13:34,35; 15:12,17; Rom. 13:8; I Thess. 3:12; 4:9; II Thess. 1:3; I Peter 1:22; I John3:11,23; 4:7,11,12; II John 5).
- **Be devoted** to one another in brotherly love (Rom. 12:10).
One-Anothering Passages

- **Give preference** to one another in honor (Rom. 12:10).
- **Be of the same mind** toward one another (Rom. 12:16; 15:5).
- **Do not judge** one another (Rom. 14:13).
- **Build up** one another (Rom. 14:19).
- **Accept** one another (Rom. 15:7).
One-Anothering Passages

• **Admonish** one another (Rom. 15:14).
• **Greet** one another with a holy kiss (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Peter 5:14).
• **Wait** for one another (I Cor. 11:33).
• **Care** for one another (I Cor. 12:25).
• **Serve** one another (Gal. 5:13).
• **Do not challenge** one another (Gal. 5:26).
• **Do not envy** one another (Gal. 5:26).
One-Anothering Passages

- **Bear** one another’s burdens (Gal. 6:2).
- **Show forbearance** to one another in love (Eph. 4:2).
- **Be kind** to one another, tender-hearted (Eph. 4:32).
- **Forgive** each other (Eph. 4:32).
- **Be subject** to one another (Eph. 5:21).
One-Anothering Passages

- **Regard** one another as more important than himself (Phil. 2:3).
- **Do not lie** to one another (Col. 3:9).
- **Bear** with one another (Col. 3:13).
- **Comfort** one another (I Thess. 5:11).
- **Stimulate** one another to love and good deeds (Heb. 10:24).
One-Anothering Passages

- **Encouraging** one another (Heb. 10:25).
- **Do not speak** against one another (James 4:11).
- **Do not complain** against one another (James 5:9).
- **Confess your sins** to one another (James 5:16).
- **Pray** for one another (James 5:16).
One-Anothering Passages

- **Be hospitable** to one another (I Peter 4:9).
- **Be humble** toward one another (I Peter 5:5).
- **Fellowship** with one another (I John 1:7).
For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another (Rom. 12:4-5, NASV).