“Now when morning came, Christian looked back, not out of a desire to return, but to see in the daylight the dangers he had faced in the dark.”

What do you think you would you say at the end of a pitch dark journey, after a fierce encounter with Apollyon or after experiencing the dark night of the soul?
O world of wonders! (I can say no less)
That I should be preserv’d in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:
Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catch’t, entangled, and cast down:
But since I live, let JESUS wear the crown.
Christian has now passed through the Valley of Humiliation and the Valley of the Shadow of Death. And so he came to the end of the valley, encountered two giants, Pope and Pagan, and kept quiet as he went on his way unharmed.
Jesus Came

“He came. He entered space and time and suffering. He came, like a lover...Out of our tears, our waiting, our darkness, our agonized aloneness, out of our weeping and wondering...he came, all the way, right into that cry” (Dr. Peter Kreeft)
In our lecture today, we meet Faithful, whose story is quite different from Christian’s. God’s grand story, or metanarrative, provides a schematic worldview upon which our individual stories are being written and partially understood. Faithful and Christian have been living out their unique stories Coram Deo, before the face of God, but now travel together, talking about all the things that had happened to them.
“I was the lion.” And as Shasta gaped with open mouth and said nothing, the Voice continued. “I was the lion who forced you to join with Aravis. I was the cat who comforted you among the houses of the dead. I was the lion who drove the
jackals from you while you slept. I was the lion who gave the Horses the new strength of fear for the last mile so that you should reach King Lune in time. And I was the lion you do not remember who pushed the boat in which you lay, a child near death, so that it came to shore where a man sat, wakeful at midnight, to receive you.”
“Then it was you who wounded Aravis?”

“It was I.”

“But what for?”

“Child,” said the Voice, “I am telling you your story, not hers. I tell no one any story but his own.”

- from The Horse and His Boy by C.S. Lewis
Faithful’s Story

1. Pliable
2. Wanton
3. The First Adam (at the foot of the Hill Difficulty): Moses
4. The Lions and the House Beautiful
5. Discontent
6. Shame
1. Update on *Pliable*

- He has been ridiculed by all sorts of people.
- Some mock and despise him.
- Hardly anyone will give him any work.
- He is seven times worse than if he had never left the city.
- He is a turncoat.
- “I fear he will perish.”
2. Wanton

- Etymologically, *wanton* means “undisciplined, ungoverned; not amenable to control, unmanageable, rebellious.” Here, Bunyan is using it metaphorically of a woman and wants us to know that she is “lascivious, unchaste, lewd.”

- Faithful tells Christian that he met Wanton and “she almost caused me harm.”
Proverbs 5:3-5,8

“For the lips of an adulteress drip honey, and her speech is smoother than oil; but in the end she is bitter as gall, sharp as a double-edged sword. Her feet go down to death; her steps lead straight to the grave. She gives no thought to the way of life; her paths are crooked, but she knows it not...Keep to a path far from her, do not go near the door of her house.”
She used her flattering tongue.
She promised me all kinds of pleasure.
I am not sure I completely escaped her.
I shut my eyes.
She spoke with bitterness to me.
I went on my way.
“Observe that, although Faithful did not yield to Wanton’s tempting, he says, ‘I know not whether I did wholly escape her or no.’ The probability is, that the temptations of the flesh, even when resisted, do us an injury. If the coals do not burn us, they blacken us.”
“Ponder this chapter – you that know not the poison and corruption of fleshly lusts. Perhaps painful experience had given the wise man wisdom and understanding. Therefore attend to it with fear and trembling. Engrafted wisdom is the only effectual safeguard. This heavenly influence teaches us, both to regard discretion for the covering of our souls, and to keep knowledge for the warning of our fellow-sinners” (Charles Bridges).
The Consequences of Lust

- Self-hatred
- Misery
- Despair
- Devalues your wife
- Broken fellowship with Christ
Why People Commit Adultery

- **Pleasure:** the feeling of being in love
- **Pain:** unresolved conflicts; death of a loved one
- **Power:** conquest, prestige
- **Pride:** I could have someone better
- **Peace:** unrealistic beliefs and thinking patterns
Reasons God Gives in Romans

• People do not honor Him as God or give thanks (Personal)
• People’s thinking becomes futile and their foolish hearts become darkened (Rational)
• People exchange the glory of the immortal God for images (Volitional)
• God gives them over in the lusts of their hearts to impurity (Emotional)
3. First Adam

- The First Adam is the old sin nature and he lives in the town of Deceit.
- He has three daughters: (1) the lust of the flesh; (2) the lust of the eyes; and (3) the pride of life.
- Faithful knew he would sell him for a slave, so he turned to leave him.
- The old man grabbed him, but he cried out, “O wretched man!” (Rom. 7:24).
3. First Adam

- The old man overtook Faithful at the bench on the Hill Difficulty.
- He struck Faithful, knocked him down, and left him for dead.
- He struck him again with another deadly blow to the chest so that Faithful lay unconscious at his feet.
- Faithful cried out for mercy.
3. First Adam

• A man with holes in his hands and his side came to help Faithful.
• Christian informs Faithful that it was Moses who overtook him.
• “He does not spare anyone; neither does he know how to show mercy to those who transgress the law.”
4. The Lions and Palace Beautiful

- The lions were asleep (it was noon).
- Faithful passes the porter and the house and came down the hill.
5. Discontent

- Discontent told Faithful that the valley was without any honor.
- He told Faithful that he would disobey all of his friends: Pride, Arrogance, Self-conceit, Worldly-glory, and others.
- These friends would be offended if he made a fool of himself by going through the valley.
- Faithful said, “Before honor is humility.”
6. Bunyan’s Shame

- He objected to religion itself.
- He said a tender conscience was an unmanly thing.
- He said that only a few of the mighty, rich, or wise ever held to Faithful’s opinion.
- He objected to the humility of believers.
- He objected to the ignorance and lack of understanding about natural science.
Bunyan’s *Shame*

- He said it was a shame to sit whining and mourning under a sermon.
- He said it was a shame to ask for forgiveness for small offenses or to make restitution for things taken from others.
- He said that religion made a man seem strange to great men.
- He is a bold villain.
Bunyan’s *Shame*

- He wants to put us to shame before all men.
- He wants to make us ashamed of that which is good.
- He promotes the fool (a person who lives and acts as if there is no God), and no one else.
Definition of Shame

• “The painful emotion arising from the consciousness of something dishonoring, ridiculous, or indecorous in one’s own conduct or circumstances, or of being in a situation which offends one’s sense of modesty or decency” (OED).

• “Infliction of disgrace, injurious language or conduct” (OED, obsolete).
Shame

- The English word and its cognates appear 233 times in the King James Version and 241 in the Revised Version. These occurrences are translations of at least ten different Hebrew and seven different Greek words.
“At the very center of our souls, we feel shame and fear that is attached to our identity as male or female.”
“Minimize a man’s estimate of himself and you minimize the man himself.”
Jay E. Adams

- “Conscience is that evaluative ability that causes one’s body to react in sensations that we interpret as satisfaction or dissatisfaction. It can trigger feelings of guilt, shame, embarrassment, sorrow, remorse, and their opposites.”

- “One is satisfied with himself only when he is in the proper relationship with Christ, having a clear conscience before God and men.”
Psalm 25:1-3

“To you, O Lord, I lift up my soul; in you I trust, O my God. Do not let me be put to shame, nor let my enemies triumph over me. No one whose hope is in you will ever be put to shame, but they will be put to shame who are treacherous without excuse.”
Psalm 25:19-21

“See how my enemies have increased and how fiercely they hate me! Guard my life and rescue me; let me not be put to shame, for I take refuge in you. May integrity and uprightness protect me, because my hope is in you.”
Psalm 119

• “You have laid down precepts that are to be fully obeyed. Oh, that my ways were steadfast in obeying your decrees! Then I would not be put to shame when I consider all your commands” (Ps. 119:4-6).

• “May my heart be blameless toward your decrees, that I may not be put to shame” (Ps. 119:80).
Faithful’s Reaction to Shame

• He became red in the face from embarrassment.
• Shame tried to make him feel shame and attempted to beat him up.
• Faithful began to consider that man tells him what men are, but tells him nothing about God or His Word.
• What God says is best – even if all the men in the world are against it.
What God Prefers

• His religion
• A tender conscience
• Seeing that those who make themselves fools for the kingdom of heaven are the wisest
• The poor man who loves Christ – he is richer that the greatest man in the world that hates him.