The Final Chapter

“The close of the *Pilgrim’s Progress* is rendered exceedingly instructive, solemn, and admonitory, by the fate of Ignorance. It is as if the writer had interposed a check to the gushing fulness of our feelings excited by the heavenly splendors of the preceding description, and had said to us, as we were thinking ourselves almost in heaven beforehand, ‘Beware!’”

- G.B. Cheever
What Bunyan “Saw”

• He turned his head and saw Ignorance approach the river.
• Ignorance got over the river quickly and didn’t have half the difficulty that Christian and Hopeful had.
• A ferryman, Vain-hope, helped him over in his boat.
• He ascended the hill and came to the gate alone.
What Bunyan “Saw”

• The men in the City looked over the gate and asked for his certificate that they might show it to the King.

• Ignorance fumbled in his coat for it, but did not find one.

• The King commanded the two Shining Ones to take Ignorance, bind him hand and foot, and take him away – to hell.
“Hell is a place of eternal conscious punishment for the wicked.”
If Ignorance Could Speak

• “Don’t fall into self-deception like I did.”
• Don’t make the same grave mistake I did and find yourself in hell.”
• “Trust me - it would be better to go through the most painful difficulties, trials, and suffering on earth than remain in danger.”
• “Listen to those who know Christ as their Savior and Lord.”
If Ignorance Could Speak

• “Constantly add to your knowledge of Christ, be nourished daily by His grace, and animated by His love.”

• “Do not value and hold onto anything in this world lest you risk losing the hope of heaven.”

• “There is only safety in Christ – turn to Him and put your faith in Him alone for your eternal life.”
“There is no biblical concept more grim or terror-invoking than the idea of hell. It is so unpopular with us that few would give credence to it at all except that it comes to us from the teaching of Christ Himself...The Bible describes hell as a place of outer darkness, a lake of fire, a place of weeping and gnashing of teeth, a place of eternal separation from the blessings of God, a prison, a
place of torment where the worm doesn’t turn or die…Perhaps the most frightening aspect of hell is its eternality. People can endure the greatest agony if they know it will ultimately stop. In hell there is no such hope. The Bible clearly teaches that the punishment is eternal...Hell, then, is an eternity before the righteous, ever-burning wrath of God, a suffering torment from which there is no escape and no relief.”
“What are we to think of this doctrine? It is hard – and it should be hard – for us to think of this doctrine today. If our hearts are never moved with deep sorrow when we contemplate this doctrine, then there is a serious deficiency in our spiritual and emotional sensibilities.”
“His end,” says Froude, “was characteristic. It was brought on by exposure when he was engaged in an act of charity. A quarrel had broken out in a family at Reading with which Bunyan had some acquaintance. A father had taken some offence at his son, and threatened to disinherit him. Bunyan undertook a journey on horseback from Bedford to Reading in the hope of reconciling them. He succeeded, but at the cost of his life. Returning by way of London,
Bunyan’s Death

he was overtaken on the road by a storm of rain, and was drenched before he could find shelter. The chill, falling on a constitution already weakened by illness, brought on fever. In ten days he was dead. His last words were: “Take me, for I come to Thee!”
Bunyan’s Tomb
John Bunyan (1628-1688)
“He who is nearest to the Bible is nearest to *The Pilgrim’s Progress* in its comprehensive Christ-like spirit. He belongs to that region where men are neither of Paul, nor Apollos, nor Cephas, but of Christ. And as there is no nationality in that Christ who on His human side is the universal man, so he whose work comes nearest to Christ comes nearest to the universal heart. This is why *The Pilgrim’s Progress* has found its way to almost every people under heaven.”