

Bunyan's Catechism

John Bunyan

INSTRUCTION FOR THE IGNORANT:

BEING

A SALVE TO CURE THAT GREAT WANT OF KNOWLEDGE, WHICH SO MUCH REIGNS

BOTH IN YOUNG AND OLD.

PREPARED AND PRESENTED TO THEM IN A PLAIN AND EASY DIALOGUE, FITTED TO THE CAPACITY OF THE WEAKEST.

‘My people are destroyed for lack of knowledge.’--Hosea 4:6

ADVERTISEMENT BY THE EDITOR.

This little catechism is upon a plan perfectly and dogmatic teaching in the details that relate new and unique. It was first published as a to the special views which each communion pocket volume in 1675, and has been takes of certain scriptural doctrines. The reason republished in every collection of the author's why this should be the case is very obvious: works; and recently in a separate tract. The there would be no differences of opinion earliest edition that has been discovered bears amongst Christians except from conviction that the date of 1691; from which our copy has been these differences are essential, and such prepared for the press. This is the first book of

conviction naturally leads to these points of
this class that was composed upon the broad
disagreement being (may we not say?) rather
basis of Christianity, perfectly free from
too obtrusively enforced as part and portion of
sectarian bias or peculiarity. It is an exhibition
a saving belief. All Bunyan's efforts were to
of scriptural truths, before which error falls
awaken sinners to a sense of their degradation,
without the trouble of pulling it down. It is in
misery, and danger, and to direct them to the
the world, like the ark of God in the temple of
only refuge from the wrath to come--the hope
Dagon. It is alike admirably calculated to
set before them in the gospel; and then leaving
convey the most important truths to the

the pious convert to the guidance of his Bible in
inmates of a palace or of a workhouse,--to the
forming his connections in the pilgrimage of
young or to the aged,--to the ignorant Roman
life. Bunyan is solemnly in earnest; his desire is, Catholic, or to the equally ignorant Protestant.
that poor sinners should be relieved from
Its broad catholicity is its distinguishing
ignorance, darkness, and destruction, and be
excellence. In the separate communions introduced into the glorious liberty of the sons included within the general
church of Christ are
of God. May his impressive injunction be
various, and in many respects, inestimable
indelibly fixed upon our souls, 'To read, ponder
compendiums of Christian truth, arranged for
over, and receive the wholesome medicine as we
the catechetical instruction of the young and

shall answer in the day of the terrible

ignorant; but it cannot be denied that these, one

judgment.'--GEO. OFFOR.

and all, exhibit some marks of sectarian feeling

2

THE WORKS OF JOHN BUNYAN

**TO THE CHURCH OF CHRIST IN AND ABOUT BEDFORD, WALKING IN THE FAITH
AND FELLOWSHIP OF THE GOSPEL, YOUR AFFECTIONATE BROTHER AND
COMPANION IN THE KINGDOM AND PATIENCE OF JESUS CHRIST, WISHETH ALL
GRACE AND MERCY BY JESUS CHRIST. AMEN.**

Holy and beloved,

Next I present it to all those unconverted,

Although I have designed this little treatise

old and young, who have been at any time

for public and common benefit, yet considering

under my preaching, and yet remain in their

that I am to you a debtor not only in common
sins:2 and I entreat them also that they receive it charity; but by reason of special bonds which
as a token of my love to their immortal souls;
the Lord hath laid upon me to you-ward, I
yea, I charge them as they will answer it in the
could do no less, being driven from you in
day of terrible judgment, that they read, ponder
presence, not affection, but first present you
over, and receive this wholesome medicine
with this little book; not for that you are
prepared for them. Now the God of blessing
wanting in the things contained herein, but to
bless it to the awakening of many sinners, and
put you again in remembrance of first things,
the salvation of their souls by faith in Jesus
and to give you occasion to present something

Christ. Amen.

to your carnal relations, that may be, if God

Yours, to serve you by my ministry, when I

will, for their awakening and conversion: accept

can, to your edification and consolation,

it therefore as a token of my christian remem-

JOHN BUNYAN.

brance of you.

2 A painful recollection of his long and cruel imprisonment for conscience sake led Bunyan to feel the

1 How awful the thought that persons should sit

value of liberty. Still he forcibly appeals to his reader under so faithful and searching a ministry, and still on the *necessity* of private judgment in divine things.

remain in their sins. Is it so to the present day under His twelve years' converse with God and his word in a faithful ministry? then, Oh *my* soul, how is it with prison had confirmed his principles; while divine

thee?--Ed.

love had swallowed up the fear of man.--Ed.

INSTRUCTION FOR THE IGNORANT

Quest. How many gods are there?--Answ.

Spirit is incomprehensible and unsearchable but

To the Christians there is but one God, the

HE: HE is also most merciful, most just, most

Father of whom are all things, and we of him (1

holy (Deut 33:27; Gen 17:1; Psa 145:3; Micah

Cor 8:6).

7:18; Job 34:17; 1 Sam 2:2).

Q. Why is not the God of the Christians the

Q. Is this God, being a Spirit, to be known?--

God of them that are no Christians?--A. He is

A. Yes, and that by his works of creation, by

their maker and preserver; but they have not

his providences, by the judgments that he

chosen him to be their God (Acts 17:24; Psa

executeth, and by his word.

36:6; Ju 10:14).

Q. Do you understand him by the works of

Q. Are there then other gods besides the God

creation?--A. 'The heavens declare the glory of

of the Christians?--A. There is none other true

God; and the firmament sheweth his handy

God but HE; but because they want the grace

work' (Psa 19:1). 'For the invisible things of

of Christians, therefore they choose not him,

him from the creation of the world are clearly

but such gods as will suit with and countenance

seen, being understood by the things that are

their lusts (John 8:44).

made, *even* his eternal power and Godhead'

Q. What gods are they that countenance the

(Rom 1:20).

lusts of wicked men?--A. The devil, who is the

Q. Do his works of providence also declare

god of this world; the belly, that god of

him?--A. They must needs do it, since through

gluttons, drunkards, and riotous persons; and

his providence the whole creation is kept in

idle pleasures and vanities, which are, for the

such harmony as it is, and that in despite of sin

most part, the gods of the youth (Job 8:4; 2 Cor

and devils; also, if you consider that from an

4:4; Phil 3:19; Exo 32:6; 1 Cor 10:7; 2 Tim 2:2;

angel to a sparrow, nothing falls to the ground

1 John 5:21).

without the providence of our heavenly Father

Q. Who is a Christian?--A. One that is born

(Matt 10:29).

again, a new creature; one that sits at Jesus' feet Q. Is he known by his judgments?--A. 'The

to hear his word; one that hath his heart

Lord is known *by* the judgments *which* he purified and sanctified by faith,³ which is in

executeth; the wicked is snared in the work of

Christ (John 3:3,5,7; Acts 11:24, 15:9, 26:18; 2

his own hands' (Psa 9:16).

Cor 5:17).

Q. Is he known by his word?--A. Yes, most

Q. How do you distinguish the God of the

clearly: for by that he revealeth his attributes,

Christians from the gods of other people?--A.

his decrees, his promises, his way of worship,

He is a Spirit (John 4:24).

and how he is to be pleased by us.

Q. Is there no other spirit but the true God?-

Q. Of what did God make the world?--A.

-A. Yes, there are many spirits (1 John 4:1).

‘Things which are seen were not made of things

Q. What spirits are they?--A. The good

which do appear’ (Heb 11:3).

angels are spirits; the bad angels are spirits; and Q. How long was he in making the world?--

the souls of men are spirits (Heb 1:7,14; 1

A. ‘ *In* six days the Lord made heaven and earth, Kings 22:21,22; Rev 16:13,14; Acts 7:59; Heb

the sea, and all that in them *is*’ (Exo 20:11).

12:23).

‘And on the seventh day God ended his work

Q. How then is the true God distinguished

which he had made’ (Gen 2:2).

from other spirits?--A. Thus: No Spirit is

Q. Of what did God make man?--A. ‘The

eternal but HE, no Spirit is almighty but HE, no

LORD God formed man *of* the dust of the
ground, and breathed into his nostrils the
breath of life; and man became a living soul'

3 Faith is the only principle that, by the power of the (Gen 2:7).

Holy Ghost, can purify the heart. It leads the soul into holy communion with a pure and holy God,

Q. Why doth it say, God breathed into him
and thus cleanses the heart.--Ed.

the breath of life; is man's soul of the very

4

THE WORKS OF JOHN BUNYAN

nature of the Godhead?--A. This doth not teach

Q. Do we come into the world as upright as

that the soul is of the nature of the Godhead,

did our first parent?--A. No: he came into the

but sheweth that it is not of the same matter as

world sinless, being made so of God Almighty,

his body, which is dust (Gen 18:27).

but we came into the world sinners, being made

Q. Is not the soul then of the nature of the

so by his pollution.⁴

Godhead?--A. No, for God cannot sin, but the

Q. How doth it appear that we came into the

soul doth; God cannot be destroyed in hell, but

world polluted?--A. We are the fruit of an

the souls of the impenitent shall (Eze 18:4; Matt

unclean thing, are defiled in our very

10:28).

conception, and are by nature the children of

Q. How did God make man in the day of his

wrath (Job 14:4; Psa 51:5; Eph 2:3).

first creation?--A. God made man upright (Eccl

Q. Can you make further proof of this?--A.

7:29). 'In the image of God created he him'

Yes, it is said, That by one man came sin,

(Gen 1:27).

death, judgment, and condemnation upon all

Q. Did God, when he made man, leave him

men (Rom 5:12-19).

without a rule to walk by?--A. No: he gave him

Q. Do we then come sinners into the world?-

a law in his nature, and imposed upon him a

-A. Yes, we are transgressors from the womb,

positive precept, but he offered violence to

and go astray as soon as we are born, speaking

them, and brake them both (Gen 3:3,6).

lies (Isa 48:8; Psa 58:3).

Q. What was the due desert of that

Q. But as Adam fell with us in him, so did he

transgression?--A. Spiritual death in the day he

not by faith rise with us in him? for he had no

did it, temporal death afterwards, and seed until he had the promise.--A. He fell as a everlasting death last of all (Gen 2:17, 3:19;

public person,5 but believed the promise as a

Matt 25:46).

single person. Adam's faith saved not the

Q. What is it to be spiritually dead?--A. To

world, though Adam's sin overthrew it.

be alienate from God, and to live without him

Q. But do not some hold that we are sinners

in the world, through the ignorance that is in

only by imitation?--A. Yes, being themselves

man, and through the power of their sins (Eph

deceived. But God's word saith, we are children

4:18,19).

of wrath by nature, that is, by birth and

Q. Wherein doth this alienation from God
generation.

appear?--A. In the love they have to their sins,

Q. Can you bring further proof of this?--A.

in their being loth to come to him, in their

Yes: in that day that we were born, we were

pleading idle excuses for their sins, and in their

polluted in our own blood, and cast out to the

ignorance of the excellent mysteries of his

loathing of our persons. Again, the children of

blessed gospel (Eph 2:2,3,11,12, 4:18,19; Rom

old that were dedicated unto the Lord, a

1:28).

sacrifice was offered for them at a month old,

Q. What is temporal death?--A. To have

which was before they were sinners by

body and soul separated asunder, the body

imitation (Eze 16:4-9; Num 18:14-16).

returning to the dust as it was, and the spirit to

Q. Can you make this appear by exper-

God that gave it (Gen 3:19; Eccl 12:7).

ience?--A. Yes: the first things that bloom and

Q. What is everlasting death?--A. For body

and soul to be separate for ever from God, and

to be cast into hell fire (Luke 13:27; Mark

4 All mankind, as born into the world, show, as soon 9:43).

as the mental powers open, aversion to God, to his

Q. Do men go body and soul to hell so soon

purity, his law, his gospel; the doctrines of grace and the work of the Spirit upon the heart. A solemn

as they die?--A. The body abideth in the grave

proof of the universal taint given by original sin.--

till the sound of the last trump; but the soul, if

Ed.

the man dies wicked, goes presently from the

5 By the word 'public' is to be understood a federal face of God into hell, as into a prison, there to

head, or the representative of all his posterity.

be kept till the day of judgment (1 Cor 15:52;

Adam's faith can only save his own soul; his sin

Isa 24:22; Luke 12:20).

taints all his seed.--Ed.

INSTRUCTION FOR THE IGNORANT

5

put forth themselves in children, shew their

Q. Whither do sinners go to receive this

ignorance of God, their disobedience to parents,

punishment?--A. 'The wicked shall be turned

and their innate enmity to holiness of life; their

into hell, *and* all the nations that forget God'

inclinations naturally run to vanity. Besides

(Psa 9:17).

little children die, but that they could not, were

Q. What is hell?--A. It is a place and a state

they not of God counted sinners; for death is

most fearful (Luke 13:28, 16:28; Acts 1:25).

the wages of sin (Rom 6:23).

Q. Why do you call it a place?--A. Because in

Q. What is sin?--A. It is a transgression of

hell shall all the damned be confined as in a

the law (1 John 3:4).

prison, in their chains of darkness for ever

Q. A transgression of what law?--A. Of the

(Luke 12:5,58, 16:26; Jude 6).

law of our nature, and of the law of the ten

Q. What [kind of] place is hell?--A. It is a
commandments as written in the holy scriptures
dark bottomless burning lake of fire, large
(Rom 2:12-15; Exo 20).

enough to hold all that perish (Matt 22:13; Rev

Q. When doth one sin against the law of
20:1,15; Isa 30:35; Prov 27:20).

nature?--A. When you do anything that your

Q. What do you mean when you say it is a
conscience tells you is a transgression against
fearful state?--A. I mean, that it is the lot of
God or man (Rom 2:14,15).

those that are cast in thither to be tormented in

Q. When do we sin against the law as
most fearful manner, to wit, with wrath and
written in the ten commandments?--A. When

fiery indignation (Rom 2:9; Heb 10:26,27).

you do anything that they forbid, although you

Q. In what parts shall they be thus fearfully

be ignorant of it (Psa 19:12).

tormented?--A. In body and soul: for hell-fire

Q. How many ways are there to sin against

shall kindle upon both beyond what now can

this law?--A. Three: by sinful thoughts, by

be thought (Matt 10:28; Luke 16:24; James

sinful words, and also by sinful actions (Rom

5:3).6

7:7, 2:6; Matt 5:28, 12:37).

Q. How long shall they be in this condition?-

Q. What if we sin but against one of the ten

-A. 'These shall go away into everlasting

commandments?--A. Whosoever shall keep the

punishment' (Matt 25:46). 'And the smoke of whole law, and yet offend in one point, he is their torment ascendeth up for ever and ever, guilty of all; 'For he that said, Do not commit and they have no rest day nor night' (Rev adultery, said also, Do not kill. Now, if thou 14:11). For they 'shall be punished with commit no adultery, yet if thou kill, thou art everlasting destruction from the presence of the become a transgressor of the law' (James Lord, and from the glory of his power' (2 Thess 2:10,11). 1:9).

Q. Where will God punish sinners for their

Q. But why might not the ungodly be

sins?--A. Both in this word and in that which is

punished with this punishment in this world,

to come (Gen 3:24, 4:10-12; Job 21:30).

that we might have seen it and believe?--A. If

Q. How are men punished in this world for

the ungodly should with punishment have been

sin?--A. Many ways, as with sickness, losses,

rewarded in this world, it would in all

crosses, disappointments and the like: probability have overthrown the whole order sometimes also God giveth them up to their

that God hath settled here among men. For

own heart's lusts, to blindness of mind also,

who could have endured here to have seen the

and hardness of heart; yea, and sometimes to

flames of fire, to have heard the groans, and to

strong delusions that they might believe lies,

have seen the tears, perhaps, of damned

and be damned (Lev 26:15,26; Amos 4:7,10;

relations, as parents or children? Therefore as

Rom 1:24,28; Exo 4:21, 9:12-14; Zeph 1:17;

Rom 11:7,8; 2 Thess 2:11,12).

6 A state of hostility to God plunges the soul into Q. How are sinners punished in the world to mental darkness, rage, horror, anguish, despair, and come?--A. With a worm that never dies, and endless and unutterable misery and woe. How ought with a fire that never shall be quenched (Mark we to love the Lord Jesus for his GREAT salvation!-

9:44).

-Ed.

6

THE WORKS OF JOHN BUNYAN

Tophet of old was without the city, and as the heresies, or any the like (1 Cor 6:9,10; Eph 5:3- gallows and gibbets are built without the

6; Col 3:5,6; Gal 5:19-21; Rev 21:8).

towns;7 so Christ hath ordered that they who

Q. What do you mean by circumstances that

are to be punished with this kind of torment,

attend sin?--A. I mean light, knowledge, the

shall be taken away: 'Take him away,' saith he

preaching of the Word, godly acquaintance,

(out of this world) 'and cast *him* into outer timely caution, &c.

darkness,' and let him have his punishment

Q. Will these make an alteration in the sin?--

there 'there shall be weeping and gnashing of

A. These things attending sinners, will make

teeth' (Matt 22:13). Besides, faith is not to be

little sins great, yea greater than greater sins

wrought by looking into hell, and seeing the

that are committed in grossest ignorance.

damned tormented before our eyes, but by

Q. How do you prove that?--A. Sodom and
'hearing the word of God' (Rom 10:17). For he
Gomorrah wallowed in all or most of those
that shall not believe Moses and the prophets,
gross transgressions above mentioned: yea, they
will not be persuaded should one come from
were said to be sinners exceedingly, they lived
the dead, yea should one come to them in
in such sins as may not be spoken of without
flames to persuade them (Luke 16:27-31).

blushing, and yet God swears that Israel, his

Q. Are there degrees of torments in hell?--A.
church, had done worse than they (Eze 16:48),
Yes, for God will reward every one according
and the Lord Jesus also seconds it in that

to their works. 'Wo unto the wicked, *it shall be* threatening of his, 'I say unto you, That it shall
ill *with him*, for the reward of his hands shall be more tolerable for the land of Sodom in the
be given him' (Isa 3:11).

day of judgment than for thee' (Matt 11:24;

Q. Who are like to be most punished there,
Luke 10:12).

men or children?--A. The punishment in hell

Q. And was this the reason, namely, because
comes not upon sinners according to age, but
they had such circumstances attending them as
sin; so that whether they be men or children,

Sodom had not?--A. Yes, as will plainly appear,
the greater sin, the greater punishment; 'For
if you read the three chapters above mentioned.

there is no respect of persons with God' (Rom

Q. When do I sin against light and

2:11).8

knowledge?--A. When you sin against convict-

Q. How do you distinguish between great

ions of conscience, when you sin against a

sins and little ones?--A. By their nature, and by

known law of God, when you sin against

the circumstances that attend them.

counsels, and dissuasion of friends, then you sin

Q. What do you mean by their nature?--A. I

against light and knowledge (Rom 1:32).

mean when they are very gross in themselves (2

Q. When do I sin against preaching of the

Chron 33:2; Eze 16:42).

word?--A. When you refuse to hear God's

Q. What kind of sins are the greatest?--A.

ministers, or hearing them, refuse to follow

Adultery, fornication, murder, theft, swearing,
their wholesome doctrine (2 Chron 36:16; Jer
lying, covetousness, witchcraft, sedition, 25:4-7, 35:15).

Q. When else do I sin against preaching of

the Word?--A. When you mock, or despise, or

7 It is a very modern custom to have the place of

reproach the ministers; also when you raise lies

execution within a city--formerly they were always

and scandals of them, or receive such lies or

without--their position being still noted by the name scandals raised;9 you then also sin against the

‘Gallow Knowe,’ the knoll or mound of the gallows;

preaching of the Word, when you persecute

‘Gallowgate,’ the gate or way leading to the gallows; them that preach it, or are secretly glad to see

and so on. Happily for the well-being of society,

these exhibitions are less frequent than they formerly were.

8 ‘That servant which knew his lord’s will, and

9 Which is the greatest sinner; he who invents scandal, prepared not *himself*, neither did according to his or he who encourages the inventor to retail it? If

will, shall be beaten with many *stripes*' (Luke there were no receivers, there would be no thieves.--

12:47)--Ed.

Ed.

INSTRUCTION FOR THE IGNORANT

7

them so used (2 Chron 30:1,10; Rom 3:8; Jer

Q. Alas! what shall we little children do?10 --

20:10; 1 Thess 2:15,16).

A. Either go on in your sins, or remember now

Q. How will godly acquaintance greaten my

your Creator in the days of your youth, before

sin?--A. When you sin against their counsels,

the evil days come (Eccl 12:1).

warnings, or persuasions to the contrary; also

Q. Why do you mock us, to bid us go on in
when their lives and conversations are a reproof
our sins? you had need pray for us that God
to you, and yet against all you will sin. Thus
would save us.--A. I do not mock you, but as
sinned Ishmael, Esau, Eli's sons, Absalom and
the wise man doth; and besides, I pray for you
Judas, they had good company, good counsels,
and wish your salvation.

and a good life set before them by their godly

Q. How doth the wise man mock us?--A.
acquaintance, but they sinned against all, and
Thus; 'Rejoice, O young man, in thy youth; and
their judgment was the greater. Ishmael was
let thy heart cheer thee in the days of thy youth,
cast away (Gen 21:10), Esau hated (Gal 4:30),

and walk in the ways of thine heart, and in the
Eli's sons died suddenly (Mal 1:2; 1 Sam
sight of thine eyes: but know thou, that for all
2:25,34, 4:11), Absalom and Judas were both
these *things* God will bring thee into judgment'
strangely hanged (2 Sam 18; Matt 27).
(Eccl 11:9).

Q. Are sins thus heightened, distinguished
Q. What a kind of mocking is this?--A. Such
from others by any special name?--A. Yes; they
an one as is mixed with the greatest seriousness;
are called rebellion, and are compared to the sin
as if he should say, Ay, do, sinners, go on in
of witchcraft (1 Sam 15:23), they are called
your sins if you dare; do, live in your vanities,
willful sins (Heb 10:26), they are called briars

but God will have a time to judge you for them.

and thorns, and they that bring them forth are

Q. Is not this just as when my father bids me

‘nigh unto cursing, whose end is to be burned’

be naught if I will: but if I be naught he will

(6:7,8).

beat me for it?--A. Yes; or like that saying of

Q. Are there any other things that can make

Joshua, ‘If it seem evil unto you to serve the

little sins great ones?--A. Yes; as when you sin

Lord, choose you this day whom ye will serve’;

against the judgments of God. As for example,

serve your sins at your peril (Josh 24:15).

you see the judgments of God come upon some

Q. Is it not best then for me to serve God?--

for their transgressions, and you go on in their

A. Yes; for they that serve the devil must be iniquities; as also when you sin against the where he is, and they that serve God and patience, long-suffering, and forbearance of Christ, must be where they are (John 12:26; God, this will make little sins great ones (Dan Matt 25:41).

5:21-24; Rom 2:4,5).

Q. But when had I best begin to serve God?--

Q. Did ever God punish little children for sin

A. Just now: 'Remember NOW thy Creator,' against him?--A. Yes; when the flood came, he NOW thou hast the gospel before thee, NOW drowned all the little children that were in the thy heart is tender and will be soonest broken. old world: he also burned up all the little

Q. But if I follow my play and sports a little
children which were in Sodom; and because
longer, may I not come time enough?--A. I
upon a time the little children at Bethel mocked
cannot promise thee that, for there be little
the prophet as he was a going to worship God,
graves in the churchyard; and who can tell but
God let loose two she-bears upon them, which
tore forty and two of them to pieces (2 Kings
2:23,24).

10 The terms in which this question is put, shows that the little children here intended were capable of
repentance and faith. That Bunyan believed, as
Toplady did, the salvation of all that die in infancy by the atonement of Christ, there can be no doubt.
'In my remarks on Dr. Rowell, I testified my firm
belief that the souls of all departed infants are with God in glory.' See the Introduction to Toplady's
Historic Proof.--Ed.

THE WORKS OF JOHN BUNYAN

that thy young life is short; or if thou dost live, Q. What is meant by worshipping him in the

perhaps thy day of grace may be as short as was

spirit?--A. To worship him in God's Spirit and

Ishmael's of old: read also Proverbs 1:24-26.

in mine own; that is, to worship him, being

Q. But if I stay a little longer before I turn, I

wrought over in my very heart by the good

may have more wit to serve God than now I

Spirit of God, to an hearty compliance with his

have, may I not?--A. If thou stayest longer, thou

will (Rom 1:9, 6:17; Psa 101:1-3).

wilt have more sin, and perhaps less wit: for the

Q. What is it to worship him in truth?--A.

bigger sinner, the bigger fool (Prov 1:22).

To do all that we do in his worship according

Q. If I serve God sometimes, and my sin

to his word, for his word is truth, and to do it

sometimes, how then?--A. 'No man can serve

without dissimulation (Heb 8:5; John 17:17;

two masters.' Thou canst not serve God and thy

Psa 26:6, 108:19,20). You may take the whole

sins (Matt 6:24). God saith, 'My Son, give me

thus, Then do you worship God aright, when in

thine heart' (Prov 23:26). Also thy soul and

heart and life you walk according to his word.

body are his; but the double-minded man is

Q. How must I do to worship him with my

forbidden to think that he shall receive any

spirit and heart?--A. Thou must first get the

thing of the Lord (1 Cor 6:20; James 1:7,8).

good knowledge of him. ‘And thou, Solomon

Q. Do you find many such little children as I
my son,’ said David,’ know thou the God of thy
am, serve God?--A. Not many; yet some I do,
father, and serve him with a perfect heart’ (1
Samuel served him being a child (1 Sam 3:1).

Chron 28:9). Mind you, he first bids *know* him, When Josiah was young he began to seek after
and then *serve* him with a perfect heart.

the God of his father David (2 Chron 34:3).

Q. Is it easy to get a true knowledge of

And how kindly did our Lord Jesus take it, to

God?--A. No; Thou must cry after knowledge,

see the little children run tripping before him,

and lift up thy voice for understanding. ‘If thou

and crying, Hosannah to the Son of David?

seekest her as silver, and searchest for her as *for* (Matt 21:15,16).

hid treasures; then shalt thou understand the

Q. Then I am not like to have many

fear of the Lord, and find the knowledge of

companions if I thus young begin to serve God,

God' (Prov 2:4,5).

am I?--A. 'Strait *is* the gate, and narrow *is* the Q. How comes it to be so difficult a thing to

way, which leadeth unto life, and few there be

attain the true knowledge of God?--A. By

that find it' (Matt 7:14). Yet some companions

reason of the pride and ignorance that is in us,

thou wilt have. David counted himself a

as also by reason of our wicked ways (Psa 10:4;

companion of all them that love God's

Eph 4:18,19; Titus 1:16).

testimonies (Psa 119:63). All the godly, though

Q. But do not every one profess that they

grey-headed, will be thy companions; yea, and

know God?--A. Yes; but their supposed

thou shalt have either one or more of the angels

knowledge of him varieth as much as do their

of God in heaven to attend on, and minister for

faces or complexions, some thinking he is this,

thee (Matt 18:10).

and some that.

Q. But I am like to be slighted, and despised

Q. Will you shew me a little how they vary

by other little children, if I begin already to

in their thoughts about him?--A. Yes; Some

serve God, am I not?--A. If children be so rude

count him a kind of an heartless God, that will

as to mock the prophets and ministers of God,

neither do evil nor good (Zeph 1:12). Some

no marvel if they also mock thee; but it is a
count him a kind of an ignorant and blind God,
poor heaven that is not worth enduring worse
that can neither know nor see through the
things than to be mocked for the seeking and
clouds (Job 22:13). Some again count him an
obtaining of (2 Kings 2:23,24).

inconsiderable God, not worth the enjoying, if

Q. But how should I serve God? I do not

it must not be but with the loss of this world,

know how to worship him.--A. The true

and their lusts (Job 21:9-15). Moreover, some

worshippers, worship God in spirit and truth

think him to be altogether such an one as

(John 4:24; Phil 3:3).

themselves, one that hath as little hatred to sin

INSTRUCTION FOR THE IGNORANT

9

as themselves, and as little love to holiness as anything done by thee, can pacify God unto themselves (Psa 50:21).

thee (Job 42:5; Eze 20:43,44; Rom 7:24).11

Q. Are there any more false opinions of

God?--A. Yes; There are three other false

Of Confession of Sin.

opinions of God. 1. Some think he is all mercy and no justice, and that therefore they may live

Q. You have shewed me, if I will indeed

as they list (Rom 3:8). 2. Others think he is all

worship God, I must first know him aright,

justice and no mercy, and that therefore they

now then to the question in hand, pray how

had as good go on in their sins and be damned,
must I worship him?--A. In confessing unto him
as turn and be never the better (Jer 2:25). 3.
(Neh 9:1-3).

Others think he is both justice and mercy, but

Q. What must I confess?--A. Thou must
yet think also, that his justice is such as they
confess thy transgressions unto the Lord (Psa
can pacify with their own good works, and save
32:5).

themselves with their own right hand (Job

Q. Was this the way of the godly of old?--A.
40:14); contrary to these scriptures (Habb 1:13;
Yes; Nehemiah confessed his sins (Neh 1:6).
Isa 45:21).

David confessed his sins (Psa 32:5). Daniel

Q. How then shall I know when I have the
confessed his sins (Dan 9:4). And they that were
true knowledge of God?--A. When thy
baptized by John in Jordan confessed their sins
knowledge of him and the holy Scriptures
(Matt 3:6).
agree.

Q. What sins must I confess to God?--A. All

Q. The Scriptures! Do not all false opinions
sins whatsoever: for 'He that covereth his sins
of him flow from the Scriptures?--A. No, in no
shall not prosper, but whoso confesseth and
wise; it is true, men father their errors upon the
forsaketh *them* shall have mercy' (Prov 28:13; 1
Scriptures, when indeed they flow from the
John 1:9).

ignorance of their hearts (Eph 4:18).

Q. But how if I do neither know nor

Q. But how if I do not understand the holy

remember all my sins?--A. Thou must then

Bible, must I then go without the true

search and try thy ways by the holy Word of

knowledge of God?--A. His name is manifested

God (Lam 3:40; Psa 77:6).

by his Word: the Scriptures are they that testify

Q. But how if I do not make this search after

of him (John 17:6-8, 5:39). And they are able to

my sins?--A. If thou dost not, God will; if thou

make the man of God perfect in all things, and

dost not search them out and confess them,

wise unto salvation through faith in Jesus

God will search them out and charge them

Christ (2 Tim 3:15,16).

upon thee, and tear thee in pieces for them (Psa

Q. But what must one that knoweth not God

50:21,22).

do, to get the knowledge of God?--A. Let him

Q. Where must I begin to confess my sins?--

apply his heart unto the Scriptures (Prov 22:17,

A. Where God beginneth to shew thee them.

23:12). 'As unto a light that shineth in a dark

Observe, then, where God beginneth with

place,' even this world, 'until the day dawn, and

conviction for sin, and there begin thou with

the day star arise in his heart' (2 Peter 1:19,20).

confession of it. Thus David began to confess,

Q. But how shall I know when I have found

thus Daniel began to confess (2 Sam 12:7-14;

by the Scriptures the true knowledge of God?--

Dan 9:3-9).

A. When thou hast also found the true

Q. What must I do when God hath shewed

knowledge of thyself (Isa 6:5; Job 42:5).

me any sin, to make right confession thereof?--

Q. What is it for me to know myself?--A.

Then thou knowest thyself, when thou art in

11

thine own eyes, a loathsome, polluted,

The knowledge of ourselves as vile and abominable,

hopeless and helpless, is an *essential* step towards wretched, miserable sinner; and that not

our recovery. The next step that leads to heaven,

and lands us there, is to ‘know the only true God,

and Jesus Christ whom he has sent,’ as revealed in

the word of truth. ‘This is eternal life.’--Ed.

THE WORKS OF JOHN BUNYAN

A. Thou must follow that conviction until it
106:21; Hosea 2:13; Prov 30:20; Jer 2:25; Rom
shall bring thee to the original and fountain of
1:32, 2:5; Zeph 1:11-13).12

that sin, which is thine own heart (1 Kings

Q. Is there any thing else to be done in order
8:38; Psa 55:5).

to a right confession of sin?--A. Yes: Let this

Q. Is my heart then the fountain and original
conviction sink down into thy heart, that God
of sin?--A. Yes; 'For from within, out of the
sees much more wickedness in thee than thou
heart of men, proceed evil thoughts, adulteries,
canst see in thyself. 'If our heart condemn us,

fornications, murders, thefts, covetousness,

God is greater than our heart, and knoweth all wickedness, deceit, lasciviousness, an evil eye, things' (1 John 3:20); besides, he hath set thy blasphemy, pride, foolishness. All these evil secret sins in the light of his countenance (Psa 90:8).

(Mark 7:21,23).

Q. Is there any thing else that must go to a

Q. When a man sees this, what will he think

right confession of sin?--A. Yes; In thy

of himself?--A. Then he will not only think but

confessions thou must greaten and aggravate

conclude, that he is an unclean thing, that his

thy sin by all just circumstances.

heart has deceived him, that it is most desperate

Q. How must I do that?--A. By considering
and wicked, that it may not be trusted by any
against how much light and mercy thou hast
means, that every imagination and thought of
sinned, against how much patience and
his heart, naturally, is only evil, and that
forbearance thou hast sinned; also against what
continually (Isa 64:6; Prov 28:26; Isa 44:20;
warnings and judgments thou hast sinned; and
Gen 6:5).

against how many of thine own vows, promises

Q. You have given me a very bad character
and engagements, thou hast sinned: these things
of the heart, but how shall I know that it is so
heighten and aggravate sin (Ezra 9:10-14).

bad as you count it?--A. Both by the text and

Q. But what need I confess my sins to God,
by experience.

seeing he knows them already?--A. Confession

Q. What do you mean by experience?--A.

of sin is necessary, for many reasons.

Keep thine eyes upon thy heart, and also upon

Q. Will you show me some of those

God's word, and thou shalt see with thine own

reasons?--A. Yes; One is, by a sincere and

eyes, the desperate wickedness that is in thine

heart, for thou must know sin by the law, that

God to be thy Sovereign Lord, and that he hath

bidding, thee do one thing, and thy heart

right to impose his law upon thee (Exo 20).

inclining to another (Rom 7:7-10).

Q. Can you show me another reason?--A.

Q. May I thus then know my heart?--A. Yes,

Yes; By confessing thy sin, thou subscribest to

that is something of it, especially the carnality

his righteous judgments that are pronounced

of thy mind, 'Because the carnal mind *is* enmity against it (Psa 51:3,4).

against God; for it is not subject to the law of

Q. Can you show me another reason?--A.

God, neither indeed can be' (Rom 8:7).

Yes; By confessing of sin, thou showest how

Q. Can you particularize some few things

little thou deservest the least mercy from God.

wherein the wickedness of the heart of man

Q. Have you yet another reason why I

shews itself?--A. Yes; by its secret hankering

should confess my sins?--A. Yes; By so doing after sin, although the Word forbids it; by its thou showest whether thy heart loves it, or deferring of repentance; by its being weary of hates it. He that heartily confesseth his sin, is holy duties; by its aptness to forget God, by its like him who having a thief or a traitor in his studying to lessen and hide sin; by its feigning house, brings him out to condign punishment; itself to be better than it is; by being glad when it can sin without being seen of men; by its

12 The unrenewed heart is the sink of sin, the fountain hardening itself against the threatenings and of pollution. 'Out of the heart proceeds evil judgments of God; by its desperate inclinings to thoughts, murders, adulteries, fornications, thefts, unbelief, atheism, and the like (Prov 1:24-26; false witness, blasphemies; these defile a man.'

Isa 43:22; Mal 1:12,13; Ju 3:7; Jer 2:32; Psa

Create in us a clean heart, O God!--Ed.

INSTRUCTION FOR THE IGNORANT

11

but he that forbears to confess, is like him who

show you now what frame of heart becomes

hideth a thief or traitor against the laws and

you in your confessions of sin. Labour by all

peace of our Lord the King.

means for a sense of the evil that is in sin.

Q. Give me one more reason why I should

Q. What evil is there in sin?--A. No man

confess my sins to God?--A. He that confesseth

with tongue can express what may by the heart

his sin, casteth himself at the feet of God's

be felt of the evil of sin;13 but this know, it

mercy, utterly condemns and casts away his dishonoureth God (Rom 2:23). It provoketh own righteousness, concludeth there is no way him to wrath (Eph 5:5,6). It damneth the soul to stand just and acquit before God, but by and (2 Thess 2:12).

through the righteousness of another; whether

Q. What else would you advise me to in this God is resolved to bring thee, if ever he saves great work?--A. When we confess sin, tears, thy soul (Psa 51:1-3; 1 John 1:9; Phil 3:6-8).

shame, and brokenness of heart becomes us (Jer

Q. What frame of heart should I be in when 50:4; Isa 22:12; Psa 51:17; Jer 31:19).

I confess my sins?--A. Do it HEARTILY, and to

Q. What else becomes me in my confessions

the best of thy power thoroughly. For to feign,
of sin?--A. Great detestation of sin, with
in this work, is abominable; to do it by the
unfeigned sighs and groans, that express thou
halves, is wickedness; to do it without sense of
dost it heartily (Job 42:6; Eze 9:4; Jer 31:9).

sin cannot be acceptable. And to confess it with

Q. Is here all?--A. No; Tremble at the word

the mouth, and to love it with the heart, is a

of God; tremble at every judgment, lest it

lying unto God, and a provocation of the eyes

overtake thee; tremble at every promise, lest

of his glory.

thou shouldest miss thereof: for, saith God, ‘To

Q. What do you mean by feigning and

this *man* will I look, *even to him that is* poor dissembling in this work?--A. When men

and of a contrite spirit, and trembleth at my

confess it, yet know not what it is; or if they

word' (Isa 66:2; Heb 4:1,2).

think they know it, do not conclude it so bad as

Q. What if I cannot thus confess my sins?--

it is; or when men ask pardon of God, but do

A. Bewail the hardness of thy heart, keep close

not see their need of pardon; this man must

to the best preachers, remember that thou

needs dissemble.

hangest over hell, by the weak thread of an

Q. What do you mean by doing it by the

uncertain life. And know, God counts it a great

halves?--A. When men confess some, but not all

evil, not to be ashamed of, not to blush at sin

that they are convinced of; or if they confess all, (Isa 63:17; Jer 6:15, 8:12).

yet labour in their confession to lessen it (Prov

Q. Are there no thanks to be rendered to

28:13; Job 31:33). Or when in their confession

God in confessions?--A. O Yes. Thank him that

they turn not from all sin to God, but from one

he hath let thee see thy sins, thank him that he

sin to another (James 3:12). They turned, ‘ *but*

hath given thee time to acknowledge thy sins;

not to the most High,’ none of them did exalt

thou mightest now have been confessing in hell:

him (Hosea 7:16).

thank him also that he hath so far

Q. What is it to confess sin without the sense

condescended as to hear the self-bemoaning

of sins?--A. To do it through custom, or

sinner, and that he hath promised, SURELY to

tradition, when there is no guilt upon the

have mercy upon such (Jer 31:18-20).

conscience, now this cannot be acceptable.

Q. What is it to confess it with the mouth

and to love it with the heart?--A. When men

condemn it with their mouth, but refuse to let it

go (Job 20:12,13; Jer 8:5); when 'with their

mouth they show much love, *but* their heart

13 No poor soul was more severely visited with these goeth after their covetousness' (Eze 33:31).

feelings than Bunyan. 'Now I beheld the condition

Q. But I asked you what frame of heart I

of the dog and toad; and counted the state of every should be in, in my confessions?--A. I have

thing that God had made far better than this state of showed you how you should not be. Well, I will

mine.'-- *Grace Abounding*, No. 104.--Ed.

12

THE WORKS OF JOHN BUNYAN

Of Faith in Christ.

Q. If such a poor sinner as I am would be saved from the wrath to come, how must I

Q. I am glad that you have instructed me believe?--A. Thy first question should be on

into this part of the worship of God, I pray tell whom must I believe? (John 9:35,36).

me also how else I should worship him?--A.

Q. On whom then must I believe?--A. On the Thou must believe his word.

Lord Jesus Christ (Acts 16:31).

Q. Is that worshipping of God?--A. Yes;

Q. Who is Jesus Christ that I might believe in ‘After the way which they call heresy, so

him?--A. He is the only begotten Son of God

worship I the God of my fathers, believing all

(John 3:16).

things which are written in the law and in the

Q. Why must I believe on him?--A. Because prophets,' &c. (Acts 24:14).

he is the Saviour of the world (2 Peter 1:1; 1

Q. Why should believing be counted a part John 4:14).

of God's worship?--A. Because without faith it

Q. How is he the Saviour of the world?--A. is impossible to please him (Heb 11:6).

By the Father's designation and sending: 'For

Q. Why not possible to please him without God sent not his Son into the world to

believing?--A. Because in all true worship, a condemn the world, but that the world through

man 'must believe that God is, and *that* he is a him might be saved' (John 3:17).

rewarder of them that diligently seek him.’

Q. How did he come into the world?--A. In
Besides, he that worships God, must also of
man’s flesh, in which flesh he fulfilled the law,
necessity believe his word, else he cannot
died for our sins, conquered the devil and
worship with that reverence and fear that
death, and obtained eternal redemption for us
becomes him, but will do it in a superstitious
(Gal 4:4; Rom 10:4, 8:3; Heb 2:14,15, 6:20).

profane manner: ‘For whatsoever *is* not of faith Q. But is there no other way to be saved but
is sin’ (Rom 14:23).

by believing in Jesus Christ?--A. ‘There is none

Q. But do not all believe as you have said?--

other name under heaven, given among men,

A. ‘That which is born of the flesh is flesh: and

whereby we must be saved' (Acts 4:12); and

that which is born of the Spirit is Spirit' (John

therefore 'he that believeth not, shall be

3:6). And again 'the children of the flesh, these

damned' (Mark 16:16; John 3:18,36).

are not the children of God: but the children of Q. What is believing on Jesus Christ?--A. It

the promise are counted for the seed' (Rom

is a receiving of him with what is in him, as the

9:8).

gift of God to thee a sinner (John 1:12).

Q. What do you mean by that?--A. Thou

Q. What is in Jesus Christ to encourage me

must be born twice before thou canst truly

to receive him?--A. Infinite righteousness to

believe once (John 3:3,5).

justify thee, and the Spirit without measure to

Q. How do you prove that?--A. Because
sanctify thee (Isa 45:24,25; Dan 9:24; Phil 3:7-
believing is a christian act, and none are true
9; John 3:34).

Christians but those that are born again. But I

Q. Is this made mine if I receive Christ?--A.
mean by believing, believing unto salvation.

Yes; If thou receive him as God offereth him to

Q. Can you prove this?--A. Yes. They that
thee (John 3:16).

believe in the name of Christ are such which are

Q. How doth God offer him to me?--A. Even
born 'not of blood, nor of the will of the flesh,
as a rich man freely offereth an alms to a
nor of the will of man, but of God' (John 1:13).

beggar, and so must thou receive him (John

Q. What is believing?--A. It is such an act of

6:32-35).

a gracious soul, as layeth hold on God's mercy

Q. Hath he indeed made amends for sin? and

through Christ (Acts 15:11).

would he indeed have me accept of what he

Q. Why do you call it an act of a gracious

hath done?--A. That he hath made amends for

soul?--A. Because their minds are disposed that

sin it is evident, because God, for Christ's sake,

way, by 'the power of the Holy Ghost' (Rom

forgiveth thee. And it is as evident that he

15:13).

would have thee accept thereof, because he

offereth it to thee, and hath sworn to give thee

INSTRUCTION FOR THE IGNORANT

the utmost benefit, to wit, eternal life, if thou come to him with hopes of life (Isa 1:18; Mark 3:28; John 6:37; Luke 24:42,43; Acts 13:26).

with eternal damnation, if, after all this, thou

Q. Shall every one that believeth be saved?--

shalt neglect so great salvation (Eph 4:32; Rom

A. If they believe as the Scriptures have said, if

3:24; Matt 28:18-20; Acts 13:32-39; Heb

the Scriptures be fulfilled in their believing

6:17,18, 2:3; Mark 16:16).

(John 7:38; James 2:23).

Q. But how must I be qualified before I shall

Q. What do you mean by that?--A. When

dare to believe in Christ?--A. Come sensible of

faith, which a man saith he hath, proveth itself
thy sins, and of the wrath of God due unto
to be of the right kind by its acts and operations
them, for thus thou art bid to come (Matt
in the mind of a poor sinner (James 2:19-23).
11:28).

Q. Why, are there many kinds of faith?--A.

Q. Did ever any come thus to Christ?--A.

Yes. There is a faith that will stand with a heart
David came thus (Psa 51:1-3); Paul and the
as hard as a rock; a short-winded faith, which
jailor came thus (Acts 9:6, 16:30); also Christ's
dureth for a while, and in time of temptation
murderers came thus (Acts 2:37).
such fall away (Luke 8:13).

Q. But doth it not seem most reasonable that

Q. Is there any other kind of faith?--A. Yes.

we should first mend and be good?--A. The

There is a faith that hath no more life in it than

‘whole have no need of the physician, but they

hath the body of a dead man (James 2:26).

that are sick’; Christ came ‘not to call the

Q. Is there yet another of these unprofitable

righteous, but sinners to repentance’ (Mark

faiths?--A. Yes. There is a faith that is of

2:17).

ourselves, and not of the special grace of God

Q. But is it not the best way, if one can, to

(Eph 2:8).

mend first?--A. This is just as if a sick man

Q. Tell me if there be yet another?--A. There

should say, Is it not best for me to be well

is a faith that standeth ‘in the wisdom of men,’

before I go to the physician; or as if a wounded

and not ‘in the power of God’ (1 Cor 2:5).

man should say, When I am cured I will lay on

Q. Is here all?--A. No. There is a faith that

the plaster.¹⁴

seems to be holy, but it will not do, because it is Q. But when a poor creature sees its vileness,

not the most holy faith (2 Peter 2:9; Jude 20).

it is afraid to come to Christ, is it not?--A. Yes; Q. Alas! if there be so many kinds of faith

but without ground, for he hath said, ‘Say to

that will not profit to salvation, how easy is it

them *that are* of a fearful heart, Be strong, fear for me to be deceived?--A. It is easy indeed, and

not’: and ‘to this *man* will I look, *even to him* therefore the Holy Ghost doth in this thing so

that is poor and of a contrite spirit, and

often caution us, ‘Be not deceived’ (1 Cor 6:9).

trembleth at my word’ (Isa 35:4, 66:2).

‘Let no man deceive you’ (Eph 5:6), and ‘If a

Q. What encouragement can be given us thus
man think himself to be something when he is
to come?--A. The prodigal came thus, and his
nothing, he deceiveth himself’ (Gal 6:3).

father received him, and fell upon his neck and

Q. But is there no way to distinguish the

kissed him (Luke 15). Thus he received the

right faith from that which is wrong?--A. Yes;

Colossians, and consequently all that are saved

and that by the manner of its coming and

(Col 2:13).

operation.

Q. Will you give me one more encour-

Q. What do you mean by the manner of its

agement?--A. The promises are so worded, that

coming?--A. Nay, you must make two

they that are scarlet sinners, crimson sinners,

questions of this one; that is, what is it for faith blasphemous sinners, have encouragement to

to come, and in what manner doth it come?

Q. Well then, what is it for faith to come?--

A. This word, *faith comes*, supposeth thou wert 14 How pointed and forcible is this illustration of the once without it; it also supposeth that thou

absurdity of neglecting the Physician of souls, when the malady of sin is felt. The more desperate our

didst not fetch it whence it was; it also

disease, the faster we should fly to Christ for cure.--

supposeth it hath a way of coming (Gal 3:23-

Ed.

25).

14

THE WORKS OF JOHN BUNYAN

Q. That I was once without it, you intimated

of an uncertain life? For this is the state of such before, but must I take it without proof for

an one.15

granted?--A. I will give you a proof or two:

Q. But may not faith come to a man without

‘God hath concluded them all in unbelief’ (Rom

he see himself to be first in this condition?--A. It 11:32). And again it is said, ‘faith cometh’

is God’s ordinary way to convince men of this

(Rom 10:17). And again, the Holy Ghost

their sad condition before he revealeth to them

insinuateth our estate to be dreadful ‘before

the righteousness of faith, or work faith in them

faith came’ (Gal 3:23).

to lay hold of that righteousness (John 16:9-11;

Q. Why, how is it with men, before faith

Gal 3:23-25).

comes?--A. Without faith, or before faith

Q. How then do you conclude of them that comes, it is impossible to please God, for never saw themselves shut up by unbelief under whether their actions be civil or religious, they sin and the curse of God?--A. I will not judge sin in all they do. The sacrifice of the wicked is them for the future, God may convert them an abomination, and the ploughing of the before they die; but at present their state is wicked is sin (Prov 21:4,27).

miserable: for because they are shut up and held

Q. Is not this a very sad condition?--A. Yes;

prisoners by the law, by their lusts, and by the

but this is not all, for their present unbelief

devil, and unbelief; therefore they cannot so

bindeth them over to wrath, by shutting them

much as with their hearts desire that God

up to the law; it also draweth them away from

would have mercy upon them, and bring them

God, and will drown them in everlasting

out of their snares and chains.

damnation, if the grace of God prevent not (Gal

Q. Then do you count it better for a man to

3:23; Heb 3:17,18; John 3:36).

see his condition by nature than to be ignorant

Q. What if a man saw himself in this

thereof?--A. Better a thousand times to see it in

condition?--A. There are many see themselves

this world than to see it in hell fire, for he must in this condition.

see it there or here: now if he sees it here, this is Q. How came they to see it?--A. By the

the place of prayer; here is the preaching of the

preaching and hearing the Word of God (John

word, which is God's ordinance, to beget faith.

16:8,9).

Besides, here God applieth promises of mercy to

Q. And what do such think of themselves?--

the desolate, and Christ also hath protested that

A. They do not only think, but know that in

he that cometh to him he 'will in no wise cast

this condition they are 'without Christ, without

out' (John 6:37).

hope, and without God in the world' (Eph

Q. I am convinced that I was once without

2:12).

faith, and also that I cannot fetch it, but pray

Q. Are not they happy that see not

tell me the way of its coming?--A. 'Faith *cometh* themselves in this condition?--A. Yes. If they

by hearing, and hearing by the Word of God'

have seen themselves delivered there from by a

(Rom 10:17).

work of faith in their souls, else not.

Q. How by hearing?--A. God mixeth it with

Q. How do you mean?--A. I mean if they

the Word when he absolutely intendeth the

have seen themselves delivered from this state,

salvation of the sinner (Heb 4:2; Acts 13:48).

by being by the Word and Spirit of God

Q. And how do men hear when faith is

implanted into the faith of Christ (Rom 11:17-

mixed with the Word?--A. They hear the Word,

19).

‘not *as* the word of men, but, as it is in truth, Q. Are not they happy that are never

troubled with this sad sight of their condition?--

A. They are just so happy as is that man who

The awful condition of the unconverted consists in

lieth fast asleep in his house while it is on fire

their being in a state of separation from God,

insensible of that dismal state, utterly unable to

about his ears. Can a man be happy, that is

extricate themselves out of it, and loathsome to God ignorant that he is without God and Christ, and

while they continue in it. Reader, do you recollect hope? Can a man be happy that is ignorant that

when this was *your* state; if not, what hope is there he is hanging over hell by the poor weak thread

that you have passed from death unto life?--Ed.

INSTRUCTION FOR THE IGNORANT

15

the Word of God, which effectually worketh

Q. How doth it give the soul this sight?--A.

also in you that believe' (1 Thess 2:13).

By giving him to understand the law, and his

Q. Pray tell me now the manner of its

own inability to fulfil it (Gal 2:16).

coming?--A. It comes through difficulty, it

Q. And doth it always shew the soul where

comes gradually.

justifying righteousness is?--A. Yes. It shews

Q. What are the difficulties which oppose it

that justifying righteousness is only to be found

at its coming?--A. Sense of unworthiness, guilt

in the Lord Jesus Christ, in what he hath done

of conscience, natural reason, unbelief, and

and suffered in the flesh (Isa 45:24,25; Phil 3:3-

arguments forged in hell, and thence suggested

9).

by the devil into the heart against it (Luke 5:8;

Q. How doth faith find this righteousness in

Mark 9:24; Isa 6:5; Rom 4:18-21).

Christ?--A. By the word, which is therefore

Q. How doth faith come gradually?--A.

called the word of faith, because faith, by that,

Perhaps at first it is but like a grain of mustard-

findeth sufficient righteousness in him (Rom

seed, small, and weak (Matt 17:20).

10:6-9).

Q. Will you explain it further?--A. Faith, at

Q. How else doth it operate in the soul?--A.

first, perhaps may have its excellency lie in view

It applieth this righteousness to the sinner, and

only, that is, in seeing where justification and

also helps him to embrace it (Rom 3:21,22; 1

salvation is; after that it may step a degree

Cor 1:30; Gal 2:20).

higher, and be able to say, it may be, or who

Q. How else doth it operate?--A. By this

can tell but I may obtain this salvation? again,

application of Christ, the soul is quickened to

it may perhaps go yet a step higher and arrive

life, spiritualized and made heavenly. For right

to some short and transient assurance (Heb

faith quickeneth to spiritual life, purifies and

11:13; Joel 2:13,14; Zeph 2:3; Psa 30:7).16

sanctifies the heart; and worketh up the man

Q. But doth faith come only by hearing?--A.

that hath it, into the image of Jesus Christ (Col

It is usually begotten by the word preached,

2:12,13; Acts 15:9, 26:18; 2 Cor 3:18).

but after it is begotten, it is increased several

Q. How else doth it operate?--A. It giveth

ways. It is increased by prayer (Luke 17:5;

the soul peace with God through Jesus Christ

Mark 9:24). It is increased by christian

(Rom 5:1).

conference (Rom 1:12). It is increased by

Q. Surely Christ is of great esteem with them

reading (Rom 16:25,26). It is increased by

that have this faith in him, is he not?--A. Yes,

meditation (1 Tim 4:12-16). It is increased by

Yes. Unto them therefore which believe he is

the remembrance of former experiences (Matt

precious, precious in his person, precious in his

16:8,9).

undertakings, precious in his Word (1 Peter 2:7,

Q. What do these things teach us?--A. They

1:18,19; 2 Peter 1:3,4).

teach us, that the men of this world are very

Q. Can these people then, that have this ignorant of, and as much without desire after faith, endure to have this Christ spoken faith: they neither hear, nor pray, confer, nor against?--A. O! No! This is a sword in their read, nor meditate for the sake of faith.

bones, and a burden that they cannot bear (Psa

Q. But you said even now, that this faith was 42:10; Zeph 3:19).¹⁷

distinguished from that which profiteth not to

Q. Doth it not go near them when they see salvation, as by the manner of its coming, so by his ways and people discountenanced?--A. Yes; its operation: pray what is its operation?--A. It causeth the soul to see in the light thereof, that

there is no righteousness in this world that can

17 Under a fear lest he had spoken against Christ,

save the sinner (Isa 64:6).

Bunyan thus expresses his misery; 'I fell into a very deep pause about the most fearful state my sin had

brought me to; and, lifting up my head, I saw as if 16 The operation of faith is by steps. 'To open their the sun did
grudge to give me light, and as if the

eyes,' 'to turn them from darkness to light,' 'from very stones in the street, and tiles upon the houses, power of Satan
to God,' 'forgiveness of sins,' 'the did bend themselves against me.'-- *Grace Abounding*, heavenly inheritance'
(Acts 26:18).--Ed.

No. 186.--Ed.

16

THE WORKS OF JOHN BUNYAN

and they also choose rather to be despised and

will destroy them; 'Pour out thy fury [said the

persecuted with them, than to enjoy the

prophet] upon the heathen, - and upon the

pleasures of sin for a season (Heb 11:24,25).

families that call not on thy name' (Jer 10:25;

Q. Do they not pray much for his second

Psa 79:6).

coming?--A. Yes, yes; they would fain see him

Q. But seeing God knoweth what we want,

on this side the clouds of heaven, their

why doth he not give us what we need, without

'conversation is in heaven, from whence also

praying?--A. His counsel and wisdom leadeth

they look for the Saviour, the Lord Jesus Christ'

him otherwise. 'Thus saith the Lord God, I will

(Phil 3:20).

yet *for* this be enquired of by the house of Q. And do they live in this world as if he

Israel, to do *it* for them' (Eze 36:37).

were to come presently?--A. Yes; for his coming

Q. Why will God have us pray?--A. Because

will be glorious and dreadful, full of mercy and

he would be acknowledged by thee, that he is

judgment. 'The day of the Lord will come as a

above thee, and therefore would have thee

thief in the night; in the which the heavens shall

come to him as the mean come to the mighty.

pass away with a great noise, and the elements

Thus Abraham came unto him (Gen 18:27,30).

shall melt with fervent heat, the earth also and

Q. Is there another reason why I should

the works that are therein shall be burned up.

pray?--A. Yes. For by prayer thou

Seeing then that all these things shall be acknowledged, that help is not in thine own

dissolved, what manner *of persons* ought we to power (2 Chron 20:6,12).

be in *all* holy conversation and godliness' (2

Q. What reason else have you why I should

Peter 3:10,11).

pray?--A. By prayer thou confessest that help is only in him (Psa 62:1).

Of Prayer.

Q. What other reason have you?--A. By prayer thou confessest thou canst not live

Q. Well, I am glad that you have shewed me without his grace and mercy (Matt 14:30; Heb 4:16).

and faith in Jesus Christ: Is there any other

Q. Are all that pray heard of the Lord?--A.

thing a part of the true worship of God?--A.

No; 'They looked,' that is prayed, 'but *there*

Yes, several; I will mention only two more at

was none to save; *even* unto the Lord, but he this time.

answered them not' (2 Sam 22:42).

Q. What are they?--A. Prayer and self-denial.

Q. To what doth God compare the prayers

Q. Is prayer then a part of the worship of

which he refuseth to answer?--A. He compareth

God?--A. Yes; a great part of it.

them to the howling of a dog (Hosea 7:14).

Q. How do you prove that?--A. 'O come let

Q. Who be they whose prayers God will not

us worship and bow down: let us kneel before

answer?--A. Theirs, who think to be heard for

the Lord our maker' (Psa 95:6).

their much speaking, and vain repetition (Matt

Q. Is there another scripture proves it?--A.

6:7).

Yes; 'Then came she and worshiped him,

Q. Is there any other whose prayer God

saying, Lord, help me' (Matt 15:25).

refuseth?--A. Yes; There are that ask and have

Q. What is prayer?--A. A sincere, sensible,

not, because what they ask, they would spend

affectionate pouring out of the soul to God in

upon their lusts (James 4:3).

the name of Christ for what God hath promised

Q. Is there any other whose prayer God

(Prov 15:8; Jer 31:18,19; Psa 42:2-5; John

refuseth?--A. Yes; 'If I regard iniquity in my

14:13,14; 1 John 5:14).

heart, the Lord will not hear *me*' (Psa 66:18).18

Q. Doth not every body pray?--A. No; 'The

wicked, through the pride of his countenance,

will not seek *after* God: God *is* not in all his 18

thoughts' (Psa 10:4).

'The sacrifice of the wicked *is* an abomination to the Lord; but the prayer of the upright is his delight. He Q. What will become of them that do not

loveth him that followeth after righteousness' (Prov pray?--A. They do not worship God, and he 15:8,9). That our prayers may be heard, the heart

INSTRUCTION FOR THE IGNORANT

17

Q. Is the regarding of sin in our heart such a hard after God in all his ordinances for the deadly hinderance to prayer?--A. 'Son of man,' obtaining of them (Isa 4:1,3, 64:5).

saith God, 'these men have set up their idols in

Q. How else should I know?--A. When thou their heart, and have put the stumblingblock of makest good use of that little thou hast already their iniquity before their face; should I be

(Rev 3:8).

enquired of at all by them? I will set my face

Q. Are here all the good signs that my

against that man, and will make him a sign and

prayers shall be heard?--A. No; there is one

a proverb. And I will cut him off from the midst

more without which thou shalt never obtain.

of my people' (Eze 14:3,8).

Q. Pray what is that?--A. Thou must plead

Q. Whose prayers be they that God will

with God, the name and merits of Jesus Christ,

hear?--A. The prayers of the poor and needy

for whose sake only God giveth thee these

(Psa 34:6; Isa 41:17).

things. If we ask any thing in his name, he

Q. What do you mean by the poor?--A. Such

heareth us, and whatsoever you ask the Father

as have poverty in spirit (Matt 5:3).

in my name, saith Christ I will do it (John

Q. Who are they that are poor in spirit?--A.

14:13,14).

They that are sensible of the want and necessity

Q. Doth God always answer presently?--A.

of all those things of God, that prepare a man

Sometimes he doth, and sometimes he doth not

to the kingdom of heaven.

(Isa 30:19; Dan 10:12).

Q. What things are they?--A. Faith, hope,

Q. Is not God's deferring, a sign of his

love, joy, peace, a new heart, the Holy Ghost,

anger?--A. Sometimes it is not, and sometimes it

sanctification. See James 2:5; 2 Thessalonians

is.

2:16; Ezekiel 36:26,27.

Q. When is it no sign of his anger?--A. When

Q. What do you mean by the needy?--A.

we have not wickedly departed from him by

Those whose souls long and cannot be satisfied

our sins (Luke 18:7).

without the enjoyment of these blessed things

Q. When is it a sign of his anger?--A. When

(Psa 63:1, 119:20).

we have backslidden, when we have not

Q. Will God hear the prayers of such?--A.

repented some former miscarriages (Hosea

Yes; 'For he satisfieth the longing soul, and

5:14,15).

filleth the hungry soul with goodness' (Psa

Q. Why doth God defer to hear their prayers

107:9).

that hath not wickedly departed from him?--A.

Q. How shall I know that I am one of those

He loves to hear their voice, to try their faith, to to whom God will give these things?--A. If thou

see their importunity, and to observe how they

seest a beauty in them beyond the beauty of all

can wrestle with him for a blessing (Cant 2:14;

other things (Psa 110:3).

Matt 15:22-28; Luke 11:5-8; Gen 32:25-28).

Q. How else shall I know [that] he heareth

Q. But is not deferring to answer prayer a

me?--A. If thou desirest them for their beauty's

great discouragement to praying?--A. Though it

sake (Psa 90:14,17).

is, because of our unbelief, yet it ought not,

Q. How else should I know I shall have

because God is faithful. Therefore 'men ought

them?--A. When thy groanings after them are

always *to pray, and not to faint*' (Luke 18:1-beyond expression (Rom 8:26).19

8).20

Q. How else should I know, and so be

encouraged to pray?--A. When thou followest

20 All-prevailing prayers must be offered up through should be right with God, and our souls at peace

the mediation of Christ, in obedience to God's

with him through the Son of his love.-- *Mason*.--Ed.

command, with an eye to his glory, and for what is

19 These are parts of a Christian's experience,

agreeable to his will and heavenly wisdom to grant.

admirably illustrated in that extraordinary book by

'Lifting up holy hands, without wrath and doubting'

Bunyan, 'Grace Abounding to the Chief of Sinners.'-

(1 Tim 2:8). God's service must be in faith, love, and

-Ed.

purity of heart.-- *Ryland*.--Ed.

18

THE WORKS OF JOHN BUNYAN

Of Self-Denial.

Q. Will you discourse a little particularly of

self-denial?--A. With all my heart.

Q. I am glad you have thus far granted my

Q. First then, pray in what spirit must this

request: but you told me that there was another

self-denial be performed?--A. It must be done in

part of God's worship; pray repeat that again?--

the spirit of faith, of love, and of a sound mind.

A. It is self-denial.

Otherwise, if a man should sell all that he hath

Q. Now I remember it well; pray how do
and give to the poor, and his body to be burnt
you prove that self-denial is called a part of
besides, it would profit him nothing (1 Cor

God's worship?--A. It is said of Abraham, that
13:1-3).

when he went to offer up his son Isaac upon the

Q. Who are like to miscarry here?--A. They
altar for a burnt-offering, which was to him a
whose ends in self-denial are not according to
very great part of self-denial, that he counted
the proposals of the gospel.

that act of his worshipping God.

Q. Who are they?--A. They that suffer

Q. Will you be pleased to read the text?--A.

through strife and vain-glory; or thus, they who

Yes; ‘And Abraham said unto his young men,
seek in their sufferings the praise of men more
Abide ye here with the ass; and I and the lad
than the glory of Christ, and profit of their
will go yonder and worship,’ &c. This now was
neighbour.

when he was a-going to slay Isaac (Gen 22:5).

Q. Who else are like to miscarry here?--A.

Q. What is self-denial?--A. It is for a man to

They that have designs like Ziba to ingratiate
forsake his ALL, for the sake of Jesus Christ.

themselves by their pretended self-denial into

Q. Will you prove this by a scripture or

the affections of the godly, and to enrich

two?--A. Yes; ‘Whosoever he be of you that

themselves by this means (2 Sam 16:1-4).

forsaketh not all that he hath, he cannot be my

Q. Are there any other like to miscarry

disciple' (Luke 14:33).

here?--A. Yes. They that by denying themselves

Q. Indeed this is a full place, can you give me

think with the Pharisee, to make themselves

one more?--A. Yes; 'What things were gain to

stand more righteous in God's eyes than others

me, those I counted loss for Christ. Yea,

(Luke 18:11,12).

doubtless, and I count all things *but* loss for the Q. Who else are in danger of miscarrying

excellency of the knowledge of Christ Jesus my

here?--A. They who have fainted in their works,

Lord: for whom I have suffered the loss of all

they whose self-denial hath at last been

things, and do count them *but* dung, that I may overcome by self-love (Gal 3:4, 6:9).

win Christ,' &c. (Phil 3:7,8).

Q. Shall I propound a few more questions?--

Q. These two are indeed a sufficient answer

A. If you please.

to my question; but pray will you now give me

Q. What then if a man promiseth to deny

some particular instances of the self-denial of

himself hereafter and not now, is not this one

them that have heretofore been the followers of

step to this kind of worship?--A. No, by no

Christ?--A. Yes; Abel denied himself to the

means; for the reason why this man refuseth to

losing of his blood (Gen 4:8). Abraham denied

deny himself now, is because his heart at

himself to the losing of his country and his

present sticks closer to his lusts and the world,

father's house (Gen 12:1-4). Moses denied

than to God and Christ.²¹

himself of a crown and a kingdom, and of ease

Q. Can you give me a Scripture instance to

and tranquility (Heb 11:24-27). Joseph denied

make this out?--A. Yes; Esau never intended for

himself of fleshly lusts (Gen 39:7-9).

Q. But these men each of them denied

21

themselves but of some things, did they?--A.

How debased is the human heart, to delay one

You see Abel lost all, his blood and all;

moment in giving up its poor all for Christ. In him dwells the fulness of the Godhead; he has

Abraham lost his country to the hazard of his

unsearchable riches of wisdom and knowledge to

life (Gen 12:13). So did Moses in leaving the

bestow; all-sufficient grace and strength, to enable crown and kingdom (Heb 11:27). And Joseph us to do and suffer his will; and everlasting glory at in denying his mistress (Gen 39:10-15).

the close of our pilgrimage.--Ed.

INSTRUCTION FOR THE IGNORANT

19

ever to part with the blessing, he intended to

Q. Who are they that indulge their lusts?--A.

have it hereafter; but God counted his not

They that make provision for them, either in

choosing of it at present, a despising of it, and a apparel, or diet, or otherwise (Rom 13:12-14;

preferring of his lusts before it: and therefore

Isa 3:6-24; Amos 6:3-6).

when he would, God would not, but reject both

Q. Who else do so?--A. They that excuse

him and his tears (Gen 25:30-34; Heb 12:14-

their sins, and keep them disguised that they

16).

may not be reprehended, as Saul did, &c. (1

Q. How and if a man shall say thus, I am

Sam 15:18-22).

willing to deny myself in many things, though

Q. Who else are they that indulge their

he cannot deny himself in all, is not this one

lusts?--A. They that heap up to themselves such

step in this part of this worship of God?--A.

teachers as favour their lusts (2 Tim 4:3,4; Isa

No, in no wise; for this man doth, just like Saul,

30:10).

he will slay a part, and will keep a part alive;

Q. Who else do indulge their sins?--A. They

the kingdom must be taken from him also (1

that choose rather to walk by the imperfect

Sam 15).

lives of professors than by the holy Word of

Q. How if a man he willing to lose all but his

God: or thus, they that make the miscarriages

life?--A. He that 'will save his life shall lose it,'

of some good men an encouragement unto

but he that 'will lose his life for my sake,' saith themselves to forbear to be exact in self-denial,

Christ, 'shall keep it unto life eternal' (Matt

these eat up the sins of God's people as men eat

16:25; John 12:25).

bread (Hosea 4:7-9).

Q. How if a man has been willing to lose all

Q. Will you now shew me who are like to do

that he hath, but is not now, will not God

this part of God's worship acceptably?--A. Yes;

accept of his willingness in time past, though he

he whose heart is set against sin as sin, is like to be otherwise now?--A. No; for the true disciple

deny himself acceptably (Rom 7:13,14).

must deny himself daily, take up his cross daily,

Q. Who else?--A. He that hath the sense and

and go after Jesus Christ (Luke 9:23).

savour of forgiveness of sins upon his heart (2

Q. But how if a man carrieth it well

Cor 5:14).

outwardly, so that he doth not dishonour the

Q. Who else is like to deny himself well?--A.

gospel before men, may not this be counted

He that hath his affections set upon things

self-denial?--A. No, if he be not right at heart;

above, where Christ sitteth at the right hand of

for though man looketh on the outward

God (Col 3:1-5).

appearance, God looketh at the heart (1 Sam

Q. Who else is like to deny himself well for
16:7).

Christ?--A. He that seeth a greater treasure in

Q. But if I be afraid my heart may deceive
self-denial, than in self-seeking (2 Cor 12:9-11;
me in this great work, if hard things come upon
Heb 11:24-26).

me hereafter, is there no way to find out

Q. Are there none other signs of one that is
whether it will deceive me then or no?--A. I will
like to do this part of God's worship
give you a few answers to this question, and
acceptably?--A. Yes; he that takes up his cross
will shew you first whose heart is like to deceive
daily, and makes Christ's doctrine his example

him in this work.

(Luke 6:47,48; John 12:25,26).

Q. Will you befriend me so much?--A. Yes.

Q. But how do you discover a man to be

1. He that makes not daily conscience of self-

such a one?--A. He keepeth this heart with all

denial, is very unlike to abide a disciple for

diligence, he had rather die than sin; ill

times to come, if difficult. Judas did not deny

carriages of professors break his heart, nothing

himself daily, and therefore fell when the

is so dear to him as the glory of Christ (Prov

temptation came (John 12:6).

4:23; Num 11:15; Phil 3:18; Acts 20:24).22

Q. Will you give me another sign?--A. Yes.

He that indulgeth any one secret lust under a

22 No tongue can utter, or heart conceive, the
profession, is not like to deny himself in all
unspeakable reward which an unwearied, unfainting
things for Christ.

diligence in well-doing, attends the humble believer; 20

THE WORKS OF JOHN BUNYAN

Q. Pray, can yo give me some motive to self-
manifest to the incredulous world. For they
denial?--A. Yes; the Lord Jesus denied himself
cannot see but by the self-denial of God's
for thee; what sayest thou to that?

people, that there is such power, glory,

Q. Wherein did Christ deny himself for me?--
goodness, and desirableness in God's truth as

-A. He left his heaven for thee, he denied for
indeed there is (Dan 3:16,28; Phil 1:12,13).

thy sake to have so much of this world as hath

Q. Have you another reason why God

a fox or a bird, and he spilt his most precious

requireth self-denial?--A. Yes; because self-

blood for thee (John 6:38; Luke 9:58; 2 Cor

denial prepareth a man, though not for the

8:9; Rev 1:5).

pardon of his sin, yet for that far more

Q. Can you give another motive to self-

exceeding and eternal weight of glory, that is

denial?--A. Yes; ‘What shall it profit a man, if

laid up only for them that deny all that they

he shall gain the whole world, and lose his own

have for the Lord Jesus, his name, and cause in

soul?’ (Mark 8:36).

this world (2 Cor 4:8-10,17; 2 Thess 1:5,6).

Q. But why doth God require self-denial of

Q. Before you conclude, will you give me a

them that will be saved?--A. God doth not

few instances of the severity of God's hand

require self-denial as the means to obtain

upon some professors, that have not denied

salvation, but hath laid it down as a proof of

themselves when called thereto by him?--A.

the truth of a man's affections to God and

Yes, willingly; Lot's wife for but looking behind

Christ.

her towards Sodom, when God called her from

Q. How is self-denial a proof of the truth of

it, was stricken from heaven, and turned into a

a man's affections to God?--A. In that for the

pillar of salt; therefore remember Lot's wife

sake of his service, he leaveth all his enjoyments

(Gen 19:17,26; Luke 17:31,32).

in this world. Thus he proved Abraham's

Q. Can you give me another instance?--A.

affections (Gen 22:12). Thus he proved Peter's

Yes; Esau for not denying himself of one morsel

affections (Matt 4:18-22) and thus he proved

of meat was denied a share in the blessing, and

their affection that you read of in the gospel

could never obtain it after, though he sought it

(Luke 9:57-73).

carefully with tears (Gen 25:32-34; Heb

Q. What reason else can you produce why

12:16,17).

God requireth self-denial?--A. Self-denial is one

Q. Have you at hand another instance?--A.

of the distinguishing characters by which true

Yes; Judas for not denying himself, lost Christ,

Christians are manifested from the feigned

his soul, and heaven: and is continued the great

ones: for those that are feigned, flatter God

object of God's wrath among all damned souls

with their mouths, but their hearts seek

(John 12:5,6; Luke 22:3-6; Matt 26:14-16; Acts

themselves; but the sincere, for the love that he

1:25).

hath to Christ, forsaketh all that he hath for his

Q. Will you give me one more instance, and

sake (Psa 78:36,37; Eze 33:31,32).23

so conclude?--A. Yes; Ananias and Sapphira his

Q. Is there yet another reason why God

wife, did for the want of self-denial, pull upon

requireth self-denial of them that profess his
themselves such wrath of God, that he slew
name?--A. Yes; because by self-denial the power
them, while they stood in the midst before the
and goodness of the truths of God are made
apostles (Acts 5:1-11).

The Conclusion.

it begins in this world, and is consummated in
endless glory.--Ed.

Before I wind up this discourse, I would lay
23 Christian, you are not your own, you are bought
down these few things for you to consider of,
with a price far above all the treasures of the earth.
and meditate upon.

You must not do as *you* please, but study to do the I. Consider, that seeing every one by nature
will of your heavenly Father. The man who is bent

upon doing his own will, renounces the name of
are accounted sinners; it is no matter whether
Christian. REBEL against God is inscribed upon all
thy actual sins be little or great, few or many,
who do not his will.--Ed.

INSTRUCTION FOR THE IGNORANT

21

thy sinful nature hath already lain thee under
must conduct thee out of this miserable world.
the curse of the law.

VI. Be often remembering what a blessed

II. Consider, That therefore thou hast

thing it is to be saved, to go to heaven, to be
already ground for humiliation, sins to repent
made like angels, and to dwell with God and
of, wrath to fly from, or a soul to be damned.

Christ to all eternity.

III. Consider, That time stays not for thee,

VII. Consider how sweet the thought of

and also that as time goes, sin increaseth; so

salvation will be to thee when thou seest thyself

that at last the end of thy time, and the

in heaven, whilst others are roaring in hell.²⁴

Completing of thy sin, are like to come upon

The Lord Jesus Christ be with thy spirit.

thee in one moment.

IV. Bring thy last day often to thy bedside,

and ask thy heart, if this morning thou wast to

²⁴ How blessed is the hope of the Christian; full of life, die, if thou be ready to die or no.

power, and much assurance. The salvation by Christ

V. Know it is a sad thing to lie a dying, and

is infinitely precious; it redeems the souls from all possible misery, and introduces it to the favour,

to be afraid to die; to lie a dying and not to

love, and protection of almighty God, who will save know whither thou art going; to lie a dying,
it from the ruins of time, till possessed of the riches and not to know whether good angels or bad
of eternity.--Ed.