

The Holy War
By Shaddai upon Diabolus,
For the Regaining of the Metropolis of the World;
or,
The Losing and Taking Again of the Town of Mansoul.
By
John Bunyan

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- I. Mansoul and its Fall.
 - A. The allegory explained.
 1. The Traveler.
 - a. *With what Christian simplicity is this most important history introduced. The author, a traveler in the world, delighted with its customs, would have perished in his sins, but that God called him to his service and salvation.*
 2. What is a soul?
 - a. *Mansoul, or, as the margin reads, man, so fearfully and wonderfully made, was glorious in his original sinless state, but will be infinitely more glorious if saved to eternal bliss, by union with Christ.*
 3. The universe.
 - a. A gallant country.
 - B. Mansoul's situation and description
 1. Mansoul-the soul of man
 - a. A town for its building so curious,
 - b. For its situation so commodious.
 - c. For its privileges so advantageous.
 - d. There is not its equal under the whole heaven.
 - e. Lies between two worlds.
 - f. Built by Shaddai for His own delight.
 - 1.) *The name Shaddai, one of the names of God, means 'the pourer forth,' the source of existence, the all bountiful, the all-mighty, in whom we live, and move, and have our being. If he withhold his blessings, the universe must perish. 'Lord, what is man, that thou shouldst be mindful of him?'*
 - g. Shaddai made it the mirror and glory of all that he made, even the top-piece, beyond anything else that he did in that country.
 - 1.) ***[Genesis 1:26]- And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.***
 - h. So goodly a town was Mansoul when first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold,
 - 1.) *Angels came to behold and sang for joy.*
 - i. So also mighty to have dominion over all the country round about.
 - 1.) All were commanded to acknowledge Mansoul for their metropolitan, all was enjoined to do homage to it.
 - 2.) The town itself had positive commission and power from her King to demand service of all, and also to subdue any that anyways denied to do it.
 - j. The famous and stately palace within Mansoul.
 - 1.) The Heart of Man.
 - 2.) For strength, it might be called a castle;
 - 3.) For pleasantness, a paradise;
 - 4.) For largeness, a place so copious as to contain all the world

a.) [Ecclesiastes 3:11]- He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

5.) King Shaddai intended but for himself alone, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.

a.) Professor, if thy heart be idolatrous, or devoted to the world and thy lusts, thy religion is vain, thou deceivest thine own soul. God says to all, 'My son, give me thine heart' (Prov 23:26).

k. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.

1.) The powers of the soul.

l. The wall of the town was well built, yea, so fast and firm was it knit and compact together, that, had it not been for the townsmen themselves, they could not have been shaken or broken for ever.

1.) *The Body.*

2.) *For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down, nor hurt, by the most mighty adverse potentate, unless the townsmen gave consent thereto.*

m. The five gates, in at which to come, out at which to go, and these were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced but by the will and leave of those within.

1.) Ear-gate.

2.) Eye-gate.

3.) Mouth-gate.

4.) Nose-gate.

5.) Feel-gate.

6.) *The five senses are the gates to Mansoul. While they were guarded, no enemy could injure the town; now they require a double watch.*

n. It had always a sufficiency of provision within its walls;

1.) It had the best, most wholesome, and excellent law that then was extant in the world.

2.) There was not a rascal, rogue, or traitorous person then within its walls.

3.) They were all true men, and fast joined together; and this, you know, is a great matter.

4.) It had always— so long as it had the goodness to keep true to Shaddai the king—his countenance, his protection, and it was his delight, etc.

C. Diabolus described

1. A mighty giant.

a. 'Diabolus' is frequently used in the New Testament. It is translated 'a slanderer,' 'an accuser,' and 'adversary'; It is the same as 'Satan' in Hebrew.

1.) ***[Matthew 4:1]- Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.***

2.) ***[Revelation 12:9]- And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.***

- 3.) ***[Revelation 20:2]- And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.***
- b. This giant was king of the blacks or Negroes, and a most raving prince he was.
 1.) *It must not be supposed that this is a reflection upon the unhappy sons of Africa who had been sold into slavery. The margin is the key to the meaning of the words; 'blacks or negroes' mean 'sinners, the fallen angels.' Negro slaves were believed to be convicted criminals sold to the whites for transportation. English convicts were, at that time, sold as slaves to the planters in the West Indies. A man, for merely being a Quaker, was thus sold as a slave in New England. The horrors that were disclosed in this diabolical traffic stamps a demon character upon every slave-dealer or holder. The principal of these are negroes, who steal their fellows; and, like black devils, sell them to the white devils, who hold these poor creatures in slavery.*
- c. Diabolus is indeed a great and mighty prince, and yet both poor and beggarly.
- d. He was at first one of the servants of King Shaddai, made, and taken, and put by him into most high and mighty place; yea, was put into such principalities as belonged to the best of his territories and dominions.
- e. This Diabolus was made son of the morning, and a brave place he had of it
 1.) ***[Isaiah 14:12]- How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!***
- f. It brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.
- g. Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begins to think with himself how he might be set up as Lord over all, and have the sole power under Shaddai! Now that did the King reserve for his Son, yea, and had already bestowed it upon him.
- h. Wherefore he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted.
 1.) ***[Revelation 12:7-8]- And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.***
- i. Now the King and his Son being ALL and always EYE, convicts them of the treason, horrid rebellion, and conspiracy that they had devised.
 1.) He banishes them the court; turns them down into the horrible pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever.
 a.) ***[2 Peter 2:4]- For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;***
 b.) ***[Jude 6]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.***
- j. Wherefore, roving and ranging in much fury from place to place, Happening into this spacious country of Universe, and steer their course towards the town of Mansoul;
 1.) Considering the town as one of the chief works and delights of King Shaddai.
 2.) Counsel between Diabolus and followers taken and decided to make an assault on it.

- a.) *Mr. Burder supposes that the fall of the angels took place after the creation of man, because Job says that at the laying the foundation of the world and angels in a fallen state had forfeited their high and exalted titles and glory.*
 1.) *[Job 38:7]- When the morning stars sang together, and all the sons of God shouted for joy?*

- b.) *[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

- 3.) Considered with themselves what ways and methods they had best to engage in.
- a.) Whether they had best all of them, to show themselves in this design to the town of Mansoul.
- 1.) It would not be best that all should show themselves before the town, because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not so likely to do it.
- 2.) Diabolus offered that it should be he.
- 3.) This agrees with Milton as to the perfect freedom of the will before the fall:—
 ‘God made thee perfect, not immutable;
 And good he made thee; but to persevere
 He left it in thy power; ordained thy will
 By nature free.’—*Paradise Lost*, B. v.
- b.) Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise.
- 1.) Per Alecto and agreed by Apollyon and Beelzebub, By no means; and that because though the town of Mansoul had been made to know and to have to do, before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad and rascal condition as they.
- 2.) It is evident that Bunyan thought that a fury, whose every hair was a living snake, ought rather to be a male than a female, as generally pictured; but, query, was it in the original manuscript *Diabolus*, mistaken by the printer for *Alecto*. He had given this advice. Some editors have altered the name; but as it is Alecto in all Bunyan’s own editions, it is here continued.
- 3.) If devils cordially unite in the work of destruction, how ought Christians to unite in their efforts to promote the kingdom of Christ. We should be ‘wise as serpents,’ while ‘harmless as doves.’
- 4.) Lucifer answered, that in his opinion it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over. That of a dragon.
- a.) *[Genesis 3:1]- Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*
- b.) *[Revelation 20:1-2]- And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*
- 5.) *In this infernal conference the names are well chosen. Apollyon signified the Destroyer; Beelzebub, the Prince of Devils; Lucifer, the Morning Star, a fallen angel, the arch-devil; Alecto, a heathen name of one of the furies, whose head was covered with snakes, and who was full of vengeance; Tisiphone, another of the furies.—Burder.*
- c.) Whether they had best to show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit.

- 1.) Because of the weight that was in the former reasons, to wit, for that Mansoul were a strong people, a strong people in a strong town, whose wall and gates were impregnable, to say nothing of their castle, nor can they by any means be won but by their own consent.
- 2.) According to Legion, a discovery of our intentions may make them send to their King for aid,
 - a.) *'Legion'; a military term. Among the Romans, five thousand men. An indefinite number (Mark 5:9). —Mason.*
- 3.) Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them that they shall never find.
- 4.) This is the way to win Mansoul, and to make them, of themselves, to open their gates to us; yea, and to desire us too, to come in to them.
 - a.) Because the people of Mansoul now are every one simple and innocent; all honest and true; nor do they as yet know what it is to be assaulted with fraud, guile, and hypocrisy.
 - b.) They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulations for upright dealings.
- d.) To take the advantage, if they see one or more of the principal townsmen, to shoot them; if thereby they shall judge their cause and design will the better be promoted.
 - 1.) The man that was designed by this stratagem to be destroyed was one Mr. Resistance, otherwise called Captain Resistance
 - 2.) A man that the giant Diabolus and his band more feared than they feared the whole town of Mansoul besides
 - a.) Resistance to the *first* sin is of the utmost importance
*'Sin will at first, just like a beggar crave
 One penny or one halfpenny to have;
 And, if you grant its first suit, 't will aspire
 From pence to pounds, and so will still mount
 Higher To the whole soul.'*—Bunyan's *Caution*.
- 3.) Who should be the actor to do the murder, that was the next, and they appointed one Tisiphone, a fury of the lake, to do it.

D. The War on Mansoul

1. The War begins
 - a. The march towards Mansoul in a manner invisible.
 - b. Only one approaches visible and in the shape of a dragon.
 - 1.) ***[Revelation 12:13]- And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.***
 - c. They sit before the Ear-Gate, a place for all to hear and a place of perspection.
 - d. Ambuscado, or treachery, laid out for Captain Resistance within bowshot of the town
 - e. Diabolus, along with All-pause his orator, calls for audience with the people of the town.
 - 1.) *In the early editions this dangerous enemy is called All-pause when first introduced, but always afterwards Ill-pause. — Ed.*
 - f. The Lords of Mansoul appeared.
 - 1.) Lord Innocent.
 - 2.) Lord Will-be-will.

a.) The will by which we determine for or against an action.

3.) Lord Mayor

4.) Mr. Recorder

a.) *The Recorder is conscience, by which we judge of an action as good or bad, according to the light we enjoy, whether by the law of nature or by the written law. Conscience records our actions; and, in the day of judgment, the book of conscience is one of those which shall be opened. — Burder.*

E. The Fall of Mansoul

1. Mansoul engaged.

a. Lord Will-be-will, when he had looked over and saw who stood at the gate, demanded what he was, wherefore he was come, and why he roused the town of Mansoul with so unusual a sound.

b. Diabolus responds.

1.) I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage, and what service I can;

a.) I will assure you, it is not myself, but you; not mine, but your advantage that I seek,

b.) For I come to show you how you may obtain great and ample deliverance from a bondage that, unawares to yourselves, you are captivated and enslaved under.

c.) Concerning your King, concerning his law, and also touching yourselves.

Touching your King, I know he is great and potent, but yet all that he hath said to you is neither true, nor yet for your advantage.

1.) It is not true, for that wherewith he hath hitherto awed you shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is?

2.) Touching his laws, they are unreasonable, intricate, and intolerable.

a.) Unreasonable, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other, by the law of your Shaddai

b.) Intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one

c.) Intolerable, forasmuch as that fruit which you are forbidden to eat of, if you are forbidden any, is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you

3.) Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding?

4.) You are not a free people! You are kept both in bondage and slavery, and that by a grievous threat

5.) You are made underlings, and are wrapped up in inconveniences, as I have well made appear. For what bondage greater than to be kept in blindness?

6.) Will not reason tell you that it is better to have eyes than to be without them; and so to be at liberty, to be better than to be shut up in a dark and stinking cave

2.) Tisiphone shot at Captain Resistance, mortally wounded him in the head; so that he fell down dead quite over the wall.

a.) *Satan may tempt, but cannot force the soul to sin (James 1:14); we are therefore commanded to resist the devil, that he may flee from us. To destroy this resistance, therefore, must be a great point with the enemy. — Burder.*

- b.) Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it.
 - 1.) *The artful speech of Diabolus is founded upon the scriptural account of the first temptation. 'Ye shall not surely die,' said the father of lies, and he still persists in it. God says, Sinner, thou shalt die; Satan says, Thou shalt not die. Which of these ought we to believe? — Burder.*

3.) Ill-pause address the town Mansoul.

- a.) *'That HE.' According to Tyrwhitt, p. 113, HE was prefixed to proper names by the Saxons emphatically. Shakespeare thus uses it: 'I stand to answer thee, or any he the proudest of thy sort.' Bunyan uses it as a mark of contempt. A modern author would say, 'That fellow, Mr. Ill-pause.' -Ed*
- b.) *Resistance failed in our first mother. She paused, and it was an Ill-pause; whatever contradicts God's Word should be instantly resisted as diabolical. — Burder.*
- c.) Gentlemen, quoth he, it is my master's happiness that he has this day a quiet and teachable auditory.
 - 1.) *The most imminent danger to the soul is when Satan finds a death-like, quiet, teachable auditory. So it was when Whitfield and Wesley, on their godlike mission, roused the people; who, to a frightful extent, were slumbering on the brink of eternal torments. -Ed.*
- d.) We shall prevail with you not to cast off good advice; my master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that.
 - 1.) *Beware of flattery and hypocrisy, especially of that cunning craftiness of false teachers whereby they lie in wait to deceive unwary souls, and keep them in darkness. The white devil that elates the sinner with vain confidence, is much more dangerous than the black one who instigates to lust, profaneness, and despair. — Mason.*
- e.) Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries with it self-evidence in its bowels; the very name of the tree may put an end to all controversy in this matter.
- f.) Consider his words, look on the tree, and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more; and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be.
- g.) When the towns-folk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Ill-pause advised, they took and did eat thereof.
- h.) When this Ill-pause was making of his speech to the townsmen, my Lord Innocency—whether by a shot from the camp of the giant, or from some sinking qualm that suddenly took him, or whether by the stinking breath of that treacherous villain old Ill-pause, for so I am most apt to think—sunk down in the place where he stood, nor could he be brought to life again.
 - 1.) *The breath of temptations, entertained for a moment, admits unbelief, and destroys primitive innocence. In a spiritual sense, man died; and, by the offence of one, judgment came upon all to condemnation (Rev 5:18). — Burder.*
- i.) They all fell down, and yielded obedience to Diabolus, and became his slaves and vassals, as you shall hear.
 - 1.) *Then peace expired, And every grace fell slaughter'd round her tomb. — Swain's Redemption.*

- j.) The towns-folk, fall to prove the truth of the giant's words; and first they did as Ill-pause had taught them, they looked, they considered, they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith; so they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgment that he had annexed with solemn threatening to the breach thereof.

1.) *Her rash hand, in evil hour,
Forth reaching to the fruit, she pluck'd, she ate:
Earth felt the wound, and nature, from her seat,
Sighing through all her works, gave signs of woe,
That all was lost. — Paradise Lost, B. ix.*

F. Man is enslaved

1. Marches into the town through the Ear-gate and Eye-gate.
2. Finds the affections of the people warmly inclining to him.
3. Diabolus addresses the townsfolk.
 - a. Alas, my poor Mansoul! I have done thee indeed this service.
 - b. As to promote thee to honour, and to greaten thy liberty.
 - c. Alas! Alas! Poor Mansoul, thou wantest now one to defend thee, for assure thyself that when Shaddai shall hear what is done, he will come; for sorry will he be that thou hast broken his bonds, and cast his cords away from thee.
 - d. What wilt thou do—wilt thou after enlargement suffer thy privileges to be invaded and taken away? Or what wilt resolve with thyself?
4. Do thou reign over us. So he accepted the motion, and became the king of the town of Mansoul.
5. Gave him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes.
 - a. It was that which Shaddai built in Mansoul for his own delight and pleasure.
 - b. This now was become a den and hold for the giant Diabolus.

1.) *His noble passions, once the blissful seat
Of each celestial grace, became the den
Of fiends infernal. — Swain.*
 - c. Makes castle a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavour the regaining of it to him and his obedience again.
 - d. He plans to new-model the town; setting up one, and putting down another at pleasure.

1.) *God's image of holiness being obliterated, Satan, with all his horrid crew of lusts and vile affections, gained admittance; the understanding was perverted, and the affections estranged. — Mason.*

G. The Townsfolk promoted while others are put out

1. Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.
 - a. Lord Mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul in admitting of the giant into the town, yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man.
 - 1.) He darkened it not only by taking from him his office and power, but by building of a high and strong tower, just between the sun's reflections, and the windows of my Lord's palace; by which means his house and all, and the whole of his habitation, was

made as dark as darkness itself. And thus being alienated from the light, he became as one that was born blind.

- a.) *[2 Corinthians 10:4-5]- (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*
- b.) *[Ephesians 4:18-19]- Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.*

b. Recorder put out of place

- 1.) Before the town was taken he was a man well read in the laws of his King
- 2.) A man of courage and faithfulness, to speak truth at every occasion
- 3.) He had a tongue as bravely hung as he had an head filled with judgment
- 4.) Diabolus could not wholly make him his own though Recorder was much degenerated from his former King, and also much pleased with many of the giant's laws and service
- 5.) Recorder would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roareth
 - a.) *O sinner, listen now to the voice of conscience,
before his awful suggestions drive thee to despair.
O give it leave to speak,
For it will speak ere long! O hear it now,
While useful its advice, its accents mild. — Young.*
- 6.) When his fits were upon him, he would make the whole town of Mansoul shake with his voice
 - a.) *The office and power of conscience, the old recorder, is beautifully described. He will sometimes speak, yea, war aloud, testifying for God, and against sin. — Burder.*
- 7.) Since therefore the giant could not make him wholly his own
 - a.) Studies all that he could to debauch the old gentleman
 - b.) By debauchery to stupefy his mind
 - c.) Harden his heart in ways of vanity
 - d.) Debauched the man, and by little and little so drew him into sin and wickedness
 - e.) Not only debauched as at first, and so by consequence defiled, but was almost, at last, past all conscience of sin.
- 8.) He got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say
 - a.) Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed, to make himself ridiculous
 - b.) Now he never spake freely for King Shaddai, but always by force and constraint; he would at one time be hot against that at which at another he would hold his peace
 - c.) Diabolus tells Mansoul that what the old gentleman said was neither of love to him nor pity to them, but of a foolish fondness
 - d.) O Mansoul! Consider that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself
 - e.) You see that he values not the loss, nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving of

themselves to me. He knows that though ye were his, now you are lawfully mine; so, leaving us one to another, he now hath shaken his hands of us

1.) *Liars ought to have good memories; just before this the devil said, 'When Shaddai shall hear what is done, he will come.' Now he tells them, 'He hath shaken his hands of us,' or entirely given us up.*

f.) O Mansoul! Consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world

g.) The laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content than did the paradise that at first you possessed

h.) Your liberty has been greatly widened and enlarged by me; whereas I found you a pent-up people

i.) I have not laid any restraint upon you; you have no law, statute, or judgment of mine to frighten you; I call none of you to account for your doings, except the madman (you know who I mean). I have granted you to live, each man, like a prince, in his own, even with as little control from me as I myself have from you

9.) *Conscience, in natural men, is very unequal and irregular in its opposition to sin; yet by fits and starts he will cry out, and so frighten the sinner, that he wishes him 'a thousand miles off,' so as to give him no disturbance. The powers of conscience cannot be utterly defaced. — Burder.*

2. Lord Will-be-will defects

a. Was as highborn as any man in Mansoul

b. A freeholder than many of them were

c. Had some privileges peculiar to himself in the famous town of Mansoul

d. Was a man of great strength, resolution, and courage; nor in his occasion could any turn him away

e. Was through pride of something—he scorns now to be a slave in Mansoul

1.) *The will scorns to be a slave, but plunges into the worst of slavery—that to Satan and to sin; and in that slavery must perish, unless emancipated and redeemed by Christ. — Ed.*

f. When Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words

g. Diabolus had a kindness for him and therefore he designed for him a place

1.) *The will is a Lord, a person of great importance, a governing faculty; and there could be no sin till the will consented to the temptation. In fallen man, it is not subject to the law of God, but obstinately opposed to it, and therefore a fit deputy for the devil. — Burder*

2.) The will takes place under Diabolus

3.) Diabolus made him the captain of the castle, governor of the wall, and keeper of the gates of Mansoul

3. Mr. Mind corrupted

a. *The mind or judgment, whereby we distinguish between good and evil, lawful and unlawful. —Mason. How awfully has sin fettered man, and made him a slave.—Ed.*

1.) *[2 Corinthians 3:14]- But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

2.) *[Titus 1:15]- Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

- b. Lord Will-be-will's clerk
 - c. He and his Lord were in principle one, and in practice not far asunder
 - 1.) ***[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.***
 - d. Lord Will-be-will flatly denied that he owed any suit or service to his former prince and liege Lord
 - e. He took an oath, and swore fidelity to his great master Diabolus
 - f. He became stated and settled in his places, offices, advancements, and preferments
4. Lord Will-be-will's attack of Mr. Recorder
- a. He maligned Mr. Recorder to death
 - b. He would neither endure to see him
 - c. He would not hear the words of his mouth
 - d. He would shut his eyes when he saw him, and stop his ears when he heard him speak
 - e. He could not endure that so much as a fragment of the law
 - f. Shaddai should be anywhere seen in the town
 - g. Mr. Mind, had the law in his house, but when Will-be will cast them behind his back
 - 1.) *The unawakened sinner has no pleasure in the Holy Scriptures; they are to him like old, rent, torn law parchments, which are written in a language that he cannot understand, and he casts them away. —Ed*
 - 2.) ***[Nehemiah 9:26]- Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.***
 - h. Mr. Recorder had some of the laws in his study, but could by no means come at them
 - i. Lord Will-be-will thought that the windows of Lord Mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now, nothing at all pleased Will-be-will but what pleased Diabolus his Lord
 - 1.) Corrupt will loves a dark understanding
 - 2.) He would range and rove throughout all the streets of Mansoul to cry up his illustrious Lord. In all ill courses he would act without bidding, and do mischief without commandment
 - 3.) Vain thoughts
5. Mr. Affection is debauched
- a. Lord Will-be-will's Deputy
 - b. ***[Romans 1:25]- Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.***
 - c. Called Vile-affection because he was wholly given to the flesh
 - d. Married to Carnal-lust, Mr. Mind's daughter
 - 1.) *Several children, as Impudent, Blackmouth, and Hate-reproof; these three were black boys. And besides these they had three daughters, as Scorn-truth, and Slightgod, and the name of the youngest was Revenge; these were all married in the town and also begot and yielded many bad brats, too many to be here inserted.*
 - 2.) *What a progeny! but they are the genuine fruits of sin, which is of an impudent, scornful, and revengeful nature; and they have made the soul an enemy to justice, mercy, and truth.—Mason*

- II. Diabolus takes possession of the castle
- A. The Image of God and His Laws Replaced
- 1. The image of God is defaced
 - a. Done by Mr. Not-truth
 - b. Set up in its stead the horrid and formidable image of Diabolus

2. Laws and Morals destroyed
 - a. *Relative severities are the duties we owe to God, to ourselves, and to man, as public and private prayer, obedience and affection to parents and relatives, and that duty so essential to our spirit's welfare—'self-examination.' These being neglected, the sinner becomes to every good work reprobate. —Mason.*
 - b. *Satan would conceal or obliterate the sacred Scriptures, prevent the practice of duty to God or to our neighbour, and make man merely carnal and brutish. Awfully has he succeeded; so that man has become that motley monster, half-beast, half-devil, uniting in himself the sensual appetites of the former with the diabolic temper of the latter. —Burder*
3. Diabolus' edicts
 - a. To alienate Mansoul from Shaddai, they set up his own vain edicts, statutes, and commandments
 - b. Gave liberty to the lusts of the flesh, the lusts of the eyes, and the pride of life
 - 1.) *[1 John 2:16]- For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
 - c. He encouraged, countenanced, and promoted lasciviousness, and all ungodliness there
 - d. He promised them peace, content, joy, and bliss in doing his commands
 - e. Let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.
 - 1.) *Great is the danger of seeking to be wise above what is written. The Bible is the limit of all real knowledge in matters of religion. To the law and to the testimony, if any doctrine or practice is not to be found there, reject it instantly and for ever; it is poisonous, and tends to death and hell. —Ed.*

B. Diabolus men and strongholds are installed

1. Lord Lustings becomes Mayor
 - a. Mansoul was the most ancient of corporations in the world
 - b. Fearing, if he did not maintain greatness, that they at any time should object that he had done them an injury
 - c. So they might see that he did not intend to lessen their grandeur
 - d. He did not want take from them any of their advantageous things
 - e. Diabolus did choose for them a Lord Mayor and a Recorder himself
 - f. Lord Lustings had neither eyes nor ears; he did all naturally, as doth the beast
 - 1.) *Neither eyes nor ears'; no regard to reason nor danger, but hurried on by mere appetite to every fleshly indulgence. —Burder. How degraded! Man becomes a compound of devilish and beastly lusts. 'Lord, what is man that thou should be mindful of him.' —Ed*
 - g. He did all that made him yet the more ignoble, yet to them that beheld and were grieved for its ruins, was, that he never could savor good, but evil
2. Mr. Forget-good becomes the Conscience
 - a. He could remember nothing but mischief, and to do it with delight
 - b. He was naturally prone to do things that were hurtful; even hurtful to the town of Mansoul, and to all the dwellers there
 - c. These two, therefore, by their power and practice, example and smiles upon evil, did much more grammar, and settle the common people in hurtful ways
 - 1.) *To 'grammar'; to instil into the mind. —Ed*
 - d. For who doth not perceive, but when those that sit aloft are vile, and corrupt themselves, they corrupt the whole region and country where they are?

- 1.) *Nothing could evidence more intrepid faithfulness than this severe, but just, reflection upon the open licentiousness and debauchery of Charles II and his courtiers. Nearly thirteen years of frightful imprisonment had not chilled his faithful spirit, nor cowed him in doing his duty. In serving God he was a stranger to fear. —Ed*
3. The Aldermen are installed
- Mr. Incredulity, Mr. Haughty, Mr. Swearing
 - Mr. Whoring, Mr. Hard-heart, Mr. Pitiless
 - Mr. Fury, Mr. No-truth, Mr. Stand-to-lies
 - Mr. False-peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism
 - Mr. Incredulity is the eldest, and Mr. Atheism the youngest, of the company
 - 'What a vile set of wretches!' the reader will exclaim; but are you sure that they do not rule your heart? Unbelief is the first, and how natural the gradation to Atheism, the last—the scorner's seat. —Ed*
 - 'Christ purged his temple, so must thou thy heart. All sinful thoughts are thieves, together met To cozen thee.'—Herbert*
4. Satan's strongholds (forts)
- Defiance
 - Made to command the whole town
 - To keep it from the knowledge of its ancient King
 - Stood close by Eye-gate, that as much might be light might be darkened there
 - Governor was one Spite-god, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves
 - Midnight-hold
 - Built on purpose to keep Mansoul from the true knowledge of itself
 - Built hard by the old castle, to the end that that might be made more blind, if possible
 - Governor was one Love-no-light, he was also of them that came first against the town
 - Sweet-sin-hold
 - By that he fortified Mansoul against all desires of good
 - Stood in the market place
 - Governor was Love-flesh; was not of that country where the other are bound. This fellow could find more sweetness when he stood sucking of a lust, than he did in all the paradise of God
 - Love-flesh was one of the corrupted Mansoulans, and, therefore, not bound to the place whence Spite-god and Love-no-light came; these were Diabolonians. — Ed*
 - Thus Satan fixes his empire in the soul
 - By enmity and aversion to Divine instruction*
 - By the blindness of the understanding, and perverseness of the will, by which the knowledge of its lamentable state and of God are concealed*
 - By a habit and delight in sin, rolling it as a sweet morsel under the tongue; all which, if grace prevent not, will drown men in destruction and perdition.—Mason*
 - Reader, beware, these three strongholds are the greatest enemies to human happiness
 - Indifferent carelessness*
 - Ignorance of the new birth and of spiritual religion, which is the strength of superstition—the cruel persecutor of the saints*
 - Lusts, which degrade the soul into slavery to Satan. —Ed.*

- f. *How awful and complete is the revolution! The understanding is darkened, the conscience debauches, the will perverted, the image of God defaced, the law of God suppressed, and lusts triumphant; while the proud sinner defies God, loves midnight darkness, and wallows in sin. What an awful, but accurate, picture of apostate man! God, be merciful to us sinners. —Burder*
- C. Information of the revolution carried to the court of King Shaddai.
1. How his Mansoul in the continent of Universe was lost.
 2. That the runaway giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself; yea, tidings were carried.
 - a. *'Known unto God are all his works from the beginning of the world.' 'Not a sparrow shall fall without your Father.' 'The very hairs of your head are all numbered' —Ed.*
 - b. ***[Matthew 10:29-30]- Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.***
 - c. *Ye have said, 'We have made a covenant with death, and with hell are we at agreement'. —Ed.*
 - 1.) ***[Isaiah 28:15]- Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:***
- D. His great resentment of the rebellion.
1. Tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear.
 2. Sorrow and grief, and compunction of spirit.
 3. Only the King, and his Son foresaw all this long before, yea,
 4. Sufficiently provided for the relief of Mansoul, though they told not everybody thereof.
 5. Because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at a rate of the highest degree, bewail the losing of Mansoul.
 6. The King said plainly, *'That it grieved him at his heart,' and you may be sure that his Son was not a whit behind him.*
 - a. ***[Genesis 6:5-6]- And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.***
 7. Thus gave they conviction to all about them, that they had love and compassion for the famous town of Mansoul.
 8. Well, when the King and his Son were retired into the privy-chamber, there they again consulted about what they had designed before, to wit, that as Mansoul should in time be suffered to be lost, so as certainly it should be recovered again; recovered I say, in such a way as that both the King and his Son would get themselves eternal fame and glory thereby.
- E. His gracious intention of restoring Mansoul.
1. Because he was designed for it, and because he sought his crown and dignity.
 2. This Son of Shaddai, I say, having stricken hands with his Father, and promised that he would be his servant to recover his Mansoul again.
 - a. *'To strike hands' means to enter into agreement, make a contract, or become security. —Ed.*
 - b. ***[Proverbs 17:18]- A man void of understanding striketh hands, and becometh surety in the presence of his friend.***
 3. He stood by his resolution, nor would he repent of the same.

- a. *[Isaiah 49:5]- And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.*
 - b. *[1 Timothy 1:15]- This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
 - c. *[Hebrews 13:14]- For here have we no continuing city, but we seek one to come.*
- F. Salvation was planned before the world was made.
 1. That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.
 - a. *How astonishing is the Divine benignity! Who can express it so well as in the words of Emmanuel himself, God so loved the world? So loved! How much he loved, no tongue can tell, no heart conceive. It is love unsought, unparalleled, free, and everlasting. —Burder.*
 2. Emmanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself, to be his habitation.
- G. Some intimations of this published.
 1. Order was given to the Lord Chief Secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe.
 2. 'Let all men know who are concerned, That the Son of Shaddai, the great King, is engaged, by covenant to his Father, to bring his Mansoul to him again; yea, and to put Mansoul too, through the power of his matchless love, into a far better, and more happy condition than it was in before it was taken by Diabolus.'
 - a. *Early intimation was given to a lost world of God's gracious designs in favour of rebel man. He was pleased to publish in his word this benevolent purpose. —Burder.*
 3. These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus, for now, thought he, I shall be molested, and my habitation will be taken from me.
 4. This purpose of the King and his Son, did at first take air at court.
 - a. First, they whispered it one to another, and after that it began to ring out throughout the King's palace;
 - b. All wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul.
 - c. Yea, the courtiers could scarce do anything, either for the King or kingdom,
 - d. They would mix with the doing thereof a noise of the love of the King and his Son that they had for the town of Mansoul.
 - e. These lords, high captains, and princes be content to keep this news at court, yea, before the records thereof were perfected, themselves came down and told it in Universe.
- H. Care of Diabolus to suppress them. His artifices to secure the town, and prevent its return to Shaddai.
 1. Tis news, this good tidings, if possible, should be kept from the ears of the town of Mansoul.
 - a. *It the interest of hell to keep men in ignorance of the gospel. His great instrument, in all ages and climes, has been a wicked priestcraft. All that tends to prevent anxious personal inquiry for salvation is from beneath, from the father of lies. 'I believe as the church believes, and the church believes as I believe,' is the wretched sophistry by which Satan entangles souls in his net. — Ed.*
 - b. He renews his flattery with my Lord Will-be-will.

- c. Keep watch by day and by night at all the gates of the town, especially Ear-gate and Eye-gate.
 - d. Let no such news by any means be let into Mansoul, lest the people be dejected.
 - e. Stop also and examine from whence such come, unless you shall plainly perceive that they are favourers of our excellent government.
 - f. There be spies continually walking up and down the town of Mansoul, and let them have power to suppress, and destroy, any that they shall perceive to be plotting against us.
 - g. My Lord Will-be-will hearkened to his Lord and master, went willingly after the commandment, and, with all the diligence he could, kept any that would from going out abroad, or that sought to bring this tidings to Mansoul, from coming into the town.
2. Frames and imposes a new oath and horrible covenant upon the townsfolk: to wit, *'That they should never desert him, nor his government, nor yet betray him, nor seek to alter his laws; but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance to any that do, or hereafter shall, by any pretence, law, or title whatever, lay claim to the town of Mansoul.'*
- a. Thinking belike that Shaddai had not power to absolve them from this covenant with death, and agreement with hell.
 - 1.) ***[Isaiah 28:15]- Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:***
 - b. Silly Mansoul stick or boggle at all at this most monstrous engagement, but, as if it had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave fidelity to the tyrant, their pretended King, swearing that they would never be changelings, nor forsake their old Lord for a new.
 - 1.) *'They glory in their shame,
Reject the sustenance Divine,
To beggarly vile appetites descend;
Ask alms of earth, for guests that came from heav'n;
Sink into slaves; and sell for present hire
Their rich reversion, and (what shares its fate),
Their native freedom, to the prince who sways
The nether world.'*—Young.
3. Thus did Diabolus tie poor Mansoul fast; but jealousy, that never thinks itself strong enough, put him, in the next place, upon another exploit, which was yet more, if possible, to debauch this town of Mansoul.
- I. The Declaration of War.
- 1. Mr. Filth, an odious, nasty, lascivious piece of beastliness to be drawn up in writing, and to be set upon the castle gates; whereby he granted and gave license to all his true and trusty sons in Mansoul, to do whatsoever their lustful appetites prompted them to do, and that no man was to let, hinder, or control them, upon pain of incurring the displeasure of their prince.
 - a. *Odious atheistical pamphlets, and filthy ballads and romances, full of baldry. 'Baldry'; obscenity. The abounding of such depraved publications affords a good criterion of the moral state of a country—China, very degraded; France, degraded; Italy, under the Pope's nose, most degraded; few, in comparison, are now to be found in England, and they hide themselves as Christian knowledge progresses. In Bunyan's time, under the depraved Charles II, they awfully abounded under the care of Mr. Filth. —Ed.*
 - b. For reason says, the bigger the sinner, the less grounds of hopes of mercy.

1.) *Not so, says the Scripture, it is a saying worthy of all acceptance, that Christ came to save sinners, even the chief of sinners. —See Bunyan's Jerusalem Sinner Saved. —Ed.*

- c. If perhaps, Emmanuel, the Son of Shaddai their king, by seeing the horrible and profane doings of the town of Mansoul, might repent, though entered into a covenant of redeeming them.
- d. To endeavour to possess all hearts in the town of Mansoul that Shaddai was raising of an army, to come to overthrow and utterly to destroy this town of Mansoul, and this he did to forestal any tidings that might come to their ears of their deliverance; for, thought he, if I first bruit this, the tidings that shall come after,
 - 1.) *'Brute'; generally spelt 'bruit'; report, rumour, fame.—Imp. Dic.—Ed.*
 - 2.) You are all, as you know, my legal subjects,
 - 3.) What liberty, and great privileges you have enjoyed under my government,
 - 4.) A noise of trouble there is abroad, of trouble to from my Lord Lucifer that your old King Shaddai is raising of an army to come against you, to destroy you root and branch.
 - a.) *This is one of the great lies with which Satan and his emissaries would keep sinners in bondage, by leading them to think that Christ came not to save, but to destroy, and that true religion is a dull, melancholy, pursuit, tending only to misery and melancholy; the very reverse of all Christian experience and truth. —Ed.*
- 5.) *I am but one, and can with ease shift for myself, did I list to seek my own ease, and to leave my Mansoul in all the danger. But my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befall me.*
 - a.) *Well may Satan be called the father of lies; all his object is to destroy souls. He is a merciless tyrant; his service is the vilest drudgery; his wages are pain, sorrow, sickness, temporal, and eternal death. O for that spiritual wisdom from heaven by which alone we can detect his devices. —Ed.*
- 6.) O my Mansoul? Will you now desert your old friend, or do you think of standing by me?'
 - a.) As one man, they cried out together, *'Let him die the death that will not.'*
- 7.) Then said Diabolus again, 'It is in vain for us to hope for quarter, for this King knows not how to show it.
- 8.) He at his first sitting down before us will talk of, and pretend to, mercy, that thereby, with the more ease, and less trouble, he may again make himself the master of Mansoul.
- 9.) Whatever therefore he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve, to the last man, to resist him, and not to believe him upon any terms; for in at that door will come our danger. But shall we be flattered out of our lives?
 - a.) *The strength of Satan's kingdom lies in preventing men from thinking or examining for themselves. —Ed.*
 - b.) *How do the most wretched slaves, even the devil's dirtiest drudges, hug their chains, and try to imagine themselves free. The believer alone knows what liberty is; Christ's service is perfect freedom, and his ways—all his ways, and none but his ways—are pleasantness and peace.—Ed.*
 - c.) *Without the shedding of blood there is no remission of sins; but with the blood-shedding of Jesus, the gospel of peace and salvation is brought to the guilty*

conscience. *How malignantly the father of lies can pervert the plainest gospel truths.* —Ed.

J. Satan's armour Satan's fore warning.

1. Helmet, otherwise called an headpiece, is hope of doing well at last.
 - a. *[Deuteronomy 29:19]- And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:*
 - b. *How many baptized infidels perish in a vain hope that Divine mercy will be extended to impenitent, unawakened sinners; forgetting that 'a God all mercy, is a God unjust.'*—Ed.
2. Breastplate is a breastplate of iron; in plain language it is a hard heart,
 - a. *[Revelation 9:9]- And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*
3. Sword is a tongue set on fire of hell, and speak evil of Shaddai, his Son, his ways, and people.
 - a. *[Psalm 57:4]- My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.*
 - b. *[Psalm 64:3]- Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:*
 - c. *[James 3:3-5]- Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!*
4. Shield is unbelief, or calling into question the truth of the Word
 - a. *[Job 15:26]- He runneth upon him, even on his neck, upon the thick bosses of his bucklers:*
 - b. *[Psalm 76:3]- There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.*
 - c. *[Mark 6:5-6]- And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.*
 - d. *This shield of the devil is used to an extent that few persons imagine. All the impenitent disbelieve the punishment of sin, and use this shield to ward off conviction; and how many of the children of God, when in a state of doubt, use the same shield, to prevent the entrance of those promises which would bring consolation to their wounded souls! Strangely has sin perverted the faculties of Mansoul? —Ed.*
5. A dumb and prayerless spirit—a spirit that scorns to cry for mercy
 - a. *How skillfully Satan plies his suggestions, to keep poor sinners from their knees. He knows that he cannot withstand godly, fervent, prayer.* —Ed.
 - b. *Reader, we have here presented to our view the whole armour of the devil—presumption, hardness of heart, a blasphemous tongue, unbelief, and a prayerless spirit. This is Satan's armour; the very reverse of that which God has provided for Christian soldiers.* —Burder.
6. *Thus Satan deceiveth the world, promising liberty and pleasure, while slavery and destruction are his only aim. 'All these things,' said he to our Lord, 'will I give thee, if thou wilt worship me.' O that we may be enabled to say, 'Get thee behind me, Satan.'*—Burder.
7. *Satan first beguiles, then destroys, and lastly torments; he flatters only to betray and ruin.*—Mason.

- K. Reader, having accompanied Bunyan thus far in his Holy War, pause and consider whether you understand his spiritual meaning: the original perfection of human nature—the temptations of the enemy of souls—the loss of innocency—the admission of Diabolus into the heart of Mansoul—his reign of sin—the first intimations of Divine mercy—Satan’s precautions to prevent it—to resist the grace of God—and to keep the soul in slavery, —have I felt all this in my own experience? —Ed.

III. God Musters His Army – The Effectual Call

A. Shaddai sends an army of forty thousand to recover Mansoul,

1. To gauge the temper of Mansoul He sent servants first, not His Son Emmanuel.
2. Under the direction of four captains, Boanerges, Conviction, Judgment, and Execution, whether by them they would be won to the obedience of their King.
 - a. These four captains, as was said, the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it; for indeed, generally in all his wars he did use to send these four captains in the van, for they were very stout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of sword, and their men were like themselves
 - 1.) ***[Psalm 60:4]- Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.***
 - 2.) *Mansoul’s spirit is first to be broken by the terrors of the law; there is no difficulty in understanding the very appropriate names of the captains. But why forty thousand convictions and terrors, unless from that number of valiant men ‘prepared for war,’ that went up with Joshua, who was feared ‘as they feared Moses?’ (Josh 4:13). The margin says, ‘The words of God.’ There are in the Bible 810,697 words, so that the 40,000 and above may refer to the number of those passages intended to convince of sin, of righteousness, and of judgment to come. —Ed.*
 - a.) ***[Joshua 4:13]- About forty thousand prepared for war passed over before theLORD unto battle, to the plains of Jericho.***
 - 3.) *‘Boanerges,’ a powerful awakening ministry; ‘Conviction,’ an awful display of the requirements of the law; ‘Judgment,’ the dreadful expectation of the great day; ‘Execution,’ the destruction of impenitent sinners. These are means of conviction, although in many cases, as that of Lydia, the heart is gently opened to admit Emmanuel. —Ed.*
 - b. To each of these captains the King gave a banner that it might be displayed, because of the goodness of his cause, and because of the right that he had to Mansoul.
 - c. Captain Boanerges
 - 1.) Was given ten thousand men.
 - 2.) His ensign was Mr. Thunder;
 - 3.) He bare the black colours,
 - 4.) His scutcheon was three burning thunderbolts.
 - 5.) ***[Mark 3:17]- And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:***
 - d. Captain Conviction.
 - 1.) Was given ten thousand men.
 - 2.) His ensign’s name was Mr. Sorrow;
 - 3.) He did bear the pale colours,
 - 4.) His scutcheon was the book of the law wide open, from whence issued a flame of fire.
 - 5.) ***[Deuteronomy 33:1]- And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.***
 - e. Captain Judgment.
 - 1.) Was given ten thousand men.

- 2.) His ensign's name was Mr. Terror.
 - 3.) He bear the red colours.
 - 4.) His scutcheon was a burning fiery furnace.
 - 5.) *[Matt 13:40-41]- As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*
- f. Captain Execution.
- 1.) Was given ten thousand men.
 - 2.) His ensign was Mr. Justice.
 - 3.) He also bare the red colours.
 - 4.) His scutcheon was a fruitless tree, with an axe lying at the root thereof
 - 5.) *[Matthew 3:10]- And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*
- g. *The army of forty thousand terrors of the law was not so fearful as one threatening of the new covenant. Read carefully Grace Abounding, No. 246. —Ed.*
3. King Shaddai gave unto the captains their several commissions in the audience of all the soldiers that they should take heed faithfully and courageously to do and execute the same.
- a. *'O thou Boanerges, offer them first conditions of peace, and command them, cast off the yoke and tyranny of the wicked Diabolus and return to me their rightful Prince and Lord; cleanse themselves from all that is his in the town of Mansoul.'*
- 1.) *[Matthew 10:11]- And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.*
 - 2.) *[Luke 10:5]- And into whatsoever house ye enter, first say, Peace be to this house.*
 - 3.) *[1 Thessalonians 2:7-10]- But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:*
- b. *'But if they shall—notwithstanding thy summons, and the production of thy authority—resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand. Farewell.'*
- c. They set forward to march towards the famous town of Mansoul. Captain Boanerges led the van; Captain Conviction and Captain Judgment made up the main body, and Captain Execution brought up the rear.
- 1.) *[Ephesians 2:13,17]- But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. And came and preached peace to you which were afar off, and to them that were nigh.*
- d. They marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost in all the way they went.
- 1.) *Although Bunyan was not a hireling preacher, but for a great portion of his life maintained himself and his family by the labour of his hands, yet he plainly intimates that itinerating and missionary labourers in the Lord's vineyard must be maintained at the King's cost while away from home. —Ed.*
 - 2.) *The distance to which man has fallen from God, is well set forth in the Church Homily on the Nativity: 'Before he was beloved, now he is abhorred; before he was most*

beautiful and precious, now he is vile and wretched. Instead of the image of God, he is now the image of the devil; instead of being the citizen of heaven, he is the bond-slave of hell; having no one part of his former purity and cleanness, but is altogether spotted and defiled, and is nothing but a lump of sin, and condemned to everlasting death.’
What strange ideas must pass over the mind of an unconverted clergyman, who prides himself on the dignity of human nature, and yet reads this to his congregation. —Ed.

- e. The captains came up before the town, march up to Ear-gate, sit down there, for that was the place of hearing. So, when they had pitched their tents and entrenched themselves, they addressed themselves to make their assault.

B. The Gospel is Preached

1. They address the inhabitants with great energy, but to little purpose.
2. Diabolus, Incredulity, Ill-pause, and others, interfere to prevent submission.
 - a. Diabolus chides the people of Mansoul for looking out over King Shaddai’s host.
 - b. The have come to destroy the town.
 - c. Diabolus, at great cost, armed them with *cap-a-pie*.
1.) ‘Cap-a-pie’; armed all over from head to feet. —Imp. Dic.
 - d. Diabolus made half-afraid that when they shall come to push a pike, and shall find them want courage to stand it out any longer.
 - e. *To alarm and to persuade are the two principal means by which the devil tempts men; and it is not uncommon among Christians to feel the influence of both on one occasion. Now, as two things so dissimilar are not likely to arise out of the self-same mind, is not this an evidence of the power of some foreign and infernal influence over the human heart? Let us, then, be always awake to a sense of our danger, and put on the whole armour of God. —Mason.*
3. Prejudice defends Ear-gate with a guard of sixty deaf men.

C. The Trumpet

1. So the trumpeter, whose name was Take-heed-what-you-hear, went up, as he was commanded, to Ear-gate, and there sounded his trumpet for a hearing;
2. There was none that appeared that gave answer or regard;
3. Take-heed-what-you-hear sounds trumpet but none answer.
 - a. *‘Faith cometh by hearing’; but, alas! how often, at the instigation of Satan, is the ear shut against the messages of grace. The Christian inquirer’s duty is to hear and search all things, and hold fast that which is good. —Ed.*

D. God plans holy force.

1. The captains, and other field-officers, called a council of war, to consider what further was to be done for the gaining of the town of Mansoul.
 - a. *The knowledge which Bunyan displays upon all subjects is very surprising. He had an opportunity, when in the army, of hearing about councils of war, at which, in that day, captains may have assisted; but now a captain is not called ‘a field-officer.’ —Ed.*
 - b. ***[Luke 14:23]- And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.***
2. Take-heed-what-you-hear went up to Ear-gate and sounded his trumpet, and gave a third summons to Mansoul; he said, moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force.
 - a. ***[Isaiah 58:1]- Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.***

- E. Lord Will-be-will is given a message for the townsfolk.
1. *'I am servant to the most noble captain, Captain Boanerges, general of the forces of the great King Shaddai, against whom both thyself, with the whole town of Mansoul, have rebelled, and lift up the heel; and my master, the captain, hath a special message to this town, and to thee as a member thereof; the which, if you of Mansoul shall peaceably hear, so; and if not, you must take what follows.'* - The Trumpeter Take-heed-what-you-hear
 - a. *'So'; let it be so; let it be in that manner. 'There is Percy; if your father will do me any honour, so; if not, let him kill the next Percy himself.'*—Shake.; Imp. Dic. —Ed.
 2. *'I will carry thy words to my Lord, and will know what he will say.'* *'Our message is not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made, nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai.'* - Lord Will-be-will.
 - a. *How wretchedly are poor sinners enslaved to the devil, 'led captive by him at his will,' and not daring to listen to God without his [the devil's leave].* —Burder.
 3. *'For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you, and to bring you under by force. You shall see the black flag, with its hot-burning thunder-bolts, set upon the mount to-morrow, as a token of defiance against your prince, and of our resolutions to reduce you to your Lord and rightful King.'* - Mr. Take-heed-what-you-hear.
 - a. *The trumpeters are the ministers of the everlasting gospel of peace; they proclaim the glad tidings of salvation through the blood-shedding and finished work of the Son of God. — Mason.*
 4. *'Let us yet for a while lie still in our trenches, and see what these rebels will do.'* -Boanerges
 5. Commanded that all the men of war, throughout the whole camp of Shaddai, should as one man stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive it forthwith to mercy, but if not, to force a subjection.
- F. The Trumpeter sounds a warning.
1. Mansoul heard the sound of the trumpets and thinking that it must be storming the corporation,
 2. They at first were put to great consternation of spirit.
 3. They were a little settled again; they also made what preparation they could for a war.
 4. The townsmen came up, but made Ear-gate as sure as they could.
 - a. ***[Zechariah 7:11]- But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.***
 5. Captain Boanerges desired to see the Lord Mayor, but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Lustings. So Incredulity he came up and showed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, *'This is not he, where is my Lord Understanding, the ancient Lord Mayor of the town of Mansoul? For to him I would deliver my message?'*
 6. *'Mr. Captain, you have by your boldness given to Mansoul, at least, four summonses to subject herself to your King, by whose authority I know not, nor will I dispute that now; I ask, therefore, what is the reason of all this ado, or what would you be at, if you knew yourselves?'* - Diabolus
- G. Captain Boanerges addresses Mansoul
1. *'Be it known unto you, O unhappy and rebellious Mansoul, that the most gracious King, the great King Shaddai, my Master, hath sent me unto you with commission,' and so he showed to the town his broad seal, 'to reduce you to his obedience. And he hath commanded me, in case*

you yield upon my summons, to carry it to you as if you were my friends, or brother; but he also hath bid, that if after summons to submit, you still stand out and rebel, we should endeavour to take you by force.'

H. Captain Conviction addresses Mansoul

1. He had the book of the law wide open [from whence issued a flame of fire].
2. *Hear, O Mansoul! Thou, O Mansoul, wast once famous for innocency, but now thou art degenerated into lies and deceit.*
 - a. ***[Romans 3:3,10-23]- For what if some did not believe? shall their unbelief make the faith of God without effect? As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God;***
 - b. ***[Romans 16:17-18]- Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.***
3. *Thou hast heard what my brother the Captain Boanerges hath said; and it is your wisdom, and will be your happiness, to stoop to, and accept of, conditions of peace and mercy when offered; especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces, for so is Shaddai our King; nor, when he is angry, can anything stand before him.*
 - a. ***[Psalm 2:11-12]- Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.***
 - b. Many manuscripts reference Psalm 1:21-22. Using this reference instead- AJB
4. *If you say you have not sinned, nor acted rebellion against our King, the whole of your doings, since the day that you cast off his service—and there was the beginning of your sin—will sufficiently testify against you. What else means your hearkening to the tyrant, and your receiving him for your king? What means else your rejecting of the laws of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up of arms against, and the shutting of your gates upon us, the faithful servants of your King? Be ruled then, and accept of my brother's invitation, and over stand not the time of mercy, but agree with thine adversary quickly.*
 - a. ***[Luke 12:58-59]- When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.***
5. *Ah, Mansoul, suffer not thyself to be kept from mercy, and to be run into a thousand miseries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you*

believe that we seek our own profit in this our service;102 but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

- a. *Godly ministers cannot be too careful in their conduct to guard against the appearance of preferring the fleece to the flock. The worldling has, alas, continual proofs that many are influenced by their own profit instead of love to immortal souls. —Ed.*
6. *O Mansoul, consider if it be not amazing grace that Shaddai should so humble himself as he doth. Now he, by us reasons with you, in a way of entreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you that we are sure you have of him? No, no; but he is merciful, and will not that Mansoul should die, but turn to him and live’.*
 - a. ***[2 Corinthians 5:18-21]- And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.***
- I. Captain Judgment addresses Mansoul
 1. *‘O ye, the inhabitants of the town of Mansoul, that have lived so long in rebellion and acts of treason against the King Shaddai.*
 2. *The King, my Master, that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have commission to compel you thereto.*
 3. *Never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains, they smoke. Nor will the gate of the King’s clemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not.*
 - a. ***[Malachi 4:1]- For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.***
 - b. ***[2 Peter 2:3]- And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.***
 4. *‘O Mansoul! is it little in thine eyes that our King doth offer thee mercy, and that, after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say: — To thee it is opened no more forever.*
 - a. ***[Job 36:14]- They die in youth, and their life is among the unclean.***
 5. *If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. Yea, “because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee”.*
 - a. ***[Job 36:18]- Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.***
 6. *Will he esteem thy riches? No; not gold, nor all the forces of strength. “He hath prepared his throne for judgment”. For “he will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire”.*
 - a. ***[Psalm 9:7]- But the LORD shall endure for ever: he hath prepared his throne for judgment.***
 - b. ***[Isaiah 66:15]- For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.***

7. *Therefore, O Mansoul, take heed, lest after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee.'*
 8. *Now, while the Captain Judgment was making this oration to the town of Mansoul, it was observed by some that Diabolus trembled.*
 - a. *'The devils believe and tremble'; so when Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled. Alas! many tremble who never turn.—Burder.*
 9. *'O thou woeful town of Mansoul! Wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? "Can thine heart endure, or can thine hands be strong, in the days that he shall deal" in judgment "with thee?"*
 - a. ***[Ezekiel 22:14]- Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.***
 10. *I say, canst thou endure to be forced to drink, as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider.'*
- J. Captain Execution addresses Mansoul
1. *"O town of Mansoul! Once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus: hearken also to me, and to the words that I shall speak to thee in the name of the great Shaddai. Behold "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire."*
 - a. ***[Matthew 3:7-10]- But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.***
 2. *'Thou, O town of Mansoul! hath hitherto been this fruitless tree; thou bearest nought but thorns and briars. Thy evil fruit fore-bespeaks thee not to be a good tree. Thy "grapes are grapes of gall, thy clusters are bitter". Thou hast rebelled against thy King, and lo! we, the power and force of Shaddai, are the axe that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? Our axe must first be laid to thy root, before it be laid at thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time that thou hast. What wilt thou do? wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down you go; for I have commission to lay my axe at as well as to thy roots, nor will anything but yielding to our King prevent doing of execution. What art thou fit for, O Mansoul, if mercy preventeth not, but to be hewn down, and cast into the fire and burned?*
 - a. ***[Deuteronomy 32:32]- For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:***
 3. *'O Mansoul! patience and forbearance do not act for ever; a year or two, or three, they may; but if thou provoke by a three years' rebellion—and thou hast already done more than this—then what follows but, cut it down? Nay, "After that thou shalt cut it down"*
 - a. ***[Luke 13:9]- And if it bear fruit, well: and if not, then after that thou shalt cut it down.***
 4. *And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find that in the words of our King, when they are by sinners made little or light of, there is not only threatening, but burning coals of fire. Thou hast been a cumber-ground long already, and wilt thou continue so still? Thy sin has brought this army to*

thy walls, and shall it bring it in judgment to do execution into thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates; speak out, Mansoul, wilt thou do so still, or wilt thou accept of conditions of peace?’

a. *‘Cut it down; why cumbereth it the ground?’ . ‘A cumber-ground professor is not only a provocation to God, a stumbling-block to the world, and a blemish to religion, but a snare to his own soul also.’—Bunyan’s Barren Fig Tree, Preface. —Ed.*

1.) ***[Luke 13:7]-Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?***

b. *There is much energy in this speech; pungent addresses to the conscience are often blessed of God to the conversion of souls. O sinner! consult not flesh and blood—throw over that old Ill-pause; nor let procrastination or ‘a more convenient season’ destroy thy soul.—Ed.*

K. The Four Speeches are ignored by Mansoul

1. The town of Mansoul refused to hear; yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open.
2. The town desired a time to prepare their answer to these demands.
3. The captains then told them, ‘that if they would throw out to them one Ill-pause, that was in the town, that they might reward him according to his works, then they would give them time to consider; but if they would not cast him to them over the wall of Mansoul, then they would give them none;’ for, ‘we know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon.’
4. Diabolus, being loth to lose his Ill-pause, because he was his orator, was resolved at this instant to give them answer by himself; but then, changing his mind, he commanded the then Lord Mayor, the Lord Incredulity, to do it, saying, ‘My Lord, do you give these runagates an answer; and speak out, that Mansoul may hear, and understand you.’
5. Incredulity said: ‘Gentlemen, you have here, as we do behold, to the disturbance of our prince, and the molestation of the town of Mansoul, camped against it: but from whence you come we will not know, and what you are we will not believe. Indeed, you tell us in your terrible speech that you have this authority from Shaddai; but by what right he commands you to do it, of that we shall yet be ignorant. You have also, by the authority aforesaid, summoned this town to desert her Lord; and for protection, to yield up herself to the great Shaddai, your King; flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past offences. Further, you have also, to the terror of the town of Mansoul, threatened, with great and sore destructions, to punish this corporation, if she consents not to do as your wills would have her.
6. ‘Now, captains, from whencesoever you come, and though your designs be never so right, yet know ye, that neither my Lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you: his power, his greatness, his vengeance, we fear not; nor will we yield at all to your summons.
7. ‘As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. I tell you that we take you to be some vagabond runagate crew, that, having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to see if, through the flatteries you are skilled to make on the one side, and threats wherewith you think to fright on the other, to make some silly town, city, or country, to desert their place and leave it to you; but Mansoul is none of them. To conclude, we dread you not, we fear you not, nor will we obey your summons: our gates we will shut upon you, our place we will keep you out of; nor will we long thus suffer you to sit down before us. Our people must live in quiet; your appearance doth disturb them; wherefore arise with bag and baggage, and begone, or we will let fly from the walls against you.’

a. ***[Luke 11:21]-When a strong man armed keepeth his palace, his goods are in peace:***

- b. *Thus reasons the flesh—We will not know; we will not believe; we will not submit; we must not be disturbed; therefore begone ye faithful teachers, or we will persecute you. —Burder.*
8. The oration is seconded by desperate Will-be-will, in words to this effect: ‘Gentlemen, we have heard your demands, and the noise of your threats, and have heard the sound of your summons, but we fear not your force; we regard not your threats, but will still abide as you found us. And we command you, that in three days’ time you cease to appear in these parts, or you shall know what it is once to dare offer to rouse the lion Diabolus, when asleep in his town of Mansoul.’
 9. The Recorder Forget-good adds, ‘Gentlemen, my Lords, as you see, have, with mild and gentle words, answered your rough and angry speeches; they have, moreover, in my hearing, given you leave quietly to depart as you came. Wherefore, take their kindness, and begone. We might have come out with force upon you, and have caused you to feel the dint of our swords; but as we love ease and quiet ourselves, so we love not to hurt or molest others.’
 - a. *If the Holy Spirit would let sinners sleep on, all mankind would lie in carnal security until plunged into destruction and perdition. ‘Go into the highways and compel them to come in,’ is the command of Divine mercy and irresistible grace. —Ed.*
 10. The town of Mansoul shout for joy; as if, by Diabolus and his crew, some great advantage had been gotten of the captains. They also rang the bells, and made merry, and danced upon the walls.
 11. Diabolus also returned to the castle, and the Lord Mayor and Recorder to their place.
 12. Lord Will-be-will took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate especially might the better be looked to—for that was the gate in at which the King’s forces sought most to enter.
 13. The Lord Will-be-will made one old Mr. Prejudice, an angry and ill conditioned fellow, captain of the ward at that gate, and put under his power sixty men, called Deafmen; men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.
 - a. *How admirably is that great enemy ‘Prejudice’ pictured; old, angry, ill-conditioned, with Deafness under his command. —Ed.*
 - b. *How often do poor mistaken sinners rejoice in their sins and misery—glorying in their shame. Small cause for joy have they who reject the counsel of God against themselves. Miserable is the state of that man whose ears are shut against the gospel of salvation; who is deaf to all the calls of God.—Burder.*
- L. The captains resolve to give them battle.
1. They made their force more formidable against Ear-gate; for they knew that unless they could penetrate that, no good could be done upon the town.
 2. They put the rest of their men in their places.
 3. They gave out the word, which was, ‘**YE MUST BE BORN AGAIN.**’
 - a. *As our Lord began with Nicodemus, so it behoves his followers to commence with sinners. How startling the cry, Ye must be born again, or perish everlastingly. ‘If thou hast anything less than regeneration, believe me, thou canst never see heaven. There is no hope of heaven till then, till thou art born again.’—Archbishop Usher’s Sermons. —Ed.*
 4. They sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began.
- M. The town resolutely resists, and the captains retire to winter quarters.
1. Upon the tower over Ear-gate, two great guns, High-mind and Hedy.
 2. These two guns they trusted much.
 - a. They were cast in the castle by Diabolus’ founder, whose name was Mr. Puff-up; and mischievous pieces they were.

1.) Pride and vain conceit puff up multitudes in every class of society. My soul, art thou thus puffed up, or hast thou fallen into the arms of Divine mercy? Almighty grace can bring the mountain low, and exalt the valley. A learned persecuting Saul may become a chosen vessel. —Ed.

3. But so vigilant and watchful, when the captains saw them, were they, that though sometimes their shot would go by their ears with a whiz, yet they did them no harm.
4. By these two guns the townsfolk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate,
5. They had not much cause to boast of what execution they did, as by what follows will be gathered.
6. They from the camp let fly as fast at the town and at Eargate.
7. Now the King's captains had brought with them several slings, and two or three battering rams; with their slings, therefore, they battered the houses and people of the town, and with their rams they sought to break Ear-gate open.
 - a. *The sentence and power of the Word*
8. Mansoul stood it out so lustily that the charge and expense of that summer's wars, on the King's side, seemed to be almost quite lost, and the advantage to return to Mansoul.
 - a. Through the rage of Diabolus.
 - b. The valour of the Lord Will-be-will.
 - c. The conduct of old Incredulity, the Mayor, and Mr. Forget-good, the Recorder.
9. But when the captains saw how it was, they made a fair retreat, and entrenched themselves in their winter quarters.
 - a. *The opposition of a raging devil and inbred lusts would lead the most able ministers to despair of success, but for the promise, 'I am with you always'; and 'All that the Father giveth me SHALL come to me.'—Mason.*

N. Tradition, Human-wisdom, and Man's invention enlist under Boanerges.

1. Bid them not to be rash in their offers; but the young men told them they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their excellencies.
2. Taken prisoners, and carried to Diabolus.
 - a. Lord Will-be-will's men fell in upon the rear of Captain Boanerges' men, where these three fellows happened to be.
 - b. Diabolus sent for them and then asked them if they would be willing to serve him against their former captains.
 - 1.) They then told him that they did not so much live by religion, as by the fates of fortune;
 - 2.) Since his lordship was willing to entertain them, they should be willing to serve him.
3. Admitted soldiers for him, under Captain Anything.
 - a. Diabolus writes, *'Anything, my darling, the three men that are the bearers of this letter have a desire to serve me in the war, nor know I better to whose conduct to commit them than to thine; receive them, therefore, in my name, as need shall require, make use of them against Shaddai and his men. Farewell.'*
 - b. He made them sergeants, but he made Mr. Man's-invention his armour-bearer.
 - 1.) *Tradition, Human Wisdom, and Man's Invention have too often been enlisted into the service of religion, but they are in their element when engaged on the contrary side. Let Diabolus and his Captain Anything have them, and welcome; the gospel of Jesus needs no such services. —Burder.*

O. Hostilities are renewed, and the town much molested

1. Beat down the roof of the Lord Mayor's house, and so laid him more open than he was before.
2. With a sling, slain my Lord Will-be-will outright; but he made a shift to recover again.
3. They made a notable slaughter among the aldermen, for with one only shot they cut off six of them; to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating.
 - a. *It is curious to note the order in which open profanity hides its ugly heads under the powerful alarms of conscience. Outward reformation gives up very gross sins, but change of heart abhors them all. —Ed.*
4. They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt.
 - a. *Called 'High-mind and Heady,' founded by Mr. Puff-up. —Ed.*

P. A Famine and Mutiny in Mansoul

1. Mansoul could not sleep securely or go to their debaucheries with that quietness as in times past.
2. The camp of Shaddai shout alarms upon alarms, first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace.
3. The nights were at longest, the weather coldest, and so consequently the season most unseasonable; that that winter was to the town of Mansoul a winter by itself.
 - a. *Under awful convictions of sin, Bunyan suffered alarms in the night. —See Grace Abounding, No. 139. —Ed.*
4. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town.
5. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up the voice for the battle.
6. Sometimes some in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul.
7. Thoughts of mutiny against Diabolus.
 - a. 'There is no living thus'; others would then reply, 'This will be over shortly.'
 - b. 'Let us turn to the King Shaddai, and so put an end to these troubles.'
 - c. 'I doubt he will not receive us.'
 - 1.) *Six aldermen, or great vices, slain; Heady and High-mind dismounted, or pride laid in the dirt; conscience within and a faithful ministry without, shaking Mansoul with terror upon terror. How plainly is all this exhibited in Bunyan's startling experience, published in Grace Abounding. Poor soul, mercy will prevail over all thy stubbornness. —Ed.*
- d. Recorder also began to talk aloud; and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.
8. Famine strikes Mansoul.
 - a. The things that her soul lusted after were departing from her.
 - b. Upon all her pleasant things there was a blast, and burning instead of beauty.
 - c. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul.
 - 1.) *A famine in Mansoul; the pleasures of sin fail; the prodigal would be glad of the meanest service in his father's house; the dreary winter of affliction succeeds the summer of gaiety; the messages of mercy are renewed, but unbelief yet prevails. —Ed.*
 - d. O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world!

1.) *'Now was I both a burden and a terror to myself, weary of life, afraid to die; gladly would I have been anything but a man.'* *'I counted the state of a dog and toad far better than mine.'*—*Grace Abounding*, No. 104 and 149. *Painful and most distressing were the feelings of Bunyan, but it was 'the bitter before the sweet, to make the sweet the sweeter.'*—*Ed.*

9. A summons to Mansoul to yield up herself to the King, the great King Shaddai. They said it once, and twice, and thrice; not knowing but that at some times there might be in Mansoul some willingness to surrender up themselves unto them.
 - a. The town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my Lord Will-be-will.
 - b. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind, therefore, they still lay distressed under these perplexing fears.
 - 1.) *'O the unthought of imaginations, frights, fears, and terrors, that are effected by a thorough application of guilt, yielding to desperation.'*—*Grace Abounding*, No. 186.—*Ed.*
 - c. The first time the trumpeter went, he went with words of peace.
 - 1.) *'That the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul; and were troubled to see them so much to stand in the way of their own deliverance.'*
 - 2.) *'That the captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former rebellions and most notorious treasons should, by their merciful King, be forgiven them, yea, and forgotten too.'*
 - 3.) *'Beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers,'*
 - d. The second time the trumpeter went he did treat them a little more roughly.
 - 1.) *'That their continuing in their rebellion did but chafe and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or to lay their bones before the town walls.'*
 - e. He went again the third time, and dealt with them yet more roughly.
 - 1.) *'That now, since they had been so horribly profane, he did not know—not certainly know—whether the captains were inclining to mercy or judgment; So he returned, and went into the camp.'*

Q. The Town Sounds a Parley.

1. The Lord Will-be-will sounded upon the wall, so the captains came up in their harness, 121 with their ten thousands at their feet.
 - a. *Harness, warlike equipments, and accoutrements.* — *Ed.*
2. The townsmen then told the captains that they had heard and considered their summons, and would come to an agreement with them, upon such certain terms, articles, and propositions.

R. Propositions made and rejected.

1. 'If that those of their own company, as the now Lord Mayor and their Mr. Forget-good, with their brave Lord Will-be-will, might, under Shaddai, be still the governors of the town, castle, and gates of Mansoul.
2. Provided that no man that now serveth under their great giant Diabolus, be by Shaddai cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Mansoul.
3. That it shall be granted them, that they of the town of Mansoul shall enjoy certain of their rights and privileges—to wit, such as have formerly been granted them; and that they have long

- lived in the enjoyment of, under the reign of their king Diabolus, that now is, and long has been, their only Lord, and great defender.
4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent.
 - a. *Sinners, when alarmed by the fears of hell, are willing to become religious externally, provided they may retain their lordly lusts: they are ready to assume the form of godliness, but dislike its power. —Burder.*
 5. The Captains reject the propositions.
 - a. ‘O ye inhabitants of the town of Mansoul, when I heard your trumpet sound for a parley with us, I can truly say I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad. But when, by your silly provisos and foolish cavils, you laid the stumbling-block of your iniquity before your own faces, then my gladness turned into sorrows, and my hopeful beginnings of your return into languishing, fainting fears.
 - b. ‘I count that old Ill-pause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with as terms of an agreement, but they deserve not to be admitted to sound in the ear of any man that pretends to have service for Shaddai. We do, therefore, jointly, and that with the highest disdain, refuse and reject such things as the greatest of iniquities.
 - 1.) *In the uproar which soon after followed, upon Lord Understanding’s speech, we find a plain declaration of the third of these terms of peace; it was, that Mansoul should still live in all lewdness and vanity. This occasioned Boanerges, with the highest disdain, to give his decided refusal, referring to 2 Timothy 2:19. —Ed.*
 - 2.) ***[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.***
 - c. ‘*But, O Mansoul! If you will give yourselves into our hands, or rather into the hands of our King; and will trust him to make such terms with, and for you, as shall seem good in his eyes—and I dare say they shall be such as you shall find to be most profitable to you—then we will receive you, and be at peace with you. But if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do.*’
 6. Incredulity, the Lord Mayor, and said, ‘*And who, being out of the hands of their enemies, as ye see we are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some, that he will be angry with his subjects if but the breadth of an hair they chance to step out of the way; and of others, that he requireth of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom, to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own! Wherefore to give up yourselves to an unlimited power, is the greatest folly in the world. For now you indeed may repent; but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive; or whether he will not cut off every one of us, and send out of his own country, another new people, and cause them to inhabit this town?*’
 - a. *Unbelief ever suggests hard thoughts of God, and represents his service as an intolerable burden. This is hateful to God, but pleaseth the devil. —Burder.*
 - b. *Unbelief never is profitable in talk, but always speaks mischievously.*
 - c. This speech of the Lord Mayor undid all, and threw flat to the ground their hopes of an accord.

IV. Mutiny in Mansoul

- A. Understanding and Conscience quarrel with Incredulity
1. Diabolus saluted him with ‘Welcome, my Lord, how went matters betwixt you to-day?’ So the Lord Incredulity, with a low *conge*, told him the whole of the matter,
 - a. *‘A low conge, ’a low flattering servile salutation or bow; thus, in the Pilgrim’s Progress, when Byeends meets Hold-the-world and Moneylove, he made them a very low conge, and they also gave him a compliment.’—Ed.*
 2. Diabolus, he was very glad to hear it, and said, *‘My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay bands upon them that they may not resist thee, nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters.’*
 3. Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.
 4. Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny.
 - a. For while old Incredulity went into the castle to congratulate his Lord with what had passed, the old Lord Mayor that was so before Diabolus came to the town, to wit, my Lord Understanding, and the old Recorder, Mr. Conscience, getting intelligence of what had passed at Ear-gate, for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains.
 - b. They got intelligence what had passed there and the bad consequences that would follow upon the speech of old Incredulity.
 - 1.) Lord Mayor—to wit, how little reverence he showed therein, either to the captains, or to their King;
 - 2.) He implicitly charged them with unfaithfulness, and treachery: for what less, quote they could be made of his words, when he said he would not yield to their proposition.
 - 3.) He made the supposition that he would destroy us when before he had sent us word that he would show us mercy.
 - a.) *Unbelief slanders the gospel, as though it proclaimed nothing but wrath, whereas, while it denounces destruction to the obstinately rebellious, it proclaims free, sovereign, boundless mercy and everlasting love, through Jesus Christ, to sensible returning sinners. —Mason.*
 - 4.) The multitude being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the streets of Mansoul.
 - 5.) First they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, ‘O the brave captains of Shaddai! Would we were under the government of the captains, and of Shaddai their King.’
 - a.) *See Grace Abounding, No. 46. ‘I was never out of the Bible, either by reading or meditation, still crying out to God, that I might know the truth, and way to heaven and glory.’—Ed.*
 - 6.) The Lord Mayor had intelligence that Mansoul was in an uproar, he comes to appease the people.
 - a.) Understanding’s response, ‘It is even because that thou and thy master have carried it not rightly, and as you should, to the captains of Shaddai; for in three things you are faulty:
 - 1.) First, In that you would not let Mr. Conscience and myself be at the hearing of your discourse.

- 2.) Secondly, In that you propounded such terms of peace, to the captains, that by no means could be granted, unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only king in name.
 - 3.) Thirdly, For that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavoury, and unseasonable, and ungodly speech.'
- b.) Incredulity cried out, 'Treason, treason: To your arms, to your arms, O ye, the trusty friends of Diabolus in Mansoul.'
- 1.) This is a blessed mutiny; unbelief is opposed and the hope of pardoning mercy cherishes, then as the margin says, 'Sin and the soul are at odds.'—Burder.
- c.) Understanding's responds again. *'Sir, you may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is, deserves a better treatment at your hands.'*
- 1.) Incredulity says, *'This is but little better. But, Sir,'* quoth he, *'what I spake, I spake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us.'*
- d.) Mr. Conscience said, *'Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul; be convinced, then, of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it.'*
- e.) Incredulity: *'Sir, If I live I will do your errand to Diabolus, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask counsel of you.'*
- f.) Understanding: *'Sir, your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell but that when you have brought us into greater straits, when you also shall see that yourselves can be safe by no other means than by flight, you may leave us and shift for yourselves, or set us on fire, and go away in the smoke, or by the light of our burning, and so leave us in our ruins.'*
- g.) Incredulity: *'Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject,¹²⁹ and know ye, when my Lord the king shall hear of this day's work, he will give you but little thanks for your labour.'*
- 1.) *This is the true language of antichrist to this day; when governors or laws infringe upon the rights of conscience in matters of the soul's health, and salvation; it is the Christian's duty to resist such wicked statutes. The answer is, 'It is the law, and whether right or wrong, if it even lead your souls to perdition, you must obey; "demean yourself like a subject."'*—Ed.

B. A skirmish ensues, and mischief is done on both sides

1. So a great company was on both sides.
 - a. See this solemn inward struggle faithfully narrated in *Grace Abounding*, No.86.
2. Then they on Incredulity's side would have had the two old gentlemen presently away to prison. They on the other side said they should not.

3. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus; and the other party, they as fast cried up Shaddai, the captains, his laws, their mercifulness, and applauded their conditions and ways.
 4. They passed from words to blows, and now there were knocks on both sides.
 - a. Mr. Conscience was knocked down twice by one of the Diabolonians, whose name was Mr. Benumbing.
 - b. Lord Under-standing had like to have been slain with an harquebus, but that he that shot wanted to take his aim aright.
 - c. Mr. Rashhead, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Will-be-will's servant;
 - d. Mr. Prejudice was kicked and tumbled about in the dirt. For though a while since he was made captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet; and I will assure you he had by some of the Lord Understanding's party his crown soundly cracked to boot.
 - e. Mr. Anything also, he became a brisk man in the broil, but both sides were against him, because he was true to none. Yet he had for his malapertness one of his legs broken, and he that did it wished it had been his neck. Much harm more was done on both.
 5. Much harm more was done on both sides, but Lord Will-be-will so indifferent as he was; he did not seem to take one side more than another,
 - a. He smiled to see how old Prejudice was tumbled up and down in the dirt.
 - b. When Captain Anything came halting up before him, he seemed to take but little notice of him.
 - 1.) *No small advantage is gained when sinful rashness is destroyed, prejudice thrown down into the dirt, and indifference about religion is discarded; while the will that before was wholly on the part of Satan begins rather to take the other side. —Burder.*
- C. Lord Understanding and Mr. Conscience imprisoned as authors of the disturbance.
1. Lord Understanding, and Mr. Conscience, and claps them both up in prison, as the ringleaders and managers of this most heavy riotous rout in Mansoul.
 2. The town began to be quiet again, and the prisoners were used hardly; yea,
 3. Diabolus thought to have made them away, but that the present juncture did not serve for that purpose, for that war was in all their gates.
 - a. *The efforts of an enlightened understanding and a renewed conscience are offensive to Satan, as threatening to subvert his authority in the soul, and he would kill them if he could, but where the good work of grace is begun, they cannot be destroyed. —Burder.*
- D. A conference of the besieging officers.
1. Let us go up presently and fall upon the town.
 2. The greatest part thought rather better it would be to give them another summons to yield.
 - a. The town of Mansoul now was more inclinable than heretofore.
 - b. If while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we would be willing they should.
 - 1.) *Ministers should deal gently with awakened sinners. Their great Master 'will not break the bruised reed,' nor should they. Roughness discourages—gentleness attracts. —Burder.*
 3. The trumpeter made them this speech following.
 - a. *'O hard-hearted, and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity, and ye fools delight in your scorning?*
 - b. *As yet despise you the offers of peace, and deliverance? As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus?*

- c. *Think you when Shaddai shall have conquered you, that the remembrance of these your carriages towards him, will yield you peace and comfort; or that, by ruffling language, you can make him afraid as a grasshopper?*
 - d. *Doth he entreat you, for fear of you? Do you think that you are stronger than he?*
 - e. *Look to the heavens, and behold, and consider the stars, how high are they?*
 - f. *Can you stop the sun from running his course, and hinder the moon from giving her light? Can you count the number of the stars, or stay the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground?*
 - g. *Can you behold every one that he is proud, and abase him, and bind their faces in secret? Yet these are some of the works of our King, in whose name, this day, we come up unto you, that you may be brought under his authority. In his name, therefore, I summon you again, to yield up yourselves to his captains.'*
1.) Most of this language is from the book of Job. —Ed.
4. Diabolus forthwith appeared, and took upon him to do it himself, and thus he begins, but turns his speech to them of Mansoul:
- a. *'Gentlemen,' quoth he, 'and my faithful subjects, if it is true that this summoner hath said concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak.*
 - b. *Yea, how can you now, though he is at a distance, endure to think of such a mighty one? And if not to think of him, while at a distance, how can you endure to be in his presence?*
 - c. *I, your prince, am familiar with you, and you may play with me as you would with a grasshopper.*
 - d. *Consider, therefore, what is for your profit, and remember the immunities that I have granted you.*
 - e. *Farther, if all be true that this man hath said, how comes it to pass that the subjects of Shaddai are so enslaved in all places where they come? None in the universe so unhappy as they, none so trampled upon as they.*
1.) This old slander of the father of lies was well answered by the poor boy, while sweeping a chimney, who sung—
'The sorrow of the mind,
Be banish'd from this place,
Religion never was designed,
To make our pleasures less.'—Ed
 - f. *Consider, my Mansoul. Would thou wert as loath to leave me as I am loath to leave thee! But consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a king you have too, if you can tell how to love and obey him.'*
5. The town of Mansoul did again harden their hearts yet more against the captains of Shaddai.
- a. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair.
1.) This is exemplified in Bunyan's experience. 'By the strong and unusual assaults of the tempter was my soul like a broken vessel, driven as with the wind, and tossed sometimes headlong into despair.'—Grace Abounding, No. 185.—Ed.
 - b. Wherefore, after a short consultation, they, of the Diabolonian party they were, sent back this word by the trumpeter,
 - 1.) *'That, for their parts, they were resolved to stick to their king; but never to yield to Shaddai.'*
 - 2.) *So it was but in vain to give them any further summons, for they had rather die upon the place than yield.*

- 3.) And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart.
- c. They therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent to, to be reconciled to Shaddai, the further off they were. ‘As they called them, so they went from them’: yea, ‘though they called them to the Most High’
 - 1.) ***[Hosea 11:2,7]- As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.***
6. The captains have free conference among themselves to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus. Captain Conviction speaks.
 - a. *First.* That we continually play our slings into the town, and keep it in a continual alarm, molesting of them day and night; by thus doing we shall stop the growth of their rampant spirit. For a lion may be tamed by continual molestation.
 - 1.) *This is exemplified in Grace Abounding, No. 139 and 140. —Ed.*
 - b. ‘*Second.* This done, I advise that, in the next place, we, with one consent, draw up a petition to our Lord Shaddai; by which, after we have showed our King the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty’s help, and that he will please to send us more force and power; and some gallant and well-spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the town of Mansoul.’
 - 1.) *Paul may plant and Apollos water, but God alone can give the increase. To him, therefore, they wisely apply for further assistance. —Burder.*
7. Agree to petition Shaddai for further assistance.
 - a. ‘Most gracious and glorious King, the Lord of the best world, and the builder of the town of Mansoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it. But they, great King, set light by our counsel, and would none of our reproof.
 - 1.) ***[Matthew 22:5]- But they made light of it, and went their ways, one to his farm, another to his merchandise:***
 - 2.) ***[Proverbs 1:25-30]- But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof.***
 - 3.) ***[Zechariah 10:11-12]- And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.***
 - b. They were for shutting of their gates, and for keeping us out of the town. They also mounted their guns, they sallied out upon us, and have done us what damage they could; but we pursued them, with alarm upon alarm, requiting of them with such retribution as was meet, and have done some execution upon the town. Diabolus, Incredulity, and Will-

be-will are the great doers against us; now we are in our winter quarters, but so as that we do yet with an high hand molest and distress the town.

- c. Once, as we think, had we had but one substantial friend in the town, such as would but have seconded the sound of our summons as they ought, the people might have yielded themselves. But there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore, though we have done as we could, yet Mansoul abides in a state of rebellion against thee.
 - 1.) *Bishop Wilkins, in his Gift of Prayer, gives an awful picture of man's total depravity and departure from God by the fall. 'What a world of mischief,' says he, 'is there in our several parts! our wills, our affections, our tongues, and eyes! And yet all these are but as little rivulets; the fountain, or rather the sea, that feeds them, is our corrupted nature.'*—Mason.
- d. Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear. We do not thus speak because we are willing to relinquish the wars—for we are for laying of our bones against the place—but that the town of Mansoul may be won for thy Majesty.
- e. We also pray thy Majesty for expedition in this matter, that after their conquest, we may be at liberty to be sent about other thy gracious designs. Amen.'
- f. The petition thus drawn up was sent away with haste to the King, by Mr. Love-to-Mansoul.
- g. When this petition was come to the palace of the King, who should it be delivered to but to the King's Son? So he took it and read it, and because the contents of it pleased him well, he mended, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own and, he carried it in to the King; to whom when he had with obeisance delivered it, he put on authority, and spake to it himself.
 - 1.) *Jesus Christ is our great advocate above. He receives, amends, and presents our prayers; and those petitions which have the glory of God for their object, cannot but be acceptable to him.* —Burder.

E. The petition approved at court

- 1. Now the King, at the sight of the petition, was glad; but how much more think you, when Emmanuel, the King's son, is appointed to conquer the town it was seconded by his Son?
- 2. It pleased him also to hear that his servants that camped against Mansoul were so hearty in the work, and so steadfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.
- 3. The King called to him Emmanuel *His* Son,
- 4. Here am I, my Father. Then said the King, Thou knowest, as I do myself, the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it.
- 5. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt also there prosper, and prevail, and conquer the town of Mansoul.
- 6. Then said the King's Son, Thy law is within my heart. I delight to do thy will (Heb 10). This is the day that I have longed for, and the work that I have waited for all this while.
 - a. ***[Hebrews 10:16]- This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;***
- 7. Grant me, therefore, what force thou shalt in thy wisdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy perishing town of Mansoul. My heart has been often pained within me for the miserable town of Mansoul; but now it is rejoiced, but now it is glad.

8. With that he leaped over the mountains for joy, saying, I have not, in my heart, thought anything too dear for Mansoul; the day of vengeance is in mine heart for thee, my Mansoul; and glad am I that thou, my Father, hast made me the Captain of their salvation.
 - a. *[Hebrews 2:10]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
 9. And I will now begin to plague all those that have been a plague to my town of Mansoul, and will deliver it from their hand.
 10. When the King's Son had said thus to his Father, it presently flew like lightning round about at court; yea, it there became the only talk what Emmanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with this design of the Prince.
 11. So affected were they with this work, and with the justness of the war, that the highest Lord and greatest peer of the kingdom did covet to have commissions under Emmanuel, to go to help to recover again to Shaddai the miserable town of Mansoul.
 - a. *How honourable a work is it to make known the gospel! Every saint is thus honoured, if by his walk and converse he wins souls to Christ; all disciples are priests under the new covenant; they are made 'Kings and priests unto God.' The angels desire to look into these things. 'The highest peer in heaven covets to go on this design.' How does God honour his saints! The pious mother, nurse, or servant, the godly artizan or mechanic, the humble Christian merchant or nobleman 'that turn many to righteousness, shall shine as the stars for ever and ever?' Can we wonder that some proud men should vainly boast themselves as possessing a monopoly of this glory? —Ed.*
- F. Emmanuel marches with a great army and surrounds Mansoul, which is strongly fortified against him.
1. It concluded that some should go and carry tidings to the camp that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted.
 2. The captains gave a shout that made the earth rend at the sound thereof. Yea, the mountains did answer again by echo, and Diabolus himself did totter and shake.
 - a. Mansoul itself was not concerned with the project—for they were chiefly regarded their pleasure and their lusts—yet Diabolus their governor was.
 3. Emmanuel addressed himself for his march, and taketh with him, for his power, five noble captains and their forces.
 - a. *The powerful influences, gifts and graces, of the Holy Spirit, Faith, Hope, Charity, Innocence, and Patience, under the immediate command of Christ, lead on the new covenant forces to conquer Mansoul, after it had been convinced and alarmed by the terrors of the laws. —Ed.*
 - b. Captain Credence. His were the red colours.
 - 1.) Mr. Promise bore them, and for a scutcheon he had the holy lamb and golden shield. And he had ten thousand men at his feet.
 - a.) *[John 1:29]- The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*
 - b.) *[Ephesians 6:16]- Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*
 - c. Captain Good-hope. His were the blue colours.
 - 1.) His standard-bearer was Mr. Expectation, and for a scutcheon he had the three golden anchors. And he had ten thousand men at his feet.

- a.) *'The three golden anchors.'* When Christiana was at the house of the Interpreter, she had a golden anchor given to her, for, said they, you shall have it with you, for it is of absolute necessity that you may lay hold of that within the veil, and stand steadfast in turbulent weather. Joel 3:16; Hebrews 6:19. Here we find two golden anchors, but where is the third? —Ed.
- b.) **[Joel 3:16]- The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.**
- c.) **[Hebrews 6:19]- Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;**
- d. Captain Charity. His were the green colours.
- 1.) His standard-bearer was Mr. Pitiful, and for his scutcheon he had three naked orphans embraced in the bosom. And he had ten thousand men at his feet.
 - 2.) **[1 Corinthians 13:13]- And now abideth faith, hope, charity, these three; but the greatest of these is charity.**
- e. Captain Innocent. His were the white colours.
- 1.) His standard-bearer was Mr. Harmless, and for his scutcheon he had the three golden doves
 - 2.) **[Hebrews 10:16]- This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;**
- f. Captain Patience. His were the black colours.
- 1.) His standard-bearer was Mr. Suffer-long, his and for a scutcheon he had three arrows through the golden heart
 - 2.) **[Hebrews 6:12]- That ye be not slothful, but followers of them who through faith and patience inherit the promises.**
- g. These were Emmanuel's captains, these their standard-bearers, their colours, and their scutcheons.
- 1.) *These standards are all scriptural: Faith in the holy Lamb that was slain; Hope, the anchor of the soul (Heb 6:9); Charity and the orphan Innocent with the doves; Patience and his arrows in the heart (Psa 8:2). Bunyan had seen the use of standards in the civil war. —Ed.*
 - 2.) **[Hebrews 6:9]- But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.**
 - 3.) **[Psalm 8:2]- Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.**
4. Captain Credence led the van, and Captain Patience brought up the rear. So the other three, with their men, made up the main body; the Prince himself riding in his chariot at the head of them.
- a. *When Jesus comes to effect the conquest of the human soul, he is gloriously attended with these heavenly graces, faith, hope, love, innocence, and patience. Faith leads the van; patience brings up the rear; Jesus, the Captain of salvation, heads the noble army. Ride prosperously, gracious Majesty, conquering and to conquer. —Burder.*
5. The trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some

from the court that rode reformades, for the love that they had to the King Shaddai, and for the happy deliverance of the town of Mansoul.

a. *'Reformades,' angel volunteer officers, not attached to any troop or company.—Ed.*

b. *No sigh, no murmur, his elect shall hear,
From ev'ry face he'll wipe off ev'ry tear;
In adamantine chains shall death be bound,
And hell's grim tyrant feel th' eternal wound. Messiah.*

6. Emmanuel also, when he had thus set forward to go to recover the town of Mansoul, took with him, at the commandment of his Father, forty-four battering-rams, and twelve slings, to whirl stones withal.
 - a. *The text states forty-four battering-rams and twelve slings, which the margin interprets to mean the sixty-six books of the Holy Bible. It would be a task for Aquinas to discover which are rams and which the slings. The whole of this paragraph is omitted in the second edition, 1684, but is re-inserted in later copies. In one printed at Edinburgh, 1742, the text is altered to 'fifty-four battering-rams,' and this emendation is contained in all the modern editions. Perhaps the error was in the printer mistaking Mr. Bunyan's figures, 22 for 12. This would make the 39 books of the Old Testament, with the Gospels and Acts, the 44 battering rams, and the 22 Epistles and Revelation the slings. Mighty weapons for pulling down the strong holds of the devil. —Ed.*
 - b. Every one of these was made of pure gold; and these they carried with them in the heart and body of their army, all along as they went to Mansoul.
7. When the old soldiers that were in the camp saw that they had new forces to join with, they again gave such a shout before the walls of the town of Mansoul, that it put Diabolus into another fright.
8. The joined forces camp outside of Mansoul with mounts and hills around it.
 - a. Mount Gracious-four slings placed.
 - b. Mount Justice-four slings placed.
 - c. Mount Heaken-at Ear-Gate. Five best battering rams placed.
 - 1.) *The Lord, the eternal Spirit, must first give the hearing ear, and the understanding heart, ere any saving work can be begun.—Mason.*
 - d. Plain-truth Hill.
 - e. No-Sin Banks
9. Prince Emmanuel hangs out three flags yet Mansoul unconcerned.
 - a. White flag with three golden doves.
 - 1.) To give notice to Mansoul that he could and would yet be gracious if they turned to him.
 - 2.) That he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.
 - 3.) Hung out for two days together, to give them time and space to consider.
 - b. Red flag with scutcheon was the burning fiery furnace.
 - 1.) Flag of Captain Judgment.
 - 2.) Set upon Mount Justice.
 - 3.) Set out for several days.
 - c. Black flag of defiance whose scutcheon was the three burning thunder-bolts.
10. The Prince saw that neither mercy, nor judgment, nor execution of judgment, would or could come near the heart of Mansoul.

- a. *'Surely this strange carriage of the town of Mansoul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or, if they know the manner of the war of their own, yet not the rites and ceremonies of the wars in which we are concerned, when I make wars upon mine enemy Diabolus.'*
11. Diabolus also did pluck up what heart he could to encourage the town to make resistance.
12. The townsmen also made answer to the Prince's messenger, in substance, according to that which follows:
 - a. *'Great Sir, as to what by your messenger you have signified to us, whether we will accept of your mercy or fall by your justice, we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and the prerogative royal of our king, to make either peace or war without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit, and profitable for us.'*
13. Prince Emmanuel heard this answer, and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus; it grieved him at the heart. And, indeed, when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.
14. The town had carried this news to Diabolus, and had told him, moreover, that the Prince that lay in the leaguer without the wall, waited upon them for an answer, he refused, and huffed as well as he could, but in heart he was afraid.
 - a. *'Leaguer,' the camp and trenches in which a besieging army are sheltered. —Ed.*
15. Diabolus—"I will go down to the gates myself, and give him such an answer as I think fit." So he went down to Mouth-gate, and there addressed himself to speak to Emmanuel, but in such language as the town understood not, the contents whereof were as follows:
 - a. 'O thou great Emmanuel, Lord of all the world, I know thee that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by twofold right.
 - 1.) It is mine by right of conquest, I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered?
 - 2.) This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me, they have sworn fidelity to me, and have openly chosen me to be their king.
 - b. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.
 - c. Moreover, this town of Mansoul hath disavowed thee; yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back, and have accepted, and set up in their room, my law, my name, mine image, and all that ever is mine. Ask else thy captains, and they will tell thee that Mansoul hath, in answer to all their summons, shown love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine. Now thou art the Just One and the Holy, and shouldest do no iniquity; depart then, I pray thee, therefore, from me, and leave me to my just inheritance, peaceably.'
 - d. This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language—else he could not tempt them all as he does—yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.
 - e. Wherefore the town of Mansoul, poor hearts, understood him not, nor did they see how he crouched and cringed, while he stood before Emmanuel their Prince. Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, the inhabitants boasted even of his valour, saying, 'Who is able to make war with him?'

- f. When this pretended king had made an end of what he would say, Emmanuel, the golden Prince, stood up and spake,
- 1.) ‘Thou deceiving one,’ said he, ‘I have in my Father’s name, in mine own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable town of Mansoul, when it is most apparent to all my Father’s court, that the entrance which thou hast obtained in at the gates of Mansoul was through thy lies and falsehood. Thou beliedst my Father, thou beliedst his law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right liege-Lord, but that also was by the exercise of deceit and guile.
 - 2.) Now, if lying wiliness, sinful craft, and all manner of horrible hypocrisy, will go in my Father’s court for equity and right, in which court thou must be tried, then will I confess unto thee that thou hast made a lawful conquest. But alas, what thief, what tyrant, what devil is there that may not conquer after this sort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him, to Mansoul, the greatest deluder in the world?
 - 3.) And what sayest thou to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul by promising to them happiness in their transgressions against my Father’s law, when thou knewest, and couldest not but know, hadst thou consulted nothing but thine own experience, that that was the way to undo them.
 - 4.) Thou hast also thyself—O thou master of enmity, of despite—defaced my Father’s image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul.
 - 5.) Thou hast, moreover—as if all these were but little things with thee—not only deluded and undone this place, but, by thy lies and fraudulent carriage hast set them against their own deliverance. How hast thou stirred them up against my Father’s captains, and made them to fight against those that were sent of him to deliver them from their bondage!
 - 6.) All these things and very many more thou hast done against thy light, and in contempt of my Father and of his law; yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.
 - 7.) ‘As for myself, O Diabolus, I am come against thee by lawful power, and to take, by strength of hand, this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records, and I will plead my title to it, to the confusion of thy face.
 - a.) ‘*First.* For the town of Mansoul, my Father built and did fashion it with his hand. The palace also that is in the midst of that town, he built it for his own delight. This town of Mansoul therefore is my Father’s, and that by the best of titles; and he that gainsays the truth of this must lie against his soul.
 - b.) ‘*Second.* O thou master of the lie, this town of Mansoul is mine.
 - 1.) For that I am my Father’s heir, his firstborn, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand.
 - a.) *[Hebrews 1:2]- Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

b.) [John 16:15]- All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

2.) But further, as I have a right and title to Mansoul, by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father, that he should take it from me and give it to thee. Nor have I been forced by playing the bankrupt to sell, or set to sale to thee, my beloved town of Mansoul. Mansoul is my desire, my delight, and the joy of my heart.

a.) [John 17:6-7]- I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee.

b.) [Isaiah 1:1]-??

3.) Mansoul is mine by right of purchase. I have bought it, O Diabolus, I have bought it to myself. Now, since it was my Father's and mine, as I was his heir; and since also I have made it mine by virtue of a great purchase, it followeth that, by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant, and traitor, in thy holding possession thereof. Now, the cause of my purchasing of it was this: Mansoul had trespassed against my Father; now my Father had said, that in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word. Wherefore, when Mansoul had sinned indeed by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

a.) [Matthew 5:18]- For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

4.) Nor did I do this to the halves; my Father's law and justice that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that Mansoul should be delivered.

5.) Nor am I come out this day against thee but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul. 'Wherefore, be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.

8.) 'And now,' said the golden-headed Prince, 'I have a word to the town of Mansoul'; but so soon as mention was made that he had a word to speak to the besotted town of Mansoul, the gates were double-guarded, and all men commanded not to give him audience, so he proceeded, and said,

a.) 'O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him an hearing, but hast stopped thine ears at my cry; he brought to thee thy destruction, and thou didst receive both him and it: I am come to thee bringing salvation, but thouregardest me not.

b.) Besides, thou hast, as with sacrilegious hands, taken thyself with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You

have bowed and subjected yourselves to him; you have vowed and sworn yourselves to be his.

- c.) *Poor Mansoul! what shall I do unto thee? Shall I save thee? shall I destroy thee? What shall I do unto thee? shall I fall upon thee and grind thee to powder, or make thee a monument of the richest grace? What shall I do unto thee? Harken, therefore, thou town of Mansoul, hearken to my word, and thou shalt live. I am merciful, Mansoul, and thou shalt find me so; shut me not out of thy gates.*

1.) ***[Song of Solomon 5:2]- I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.***

- d.) *'O Mansoul, neither is my commission, nor inclination, at all to do thee hurt; why fliest thou so fast from thy friend, and stickest so close to thine enemy? Indeed, I would have thee, because it becomes thee, to be sorry for thy sin; but do not despair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience*

1.) ***[Luke 9:56]- For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.***

2.) ***[John 12:47]- And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.***

- e.) *'My commission, indeed, is to make a war upon Diabolus thy king, and upon all Diabolonians with him; for he is the strong man armed that keeps the house, and I will have him out; his spoils I must divide, his armour I must take from him, his hold I must cast him out of, and must make it an habitation for myself.*

1.) *This reference to Isaiah 53:12 must not be misunderstood by our youthful readers. It does not mean that Emmanuel would divide the spoil with Diabolus, but that he would take it all from him, and divide it at his (Emmanuel's) pleasure. —Ed.*

2.) ***[Isaiah 53:12]-Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.***

- f.) *And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so. 'I could, would I now put forth my might, cause that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit; and I will make him bare and naked in the eyes of all observers. All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand.'*

1.) *Here Emmanuel discovers the true character of Satan—a liar, a deceiver, a blasphemer, an usurper, the malicious enemy of God and man. Emmanuel claims the human soul as his own, his workmanship, his delight, his inheritance, his purchase. How well does this gracious address deserve the most cordial acceptance! —Burder.*

- 9.) This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, they barricaded it up, they kept it locked and bolted; they set a guard thereat, and commanded that no Mansoulonian should go out to him, nor that any from the camp should be admitted into the town; all this they did, so horribly had Diabolus enchanted them to do, and seek to do for him, against their

rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.

a.) *Infatuated sinners! rejecting the counsel of God against themselves. Reader, is this thy case? Pause and examine. Remember 'faith cometh by hearing.' Hear, then, and your soul shall live. —Burder.*

V. Satan tries to negotiate with Emmanuel

A. Emmanuel prepares to make war upon Mansoul.

1. He calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed.
2. Now, he commanded his captains and commanders to bring their rams, their slings, and their men, and place them at Eye-gate and Ear-gate, in order to his taking the town.
3. When Emmanuel had put all things in readiness to give Diabolus battle, he sent again to know of the town of Mansoul if in peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity.

B. Diabolus sends Mr. Loth-to-stoop with proposals for peace.

1. Then they together, with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he will accept thereof, so they agreed; and then the next was who should be sent on this errand.
2. Now there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Loth-to-stoop, a stiff man in his way, and a great doer for Diabolus; him therefore they sent, and put into his mouth what he should say.
 - a. *These terms may be found in Grace Abounding, No. 16. 'Desires to reform my vicious life; to go to church twice a day, and say and sing with the foremost; yet retaining my vicious life.' —Ed.*

C. These proposals being dishonourable to Emmanuel are all rejected.

1. Mr. Loth-to-stoop came to the camp to Emmanuel; a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, *'Great Sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your Lordship that he is very willing, rather than to go to war, to deliver up into your hands one-half of the town of Mansoul. I am therefore to know if your Mightiness will accept of this proposition.'*
 - a. ***[Titus 1:16]- They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.***
 - b. *Mark this. A cold, lifeless profession, without possessing Christ, the hope of glory, is not Christianity; an almost Christian is a very infidel. We cannot serve two masters, God and Mammon. Jesus is worthy of all our love and service; in him are treasured up every needful blessing for time and eternity. — Mason.*
 - c. Then said Emmanuel, *'The whole is mine by gift and purchase, wherefore I will never lose one-half.'*
2. Then said Mr. Loth-to-stoop, *'Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part'*
 - a. ***[Luke 13:25]- When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:***
 - b. Emmanuel answered, *'The whole is mine really; not in name and word only: wherefore I will be the sole Lord and possessor of all, or of none at all of Mansoul.'*
3. Then Mr. Loth-to-stoop said again, *'Sir, behold the condescension of my master! He says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest'.*

- a. *[Acts 5:1-5]- But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*
 - b. Then said the golden Prince, *'All that the Father giveth me, shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof, nor a hair. I will not therefore, grant him, no, not the least corner of Mansoul to dwell in, I will have all to myself.'*
4. Then Loth-to-stoop said again, *'But, sir, suppose that my Lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintance' sake, be entertained as a wayfaring man for two days, or ten days or a month, or so; may not this small matter be granted?'*
 - a. Then said Emmanuel, *'No: he came as a way-faring man to David, nor did he stay long with him, and yet it had like to have cost David his soul. I will not consent that he ever should have any harbour more there.'*
 - 1.) *[2 Samuel 12:1-5]- And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:*
5. Then said Mr. Loth-to-stoop, *'Sir, you seem to be very hard. Suppose my master should yield to all that your lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, sir?'*
 - a. Then said Emmanuel, *'No: that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul, shall not only lose their lands and liberties, but also their lives'*
 - 1.) *[Romans 6:13]- Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
 - 2.) *[Galatians 5:24]- And they that are Christ's have crucified the flesh with the affections and lusts.*
 - 3.) *[Colossians 3:5]- Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
6. Then said Mr. Loth-to-stoop again, *'But, sir, may not my master, and great Lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul'*
 - a. *[John 10:8]- All that ever came before me are thieves and robbers: but the sheep did not hear them.*
 - b. Emmanuel answered, *'No, by no means; forasmuch as any such fellowship, friendship, intimacy, or acquaintance in what way, sort, or mode so ever maintained, will tend to the*

corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father.'

7. Mr. Loth-to-stoop yet added further; saying, *'But, great sir, since my master hath many friends, and those that are dear to him in Mansoul, may he not, if he shall depart from them, even of his bounty and good-nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their King, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together.'*

- a. Then said Emmanuel, *'No; for if Mansoul come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him'*

1.) [Romans 6:12-13]- Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

8. *'Well sir,'* said Mr. Loth-to-stoop, *'I have one thing more to propound, and then I am got to the end of my commission. Suppose that when my master is gone from Mansoul, any that shall yet live in the town should have such business of high concerns to do, that if they be neglected the party shall be undone; and suppose, sir, that nobody can help in that case so well as my master and Lord; may not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?'*

- a. **[2 Kings 1:3,6-7]- But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man was he which came up to meet you, and told you these words?**

- b. This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it, for he said, *'There can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be salved by my Father; besides, it will be a great disparagement to my Father's wisdom and skill to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in everything, by prayer and supplication, to let their requests be made known to my Father. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul, to hatch, and plot, and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.'*

1.) *The word 'salved,' as used in Bunyan's time, means helped, remedied, saved, healed, rescued. Thus, in his Come and Welcome, he says, 'Such questions would have been, but fools' babbles about, instead of a sufficient salve to, so weighty a question.' Now, the word solved would be used. —Ed.*

2.) [1 Samuel 28:15]- And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

- 3.) *[2 Kings 1:2-3]- And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?*
- 4.) *Reader, 'mark' these proposals of Loth-to-stoop. All the unconverted cherish this evil spirit; call to mind, with shame, the time when you felt its influences in keeping your soul from Christ; nor would you ever have overcome your pride and your love of sin, but that the Holy Spirit conquered you by his love and mercy. —Ed.*

D. Again Diabolus proposes to patch up a peace by reformation, offering to become Emmanuel's deputy in that business. This proposal also rejected.

1. Mansoul and Diabolus with one consent concluded to use their best endeavour to keep Emmanuel out of Mansoul, and sent old Ill-pause, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who, when they gave audience, he said, *'I have in commandment from my high Lord to bid you tell it to your Prince Emmanuel, that Mansoul and their King are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hand, unless he can take it by force.'*
2. So some went and told to Emmanuel what old Ill-pause, a Diabolonian in Mansoul, had said. Then said the Prince, *'I must try the power of my sword, for I will not, for all the rebellions and repulses that Mansoul has made against me, raise my siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her enemy'.*
 - a. *[Ephesians 6:17]- And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*
3. He gave out a commandment that Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution, should forthwith march up to Ear-gate with trumpets sounding, colours flying, and with shouting for the battle. Also he would that Captain Credence should join himself with them.
4. Emmanuel, moreover, gave order that Captain Good-hope and Captain Charity should draw themselves up before Eye-gate. He bid also that the rest of his Captains, and their men, should place themselves for the best of their advantage against the enemy, round about the town, and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time 'EMMANUEL.'
5. The first wave of Captains Boanerges and Conviction.
 - a. Captain Boanerges made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof.
 - b. Captain Conviction and Boanerges commanded that the rams should still be played against it.
 - c. Captain Conviction going up very near to the gate received three wounds in the mouth.
 - d. Those that rode Reformades, they went about to encourage the captains.
 - e. The Prince sent for them to his pavilion, and commanded that a while they should rest themselves. Care also was taken for Captain Conviction, that he should be healed of his wounds.
 - f. The Prince also gave to each of them a chain of gold, and bid them yet be of good courage.
6. Captain Good-hope and Captain Charity did behave themselves at Eye-gate, that they had almost broken it quite open.
 - a. *'The serpents that bit the people of old were types of guilt and sin. Now these were fiery serpents, and such as, I think, could fly. Wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to*

look up to the brazen serpent, which was the type of Christ'. — Bunyan on Justification. How fitly are Goodhope and Charity qualified to gain such a post. —Ed.

1.) [Isaiah 14:29]- Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

2.) [John 3:14]- And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

b. These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.

1.) It is worthy of notice, that, while warnings and convictions attack the ear, hope and love are exhibited to the eye. This was Bunyan's mode of proclaiming the gospel, and it is well worthy of universal imitation by preachers of all denominations. —Ed.

7. Several officers of Diabolus were slain.

a. Captain Boasting slain. Boasting thought that nobody could have shaken the posts of Ear-gate, nor have shaken the heart of Diabolus.

b. Captain Secure slain; this Secure used to say that the blind and lame in Mansoul were able to keep the gates of the town against Emmanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two handed sword, when he received himself three wounds in his mouth.

1.) [2 Samuel 5:6]- And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

c. Captain Bragman, a very desperate fellow, and he was captain over a band of those that threw fire-brands, arrows, and death; he also received, by the hand of Captain Good-hope at Eye-gate, a mortal wound in the breast.

d. Mr. Feeling, a great stickler to encourage Mansoul to rebellion, he received a wound in the eye by the hand of one of Boanerges' soldiers, and had by the captain himself been slain, but that he made a sudden retreat.

e. Will-be-will was not able to do as he was wont; and some say that he also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp, as he afterwards walked on the wall.

1.) The will may be called the feet of the soul; because by that the soul, yea, the whole man, is carried hither and thither, or else held back, and kept from moving. While my Lord Will-be-will was so active in the service of Diabolus, he is, very properly, 'wounded in the leg.'—Ed.

f. Many fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.

1.) Portions of the Word, probably from the sacred epistles of the New Testament. —Ed.

8. Some of the townsmen wounded.

a. Mr. Love-no-good received his mortal wound in Mansoul, but he died not very soon.

b. Mr. Ill-pause received a grievous wound in the head,

c. Mr. Prejudice and Mr. Anything fled.

1.) Prejudice and Anything have fled; Ill-pause has his brain-pan cracked—there can be no more procrastination; Love-no-good is slain—the will is wounded; the feeling is painfully wounded; Bragman and carnal security are slain; Mansoul trembles; and in great mercy the white flag is hung out in token of grace, but the heart does not yet surrender. —Ed.

9. The Prince commanded the white flag should be set upon Mount Gracious, in sight of the town of Mansoul; to show that yet Emmanuel had grace for the wretched town of Mansoul.
10. Diabolus saw the white flag and knowing that it was not for him, but Mansoul, and wanted to see if Emmanuel would raise his siege and begone, upon promise of a reformation. So he comes down to the gate and calls to speak with Emmanuel:
 - a. This is exemplified by Bunyan's experience, in *Grace Abounding*, Nos. 30-36.
 - b. 'Forasmuch as thou makest it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee that we are ready to accept thereof upon terms which thou mayest admit. 'I know that thou art given to devotion, and that holiness pleaseth thee; yea, that thy great end in making a war upon Mansoul is that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.
 - c. *[Thus] I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly been against thee, now serve thee in the town of Mansoul. And more particularly*
 - 1.) *I will persuade Mansoul to receive thee for their Lord, and I know that they will do it the sooner when they shall understand that I am thy deputy.*
 - 2.) *I will show them wherein they have erred, and that transgression stands in the way to life.*
 - 3.) *I will show them the holy law unto which they must conform, even that which they have broken.*
 - 4.) *I will press upon them the necessity of a reformation according to thy law.*
 - 5.) *Moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lectures, in Mansoul.*
 - a.) *Reader, the devil offers to set up ministers and lecturers! Take heed what ye hear.*
—Ed.
 - 6.) *Thou shalt receive, as a token of our subjection to thee continually, year by year, what thou shalt think fit to lay and levy upon us, in token of our subjection to thee.'*
 - a.) *How common is it with sinners, under conviction and the fear of hell, to be content with mending their lives; they are willing to be reformed, but not to be justified and saved by grace. —Burder.*
11. Emmanuel replies to him,
 - a. *'O full of deceit, how movable are thy ways! How often hast thou changed and rechanged, if so be thou mightest still keep possession of my Mansoul, though, as has been plainly declared before, I am the right heir thereof? Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou showedst thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldest, to deceive, be now as a minister of righteousness*
 - 1.) ***[2 Corinthians 11:14]- And no marvel; for Satan himself is transformed into an angel of light.***
 - b. *'But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the town of Mansoul; whence then should these thy sayings arise, but from sinful craft and deceit? He that can of list and will propound what he pleases, and that wherewith he may destroy them that believe him, is to be abandoned with all that he shall say.*
 - c. *But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before. But this is by the by. Thou talkest now of a reformation in Mansoul, and that thou thyself, if I will please, will be at the head of that reformation, all the while knowing that the greatest proficiency that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul than just nothing at all; for a law being broken by Mansoul, that had before, upon*

a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying of the law, deliver himself therefrom.

- d. *To say nothing of what a reformation is like to be set up in Mansoul, when the devil is become corrector of vice. Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and is, as it was the first, so is it the last card that thou hast to play. Many there be that do soon discern thee when thou showest them thy cloven foot; but in thy white, thy light, and in thy transformation thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.*
- e. *'Besides, I am not come to put Mansoul upon works to live thereby—should I do so, I should be like unto thee—but I am come that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.*
- f. *'Thou talkest of subjecting of this town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skilfulness of my hands into such a conformity to him as shall be pleasing in his sight.*
- g. *I will therefore possess it myself, I will dispossess and cast thee out: I will set up mine own standard in the midst of them: I will also govern them by new laws, new officers, new motives, and new ways. Yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole universe.'*
- 1.) *What a volume of evangelical truth is contained in these words! Old things must pass away, all must become new; we must be buried with Christ in baptism, and rise again to newness of life. No man is a Christian till Christ is formed in him the hope of glory. We must be in Christ, complete in his righteousness, then will love constrain him to good works. In Christ he becomes the glory of the universe. —Ed.*

E. New preparations made for battle.

- 1. Diabolus heard this, and having in himself the fountain of iniquity, rage and malice against both Shaddai and his Son, and the beloved town of Mansoul, strengthens himself to give fresh battle to the noble Prince Emmanuel.
- 2. Diabolus withdraws from the wall to his force in the heart of the town of Mansoul while Emmanuel also returned to the camp; and both put themselves into a posture fit to bid battle one to another.

F. Diabolus, expecting to be obliged to abandon the town, does much mischief.

- 1. Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could, to the army of the Prince, and to the famous town of Mansoul.
- 2. It was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof; as now is enough in view. Wherefore he commands his officers that they should then, when they see that they could hold the town no longer, do it what harm and mischief they could; rending and tearing of men, women, and children. For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for Emmanuel.
- a. ***[Mark 9:26-27]- And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.***
- b. *When Satan can no longer keep his dominion over the soul, he will endeavour to ruin it by temptations to despair, or to some abominable vices; as the poor trembling creature in the gospel, desirous of approaching Christ, 'as he was yet a coming, the devil threw him down and tare him' (Luke 9:42). —Burder.*
- 3. Emmanuel again, knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure to show themselves men of war against Diabolus and all Diabolonians; but favourable,

merciful, and meek to all the old inhabitants of Mansoul. Bend, therefore, said the noble Prince, the hottest front of the battle against Diabolus and his men.

- G. Ear-gate, violently assaulted by the battering rams, at length gives way, and is broken to pieces.
1. The command was given, and the Prince's men did bravely stand to their arms; and did, as before, bend their main force against Ear-gate, and Eye-gate. The word then, 'Mansoul is won,' so they made their assault upon the town.
 2. Diabolus also, as fast as he could with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.
 3. But after three or four notable charges by the Prince, and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, were broken into a thousand pieces. Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold.
- H. Emmanuel's forces enter the town, and take possession of the Recorder's house.
1. When the Prince's forces had broken open the gate, himself came up and did set his throne in it; also he set his standard thereby, upon a mount, that before by his men was cast up to place the mighty slings thereon.
 - a. *Thus was the promise fulfilled, 'In that day shall the deaf hear the words of the book' (Isa 29:18); and, 'The ears of the deaf shall be unstopped' (35:5). What a blessing to be able to say, 'Speak, Lord, for thy servant heareth.' The way is strait from Eargate to Conscience, the house of the Recorder, and to the Heart, the castle. 'He that hath ears to hear, let him hear.' May God bestow 'the hearing ear' upon every reader. —Burder.*
 2. The mount was called Mount Hearwell; there, therefore, the Prince abode, to wit, hard by the going in at the gate.
 3. He commanded also that the golden slings should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated.
 4. Now from Ear-gate the street was straight, even to the house of Mr. Recorder. The captains, therefore, did quickly clear that street by the use of their slings. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment should forthwith march up the town to the old gentleman's* gate.
 - a. ** Conscience. They go up to the Recorder's house.*
 5. Then did the captains in the most warlike manner enter into the town of Mansoul, and marching in with flying colours, they came up to the Recorder's house, and that was almost as strong as was the castle. Battering rams they took also with them, to plant against the castle-gates.
 6. When they were come to the house of Mr. Conscience, they knocked and demanded entrance. Wherefore Boanerges gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house to tremble and totter.
 7. Then came Mr. Recorder down to the gate, and, as he could, with quivering lips, he asked who was there. Boanerges answered, 'We are the captains and commanders of the great Shaddai, and of the blessed Emmanuel his Son, and we demand possession of your house for the use of our noble Prince'. And with that the battering ram gave the gate another shake; this made the old gentleman tremble the more, yet durst he not but open the gate.
 8. The Recorder's house was a place of much convenience for Emmanuel.
 - a. It was near to the castle, and strong.
 - b. It was large, and fronted the castle, the den where now Diabolus was.
 9. Mr. Recorder knew nothing of the great designs of Emmanuel; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings.
 10. Town aware how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of the war.

- a. They took the alarm and they must expect nothing from the Prince but destruction; for the Recorder was afraid, the Recorder trembled, and the captains carried it strangely to the Recorder, so many came to see.
 - b. Town believed that death and destruction now attended Mansoul.
 - 1.) *When the soul listens to the threatenings of the holy law, conscience fears and quakes; and till enlightened with the knowledge of the gospel, and the gracious designs of God, it can think and talk of nothing but 'death and destruction.'—Burder. See this part of the Holy War, in Bunyan's experience, recorded in Grace Abounding, Nos. 84-88.—Ed.*
 - 2.) *'For,' quoth the old gentleman, 'you are all of you sensible that we all have been traitors to that once despised, but now famously victorious and glorious Prince Emmanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates; moreover, Diabolus flees before him, and he hath, as you behold, made of my house a garrison against the castle, where he is. I, for my part, have transgressed greatly, and he that is clean it is well for him. But, I say, I have transgressed greatly in keeping silence when I should have spoken, and in perverting of justice when I should have executed the same. True, I have suffered something at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! What will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying, to be committed in the town of Mansoul? Oh, I tremble to think what will be the end of this so dreadful and so ireful a beginning!'*
- I. Several mischievous Diabolonians are killed.
1. Captain Execution about securing town.
 2. Hunted the Lord Will-be-will sorely; he suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole.
 3. Cut three of the Lord Will-be-will's officers down to the ground;
 - a. Old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Will-be-will keeper of Ear-gate, and fell by the hand of Captain Execution.
 - b. Mr. Backward-to-all-but-naught, and he also was one of Lord Will-be-will's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate,
 - c. Captain Treacherous, a vile man this was, but one that Will-be-will did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.
 - d. *Bunyan's relief from a state of intense misery was by an assault on Eargate. It was under a sermon upon Christ's love. — 'Thou art fair, my love'; then was old Prejudice slain, and his officers; although other fears afterwards terrified him, yet Prejudice was slain. Read the narrative in Grace Abounding, Nos. 89-92. — Ed.*
 4. He also made a very great slaughter among my Lord Will-be-will's soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians; there was not a man, a native of Mansoul, hurt.
 - a. *No faculty or power of the soul can be injured by a death unto sin and a life unto holiness. Peace and happiness increase as we live near to God. My young friends, if Satan tells you that religion is a dull or melancholy thing, call to mind the happiness, nay, ecstasies of Paul and David when living under its holy influences. —Ed.*
 5. Other feats of war were also likewise performed by other of the captains, as at Eye-gate.
 - a. *See Grace Abounding, No. 113. —Ed*
 - b. Captain Good-hope and Captain Charity had a charge, was great execution done.
 - c. Captain Good-hope, with his own hands, slew one Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thousand men, and they were they that fought with

mauls; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.

- d. There was also at that gate Mr. Ill-pause, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle: the same was he that was orator to Diabolus; he did much mischief in the town of Mansoul, and fell by the hand of Captain Good-hope.
- e. The Diabolonians in these days lay dead in every corner, though too many yet were alive in Mansoul.

1.) Conversion proceeds. The carnal will has no rest; Prejudice is slain; Aversion-to-good, Treachery, Blindness, and that most dangerous foe to the soul, old Ill-pause, with his traditions, antiquity and longbeard, are slain. ALL these were Diabolonians, not one native power of the soul was injured. — Burder.

- J. The principal inhabitants hold a conference, and agree to petition the Prince for their lives.
 1. Recorder, and my Lord Understanding, with some others of the chief of the town, came together and jointly agree to draw up a petition, and send it to Emmanuel while he sat in the gate of Mansoul.
 2. That they, the old inhabitants of the now deplorable town of Mansoul, confessed their sin, and were sorry that they had offended his princely Majesty, and prayed that he would spare their lives.
 - a. *'Behold he prayeth.'* Prayer is the first sign of spiritual life; Emmanuel was in Mansoul; the answer may be deferred, but praying breath was never spent in vain.—Ed.
 3. Emmanuel gives no answer, which troubles the people of Mansoul.

K. The Castle Gates Broken Open.

1. The captains that were in the Recorder's house with battering-rams at the gates of the castle called Impregnable, which finally break open.
2. A way made to the hold where Diabolus hid himself.
 - a. *When the conscience is alarmed, and sends its battering-rams against the heart or affections, the castle, and so the whole soul, will be quickly reduced, and fall into the arms of Divine mercy. —Ed.*
3. Tidings are sent down to Ear-gate to Emmanuel still abode there, to let him know castle of Mansoul. But oh! How the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and Mansoul itself of being set free.
 - a. *There is joy in heaven over the repenting sinner. The heart, which was deemed impregnable, is taken by invincible grace. —Burder.*

L. Emmanuel marches into Mansoul.

1. The Prince arose and marched up the street of Mansoul to the old Recorder's house.
2. Was clad all in armour of gold, with his standard borne before him;
3. He kept his countenance much reserved so that the people could not tell how to gather to themselves love or hatred by his looks.
 - a. The townsfolk came out at every door to see
 - b. They could not but be taken with his person, and the glory thereof.
 - c. Wondered at the reservedness of his countenance.
 - d. He spake more to them by his actions and works, than he did by words or smiles.
 - e. Mansoul, interpreted the carriages of Emmanuel to them, as did Joseph's brethren his to them, even all the quite contrary way.
 - f. If Emmanuel loved us, he would show it to us by word or carriage; but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, then Mansoul shall be slain, then Mansoul shall become a dunghill.

4. They knew that they had transgressed his Father's law.
 - a. They had been in with Diabolus his enemy.
 - b. They knew that the Prince Emmanuel knew all this; for they were convinced that he was as an Angel of God, to know all things that are done in the earth.
 - c. They thought that their condition was miserable, and that the good Prince would make them desolate.
 - d. They thought that time was now when he has the bridle of Mansoul in his hand.
 5. When they see him march through the town, cringe, bow, bend, and were ready to lick the dust of his feet.
 6. They also wished that he would become their Prince and Captain, and would become their protection.
 7. They would also talk of the comeliness of his person, and how much for glory and valour he outstripped the great ones of the world.
 8. Thought lowly of themselves in all manner of extremes; working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind.
 - a. *Bunyan was for seven or eight weeks in this painful state. Peace in and out twenty times a day; comfort now, and trouble presently; peace now, and before I could go a furlong as full of fear and guilt as ever heart could hold. —Grace Abounding, No. 205.*
 - b. ***[Isaiah 17:13]- The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.***
- M. Diabolus is made prisoner, and bound in chains
1. He came to the castle gates and he commanded Diabolus to appear, and to surrender himself into his hands.
 2. But oh! How loath was the beast to appear! How he stuck at it! How he shrunk! Aye, how he cringed!
 3. Yet out he came to the Prince.
 4. Emmanuel commanded, and they took Diabolus and bound him fast in chains, the better to reserve him to the judgment that he had appointed for him.
 5. Diabolus stood up to entreat for himself, that Emmanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.
 6. Emmanuel had taken him and bound him in chains,
 - a. He led him into the marketplace.
 - b. Before Mansoul, stripped him of his armour in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over his enemy.
 - c. While that the giant was stripping, the trumpets of the golden Prince did sound again; the captains also shouted, and the soldiers did sing for joy.
 - d. Then was Mansoul called upon to behold the beginning of Emmanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he flattered them.
 - e. He commands that Diabolus should be bound with chains to his chariot wheels.
 7. Then leaving some of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the castle-gates,
 - a. That resistance might be made on his behalf, if any that heretofore followed Diabolus should make an attempt to possess it,
 8. He did ride in triumph over him quite through the town of Mansoul, and so out at, and before the gate called Eye-gate, to the plain where his camp did lie.
 - a. ***[Eph 4:8]- Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.***

9. A shout there was in Emmanuel's camp when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot wheels!
 - a. He hath led captivity captive.
 - b. He hath spoiled principalities and powers.
 - c. Diabolus is subjected to the power of his sword, and made the object of all derision!
 - 1.) *At our Lord's ascension, when he triumphed over all the force of death and hell, obtained eternal redemption for us, and received all power in heaven and earth for his elect, till their number is accomplished. Then will be the everlasting triumph. — Mason.*
 - d. Those also that rode Reformades, and that came down to see the battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory.
 - 1.) *[Luke 15:7-10]- I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*
 - 2.) *By the Reformades we are to understand the angel volunteers, who desire to look into the wonders of salvation, and who rejoice over every sinner who finds salvation in Christ. It is here very strikingly and beautifully expressed. —Ed.*
 - e. The townsmen also, so many of them as saw this sight, were as it were, while they looked, betwixt the earth and the heavens.
 - 1.) They could not tell what would be the issue of things as to them,
 - 2.) All things were done in such excellent methods; but things seemed to cast a smile towards the town, so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they observed Emmanuel's order
 - a.) *Compare this, and the two following paragraphs, with the Grace Abounding, Nos. 189-192. —Ed.*
10. Prince had finished this part of his triumph over Diabolus his foe,
 - a. He turned him up in the midst of his contempt and shame.
 - b. Gave him a charge no more to be a possessor of Mansoul.
 - c. Then went he from Emmanuel, and out of the midst of his camp to inherit the parched places in a salt land, seeking rest but finding none
 - 1.) *[Matthew 12:43]- When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*

VI. Emmanuel Regains Mansoul

- A. The inhabitants, greatly distressed, petition again and again.
 1. Captain Boanerges and Captain Conviction were of very great majesty, their faces were like the faces of lions and their words like the roaring of the sea; and they still quartered in Mr. Conscience's house,
 - a. *[1 Chronicles 12:8]- And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;*

- b. ***[Isaiah 5:29-30]- Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.***
2. The townsmen had more leisure to view and to behold the actions of these noble captains.
 - a. The captains carried it with that terror and dread in all that they did, and you may be sure that they had private instructions so to do.
 - b. They kept the town under continual heart aching.
 - c. They caused, in their apprehension, the well being of Mansoul for the future, to hang in doubt before them, so that, for some considerable time, they neither knew what rest, or ease, or peace, or hope meant.
 - 1.) *Sin-sick soul, Christ is an all-sufficient physician; only follow his advice, and the efficacious prescriptions of his Word (Hosea 6:3). —Mason.*
 - 2.) ***[Hosea 6:3]- Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.***
3. He sent special orders to Captain Boanerges.
 - a. Summons Mansoul, the whole of the townsmen, into the castle-yard.
 - b. Before their faces, take my Lord Understanding, Mr. Conscience, and that notable one, the Lord Will-be-will, and put them all three in ward,
 - c. Set a strong guard upon them there, until his pleasure concerning them were further known.
4. They were afraid that Emmanuel would command them all into the deep.
 - a. The place that the prince Diabolus was afraid of; for they knew that they had deserved it.
 - b. To die by the sword in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a prince.
 - c. The town was also greatly troubled for the men that were committed to ward, for that they were their stay and their guide, and for that they believed that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul.
 - 1.) *It is common with convinced sinners, before they obtain clear views of the gospel, to remain in terror and alarm. They feel themselves condemned by the faithful preaching of the Word; but all will be well—will issue in fervent prayer and happy peace. —Burder.*
5. They draw up a petition to the Prince, and sent it to Emmanuel by the hand of Mr. Would-live.
 - a. ‘Great and wonderful Potentate, victor over Diabolus, and conqueror of the town of Mansoul, We, the miserable inhabitants of that most woeful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table.184 Amen.’
 - 1.) *Neither the bearer of this petition, nor the prayer itself, can be acceptable. It is the language of those who have been conquered by terror and power, and not by love; thus it ends with the words of Abonibezek, relative to the seventy kings that he had brought down to slavery (Judges 1:7). —Ed.*
 - 2.) ***[Judges 1:7]- And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.***
 - b. Prince took it at his hand, but sent him away with silence.

6. They try to another petition by Captain Conviction but he said that he would not petition Emmanuel for traitors and advocate for rebels.
7. Captain Conviction said, 'He, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.
 - a. *Heady and High-mind are long since slain— Mansoul feels her misery. As a condemned malefactor, expecting execution, what can she sue for but mercy? 'God be merciful to me a sinner.' For the ropes about their heads, see 1 Kings 20:31. —Ed.*
 - b. ***[1 Kings 20:31]- And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.***
8. They sent for Mr. Desires-awake. Now he dwelt in a very mean cottage in Mansoul, and he came at his neighbour's request.
 - a. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.
 - b. Mr. Desires-awake says, "*Why should not I do the best I can to save so famous a town as Mansoul from deserved destruction?*"
 - c. They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds.
9. Mr. Desires-awake saw the Prince, he fell flat with his face to the ground, and cried out; "Oh that Mansoul might live before thee! And with that he presented the petition."
 - a. The which when the Prince had read, he turned away for a while and wept, but, refraining himself,
 - b. He turned again to the man, who all this while lay crying at his feet as at the first, and said to him, "*Go thy way to thy place, and I will consider of thy requests.*"
10. Mr. Desires-awake returns but is silent till he came to the prison to my Lord Mayor, my Lord Will-be-will, and Mr. Recorder.
 - a. A multitude flocked after to hear what the messenger said.
 - b. My Lord Mayor is white and Recorder quakes; but they asked and said, "*Come, good sir, what did the great Prince say to you?*"
 - c. Mr. Desires-awake says, "When I came to my Lord's pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my petition, for the greatness of his person, and the glory of his countenance would not suffer me to stand upon my legs. Now as he received the petition, I cried, oh that Mansoul might live before thee! So, when for a while he had looked thereon, he turned him about, and said to his servant, go thy way to thy place again, and I will consider of thy requests."
 - d. The messenger added, moreover, and said, "The Prince to whom you sent me is such a one for beauty and glory, that whoso sees him must both love and fear him; I, for my part, can do no less; but I know not what will be the end of these things.
 - 1.) *It is a token of true conversion when the soul can, as it were, with one eye, behold its total defilement by sin, and abhor itself in dust and ashes; and with the other be struck with the glory and excellency of Christ's person and work, and the all sufficiency of his salvation. —Mason.*
 - e. The prison was cleared of the throng, the prisoners among themselves began to comment upon Emmanuel's words.
 - 1.) My Lord Mayor said that the answer did not look with a rugged face;
 - 2.) Will-be-will said that it betokened evil.
 - 3.) Recorder, that it was a messenger of death.

- 4.) Now, they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them caught hold of one piece of a sentence, and some on a bit of another; some took hold of what the messenger said, and some of the prisoners' judgment thereon; so none had the right understanding of things; but you cannot imagine what work these people made, and what a confusion there was in Mansoul now.
a.) *See Grace Abounding, No. 186. —Ed.*
- f. Townspeople opposing interpretations of what Emmanuel responded and each believe it to be the truth.
- 1.) We must all be killed.
 - 2.) We must all be saved.
 - 3.) The Prince would not be concerned with Mansoul.
 - 4.) The prisoners must be suddenly put to death.
 - 5.) *No unconverted person can imagine with what rapidity these ideas pass through the mind of the convinced sinner, nor the distraction and misery of such a state of wretched uncertainty. The recollection of these feelings is the only key to the forty-second Psalm. 'Deep calleth unto deep; all thy waves and thy billows are gone over me.' —Ed.*
 - 6.) Views all came from Recorder's response, *'In his judgment the Prince's answer was a messenger of death.'* For in former times, all viewed Recorder as a seer.
- g. They begin to feel effects of stubborn rebellion, and unlawful resistance against their Prince.
- 1.) I say they now began to feel the effects thereof by guilt and fear that now had swallowed them up.
 - 2.) Who more involved in the one, but they who were most the chief of the town of Mansoul?
- h. When the fame of the fright was out of the town, they take to themselves some heart, and think to petition the Prince for life again. So they did draw up a third petition, the contents whereof were this.
- 1.) *'Fame'; or rumour, or public report; thus, Genesis 45:16.*
 - 2.) ***[Genesis 45:16]- And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.***
 - 3.) *"Prince Emmanuel the Great, Lord of all worlds, and Master of mercy, We, thy poor, wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain, whatever thou dost, or however thou carriest it towards us. But oh! Let mercy reign; and let it be extended to us! Oh let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgment. Amen."*
- i. Many want to send petition with Mr. Good-deed but Recorder disagrees.
- 1.) *"We now stand in need of, and are pleading for mercy, wherefore to send our petition by a man of this name will seem to cross the petition itself. Should we make Mr. Good-deed our messenger when our petition cries for mercy?"*
 - 2.) *'Besides,' quoth the old gentleman, 'should the Prince now, as he receives the petition, ask him and say, What is thy name? As nobody knows but he will, and he should say, Old Good-deed, what, think you, would Emmanuel say but this, Aye! is old Good-deed yet alive in Mansoul? Then let old Good-deed save you from your distresses? And if he says so, I am sure we are lost; nor can a thousand of old Good-deeds save Mansoul.'*

- a.) *Although the spirit of prayer prevails, yet what a clinging is there to old Good deeds. O you that hope for salvation in some supposed good deeds, listen to the answer which naturally suggests itself, 'Let good works save thee'; what need of grace. If salvation be attainable by the law, then the death of Christ was needless. —Ed.*
- j. They agree to send Mr. Desires-awake with the third petition again.
- 1.) Mr. Desires-awake, besought that they would grant that Mr. Wet-eyes might go with him.
 - 2.) Now this Mr. Wet-eyes was a near neighbour of Mr. Desires, a poor man, a man of a broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they address themselves to their business. Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with hands wringing together. Thus they went to the Prince's pavilion.
 - a.) *How humbling to human pride is this! But unless our desires for mercy be accompanied with a broken and a contrite spirit, they will be rejected; but the broken heart God will not despise (Psa 34:18, 51:17; Isa 57:15). 'He will regard the prayer of the destitute' (Psa 102:17). —Ed.*
 - b.) ***[Psalm 34:18]- The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.***
 - c.) ***[Psalm 51:17]- The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.***
 - d.) ***[Isaiah 57:15]- For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.***
 - e.) ***[Psalm 102:17]- He will regard the prayer of the destitute, and not despise their prayer.***
 - 3.) Mr. Desires-awake and Mr. Wet-eyes approach Prince Emmanuel with third petition.
 - a.) Apologetic for being troublesome.
 - b.) They come out of necessity for they could have no rest day nor night, because of their transgressions against Shaddai, and against Emmanuel, his Son.
 - c.) Concern for any offense by Mr. Desires-awake during last petition.
 - d.) Mr. Desires-awake cast himself upon the ground at the feet of the mighty Prince, saying, *"Oh that Mansoul might live before thee!"* And so he delivered his petition.
 - 4.) Prince Emmanuel responds to petitioners.
 - a.) He demanded what his name was, and of what esteem in the account of Mansoul; for that he, should be sent to him upon such an errand.
 - 1.) *'Let it please thee therefore to incline to mercy, but ask not what thy servants are.'*
 - b.) Then said the Prince, *'And what is he that is become thy companion in this so weighty a matter?'*
 - 1.) *'O my Lord,'* quoth Mr. Wet-eyes, *'What I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, that this name was given me because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from the cradle, but whether because of the moistness of my brain, or because of the softness of my*

heart, I cannot tell. I see dirt in mine own tears, and filthiness in the bottom of my prayers.

a.) This language is peculiarly striking; there may be a mixture of pride in our deepest humility, and sin mingled with our holiest duties.—Ed.

2.) But I pray thee’—and all this while the gentleman wept—‘that thou wouldst not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer.’

a.) Will-be-will is brought low; Boastings, Bragman, Ill-pause are dead; the soul is humbled, and uses such striking but just terms, ‘I see dirt in mine own tears.’ Redemption draws nigh. Beveridge says, ‘Repentance needs to be repented, our tears want washing, and the very washing of these tears needs still to be washed over again in the blood of the Redeemer.’—Ed.

k. Prince Emmanuel’s response to the third petition.

1.) Mansoul rebelled against King Shaddai and Prince Emmanuel

2.) Chose for their captain, Diabolus, a liar, murderer, and slave.

3.) Diabolus’ own previous rebellion to King and Prince timely discovery and bound in chains and cast out with companions.

4.) Mansoul shut gates to Prince’s captains and army.

5.) Mansoul did not cry out for mercy for their hopes of prevailing over army of Prince Emmanuel.

a.) All converted souls will confess that if God the Spirit had not arrested and stopped them in their mad career, they would have lived, died, and perished for ever in their sins. —Mason.

6.) They didn’t cry for mercy when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you to it.

7.) Emmanuel conquered their Diabolus, and they come to him for favour, but why not help him against the mighty?

8.) He will consider petition, and will answer it so as will be for his glory.

9.) ‘Go, bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow, and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves that you keep all quiet in Mansoul until you hear further from me.’ And with that he turned himself from them, and went into his royal pavilion again.

a.) How much must this have deepened their sense of sin? The law enters that sin may abound, that it may appear exceedingly sinful, and render the grace of God infinitely precious. —Burder.

b.) The recollection of such dreadful suspense is invaluable to prevent backsliding, by hatred to sin. —Ed.

l. Mr. Desires-awake and Mr. Wet-eyes return to Mansoul.

1.) Begin to believe mercy will not come.

2.) They go to the place where the prisoners lay bound.

3.) They tell the prisoners and the townspeople Emmanuel’s response.

4.) Fear also possessed them in a marvelous manner; and death seemed to sit upon some of their eyebrows.

a.) See Grace Abounding, Nos. 210-212. —Ed

5.) Old Inquisitive asked the petitioners if they had told out every whit of what Emmanuel said. And they answered, Verily, no. The Prince did bid us bid Captain Boanerges and

Captain Conviction bring the prisoners down to him to-morrow; and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him.

- 6.) With one voice, they set up a cry that reached up to the heavens. This done, each of the three prepared himself to die; and the Recorder* said unto them, *"This was the thing that I feared; for they concluded that to-morrow, by that the sun went down, they should be tumbled out of the world."*

a.) *'O! How gladly now would I have been anybody but myself, anything but a man, and in any condition but my own; for there was nothing did pass more frequently over my mind than that it was impossible for me to be forgiven my transgression, and to be saved from wrath to come.'*—Grace Abounding, No. 149; see also No. 140. —Ed.

b.) **Conscience.*

- 7.) Mansoul spends the night in mourning, sackcloth, and ashes.

- 8.) The prisoners dressed themselves in mourning attire, with ropes upon their heads.

a.) *I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy (1 Kings 20:31).* —Grace Abounding, No. 251. —Ed.

- 9.) The whole town of Mansoul also showed themselves upon the wall, all clad in mourning weeds, if, perhaps, the Prince, with the sight thereof, might be moved with compassion.

a.) But O how the busy-bodies* that were in the town of Mansoul did now concern themselves! They did run here and there through the streets of the town by companies, crying out as they ran in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of Mansoul.

1.) **Vain thoughts.*

- B. At length a free pardon is obtained, and universal joy succeeds.

1. Captain Boanerges went before them, and Captain Conviction came behind,

2. The prisoners went down bound in chains, with ropes around them, mourning and smiting themselves on the breasts, and not daring to lift their eyes to heaven.

3. Crying out, *"O unhappy men! O wretched men of Mansoul!"* Their chains still mixing their dolorous notes with the cries of the prisoners, made noise more lamentable.

a. *This godly sorrow was a prelude to joy unspeakable and full of glory. This sort of weeping may endure for a night, but joy cometh in the morning. They went forth weeping, bearing precious seed, but were soon to return with joy, bringing their sheaves with them.* —Burder.

4. Prisoners stand trial before Prince Emmanuel.

- a. Prisoners cast themselves at the door of the Prince's pavilion.

- b. Confess their sins before and against Emmanuel.

1.) *Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one Diabolus? And they said, we did more than suffer it, Lord; for we chose it of our own mind.*

2.) *Could you have been content that your slavery should have continued under his tyranny as long as you had lived?*

3.) *Then said the prisoners, Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state.*

- c. Prisoners say the punishment they deserve no less than death and the deep.

1.) *'Death and the deep'; or bottomless pit.* —Ed.

- d. Emmanuel asked again if they had aught to say for themselves, why the sentence that they confessed that they had deserved should not be passed upon them? They can say nothing.
- e. The Prince asks what are those ropes on their heads? The prisoners answered, "*These ropes* are to bind us withal to the place of execution, if mercy be not pleasing in thy sight.*"
 - 1.) **Sins.*
- f. So he further asked, *if all the men in the town of Mansoul were in this confession as they?* And they answered, "*All the natives**", Lord; *but for the Diabolonians [corruptions and lusts] that came into our town when the tyrant got possession of us, we can say nothing for them.*
 - 1.) **Powers of the Soul.*
 - 2.) *The distinction between inbred sins and the evil suggestions of the enemy is very difficult to be drawn. The gold, silver, and precious stones will be purified and polished; while the wood, hay, and stubble will be burned up (1 Cor 3:12,13). The natives or powers of the soul are pardoned, while the corruptions and lusts are to be crucified. Reader, this is solemn, searching heart-work. —Ed.*
 - 3.) ***[1 Corinthians 3:12-13]- Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.***
- g. The Prince commanded that a herald should proclaim, that the Prince, the Son had, in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him, and say, Amen.
- h. So this was done as he had commanded. And presently the music that was in the upper region sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colours waved in the wind, and great joy was everywhere, only it was wanting as yet in the hearts of the men of Mansoul.
 - 1.) *The work of conversion is accomplished—the heart taken; the victory of Emmanuel over Mansoul is proclaimed; the heavenly host rejoices; Diabolus is driven from the town, but the King of glory has not yet entered—his gracious presence is not yet felt in the soul; the gates are open; he will enter, and will not tarry. Is this to show that Heart Castle is to be prepared for him, after it has been occupied by infernals? 'The preparation of the heart is with him,' and then comes 'the answer of the tongue' (Prov 16:1). —Ed.*
- i. The Prince called for the prisoners to come and to stand again before him, and they came and stood trembling.
 - 1.) He said unto them, *The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly.*
 - 2.) He gave them written in parchment, and sealed with seven seals, a large and general pardon, commanding both my Lord Mayor, my Lord Will-be-will, and Mr. Recorder, to proclaim it tomorrow by that the sun is up, throughout the whole town of Mansoul.
 - 3.) The Prince stripped the prisoners of their mourning weeds, and gave them 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness' precious stones, and took away their ropes, and put chains of gold about their necks, and earrings in their ears.
 - a.) ***[Isaiah 61:3]- To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.***

- j. The prisoners, when they did hear the gracious words of Prince Emmanuel, almost fainted for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it.
 - 1.) *I had such strange apprehensions of the grace of God that I could hardly bear up under it; it was so out of measure amazing, when I thought it could reach me, that I do think, if that sense of it had abode long upon me, it would have made me incapable of business. —Grace Abounding, No 252. —Ed.*
 - 2.) Lord Will-be-will nearly collapses; but the Prince stepped to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word.
 - 3.) He also did kiss, and embrace, and smile upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour, and compassion to you; and I charge you, that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

- k. Their fetters broken to pieces before their faces, and cast into the air, and their *steps*²⁰⁴ were enlarged under them.
 - 1.) They fell down at the feet of the Prince, and kissed his feet, and wetted them with tears; also they cried out with a mighty strong voice, saying, 'Blessed be the glory of the Lord from this place'.
 - a.) ***[Ezekiel 3:12]- Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.***
 - 2.) So they were bid rise up, and go to the town, and tell to Mansoul what the Prince had done. He commanded also that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of.
 - a.) *What a change! 'When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. Who is like unto thee, pardoning iniquity, transgression, and sin? Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity. Blessed is the man to whom God imputeth righteousness without works' (Romans 4:6). —Burder.*
 - b.) ***[Romans 4:6]- Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,***

- 5. Captain Credence commanded to march before the noble men of Mansoul with flying colours into the town.
 - a. Captain Credence about that time that the Recorder did read the general pardon in the town of Mansoul, that at that very time he should with flying colours march in at Eye-gate with his ten thousands at his feet,
 - b. He should so go until he came by the high street of the town, up to the castle gates, and that himself should take possession thereof against his Lord came thither.
 - c. He should bid Captain Judgment and Captain Execution to leave the stronghold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.
 - d. The town of Mansoul delivered from the terror of the first four captains and their men.
 - 1.) *'There is no condemnation to them that are in Christ Jesus.' The four captains no longer denounce the wrath of God; the end of their ministry is accomplished, and their awful speeches are no more heard. This is well expressed in the margin. When faith and pardon meet together, judgment and execution depart from the heart. —Burder.*

VII. The Changes to Mansoul

- A. The liberated prisoners return to Mansoul, where they are received with great joy.
1. The liberated prisoners return.
 - a. They went down to the camp in black, but they came back to the town in white;
 - b. They went down to the camp in ropes, they came back in chains of gold;
 - c. They went down to the camp with their feet in fetters, but came back with their steps enlarged under them;
 - d. They went also to the camp looking for death, but they came back thence with assurance of life;
 - e. They went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them.
 2. They come to Eye-gate and the poor and tottering town of Mansoul adventured to give a shout, and they gave such a shout as made the captains in the Prince's army leap at the sound.
 3. They looked for the axe and the block but find joy and gladness, comfort and consolation.
 4. They saluted each other
 - a. *"Welcome! Welcome! And blessed be he that has spared you."*
 - 1.) ***[Isaiah 33:24]- And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.***
 - b. *"We see it is well with you, but how must it go with the town of Mansoul? Will it go well with the town of Mansoul?"*
 - c. Recorder and Lord Mayor say, "Oh tidings! Glad tidings! Good tidings of good and of great joy to poor Mansoul! PARDONS, PARDON, PARDON for Mansoul; and this shall Mansoul know tomorrow.
 - d. An alteration in the countenance of the town of Mansoul!
 - 1.) No man of Mansoul could sleep that night for joy.
 - a.) *Reader, have you experienced this holy joy, 'unspeakable, and full of glory?' What can we render to God for such a blessing. Our light afflictions, which grind us to the earth, are but for a moment in comparison with 'an eternal weight of glory.' 'The inhabitants shall not say, I am sick'; there is no cause of sickness or pain, for they are 'forgiven their iniquity' (Isa 33:24). —Ed.*
 - b.) ***[Isaiah 33:24]- And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.***
 - 2.) In every house there was joy and music, singing and making merry, telling and hearing of Mansoul's happiness,
 - 3.) They went to be judged of their judge.
 - a.) Were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor.
 - 4.) But is this the common custom of princes? Do they use to show such kind of favours to traitors? No! This is only peculiar to Shaddai, and unto Emmanuel. His Son.
 - a.) *Man bestows favours on the most worthy, but God extends mercy to enemies, rebels, and beggars; whom he strips of their filthy rags of pride and selfrighteousness, blots out their sins by the blood of his cross, and arrays with the best robe of salvation. — Mason.*
 5. The Lord Mayor, the Lord Will-be-will, and Mr. Recorder came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them;
 - a. They came in that attire and in that glory that the Prince had put them into the day before,
 - b. The street was lightened with their glory.
 - c. The Mayor, Recorder, and my Lord Will-be-will drew down to Mouth-gate, because that of old time was the place where they used to read public matters.

6. Mr. Recorder reads the Pardon.
 - a. 'The Lord, the Lord God, merciful and gracious, pardoning iniquity, transgression, and sin'.
 - 1.) ***[Exodus 34:6]- And the LORD passed by before him, and proclaimed, The LORD, TheLORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,***
 - b. 'All manner of sin and blasphemy shall be forgiven,'.
 - 1.) ***[Mark 3:28]- Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:***
 - c. They could not forbear but leap for joy.
 - d. Also the seals of the pardon made a brave show
 - 1.) *'Sealed with the Holy Spirit' to the day of redemption, to show forth faith by works 'with meekness of wisdom'—a brave show; see Ephesians 1:13, 4:30; James 2:18, 3:13. —Ed.*
 - 2.) ***[Ephesians 1:13]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,***
 - 3.) ***[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.***
 - 4.) ***[James 2:18]- Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.***
 - e. Mansoul's joy after pardon read.
 - 1.) The townsmen ran up upon the walls of the town, and leaped and skipped thereon for joy;
 - 2.) They bowed themselves seven times with their faces towards Emmanuel's pavilion,
 - 3.) They shouted out aloud for joy, and said, Let Emmanuel live for ever!
 - 4.) Then order was given to the young men in Mansoul, that they should ring the bells for joy. So the bells did ring, and the people sing, and the music go in every house in Mansoul.
 - a.) *O pardoned sinner, how can you sufficiently magnify the exceeding riches of Divine grace! In vain the soul attempts to measure the breadth and length, the depth and height, of the love of Christ; it surpasseth knowledge.—Burder.*
- B. The inhabitants request Emmanuel to take up his residence among them.
 1. The Prince commanded his captains, with all the field officers and soldiers throughout his army, to be ready in that morning that the Recorder should read the pardon in Mansoul, to do his further pleasure.
 - a. As the Recorder had made an end of reading the pardon, Emmanuel commanded that all the trumpets in the camp should sound.
 - b. The colours should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice.
 - 1.) *During the siege, the flags were unfurled one at a time, beginning with mercy, and ending with judgment; but now mercy and truth are met together, righteousness and peace have kissed each other (Psa 85:10). —Ed.*
 - 2.) ***[Psalm 85:10]- Mercy and truth are met together; righteousness and peace have kissed each other.***
 - c. He commanded all the captains show themselves in all their harness, and that the soldiers should shout for joy.

- d. Captain Credence, from the top of the hold, showed himself with sound of trumpet to Mansoul, and to the Prince's camp.
2. The Prince commands that his captains and soldiers show Mansoul some feats of war.
 - a. With agility, nimbleness, dexterity, and bravery did these military men discover their skill in feats of war to the now gazing town of Mansoul!
 - b. They marched, they counter-marched, they opened to the right and left, they divided and subdivided, they closed, and they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness.
 - c. The handling of their arms and managing their weapons of war, were marvelous taking to Mansoul and me.
 - 1.) *'And me,' shows the personal interest of the author in this soul's conflict with the prince of darkness. The war is to be carried on, therefore must Mansoul learn the art of war, and see the King in his beauty, glory, and power, that he may have confidence in him. Christ, by faith, dwells in the heart, and all is rapture and ecstasy; and they, for a time, see nothing of the Diabolonians who yet lurked in their walls. — Ed.*
3. Mansoul came out as one man to the Prince in the camp to thank him.
 - a. Praise him for his abundant favour.
 - b. Beg that it would please his grace to come unto Mansoul with his men, and there to take up their quarters forever.
 - c. They did in most humble manner, bowing themselves seven times to the ground before him.
- C. He consents.
 1. Emmanuel responds, "All peace be to you."
 2. The town comes forward and touches the top of his golden scepter.
 3. "Oh that the Prince Emmanuel, with his captains and men of war, would dwell in Mansoul for ever;
 - a. That his battering-rams and slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul.
 - b. 'We have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages.
 - c. Do it, Emmanuel, and thou shalt be King and Captain in Mansoul for ever.
 - d. Yea govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.'
 4. They prayed his Majesty to consider thereof;
 - a. 'If now, after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die.
 - 1.) *This is the fear, which is the beginning of wisdom, arising from a sense of total dependence upon the Lord for spiritual strength; a fear of losing his presence. 'Hold up my goings that my footsteps slip not' (Psa 17:5). —Ed.*
 - 2.) ***[Psalm 17:5]- Hold up my goings in thy paths, that my footsteps slip not.***
 - b. Yea,' said they, 'our blessed Emmanuel, if thou shouldest depart from us now thou hast done so much good for us, and showed so much mercy unto us; what will follow but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first.
 - c. Wherefore, we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people.

- d. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us when thou shalt leave us.
- e. Wherefore, let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.’
1.) *‘Furniture,’ as an old military term, means warlike equipments.*

*‘To deeds of armes and proof of chivalrie,
They gan themselves addresse, full rich aguiz’d,
As each one had his furniture deviz’d.’—Spencer. —Ed.*

5. The Prince answers

- a. ‘If I come to your town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours, yea, will you help me in such undertakings?
1.) They answered, *‘we know not what we shall do.*
2.) *Yea, let him conquer us with his love, and overcome us with his grace, and then surely shall he be but with us.*
3.) *Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul, and do as it pleaseth thee.*
4.) *Or, Lord, come to our Mansoul, do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty.’*
a.) *This is the language of first love; but let the caution in the margin be noticed, ‘Say, and hold to it, Mansoul.’ Happy, indeed, are those who continue in this good mind all their days! Alas! The sequel of the story shows how changeable a creature is man. — Burder.*
b.) *Without Christ we can do nothing (John 15:5). —Mason.*
c.) ***[John 15:5]- I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.***
- b. ‘Go, return to your houses in peace, I will willingly in this comply with your desires.
1.) *I will remove my royal pavilion.*
2.) *I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul.*
3.) *I will possess myself of your castle of Mansoul, and will set my soldiers over you.*
4.) *I will yet do things in Mansoul that cannot be paralleled in any nation, country or kingdom under heaven.’*

D. Makes a triumphal entry amid the shouts of the people.

- 1. The town of Mansoul prepares for Emmanuel’s coming.
 - a. They gather boughs and flowers, to strew the streets against their Prince, the Son of Shaddai, should come;
 - b. They also made garlands, and other fine works, to betoken how joyful they were, and should be to receive their Emmanuel into Mansoul; yea, they strewed the street quite from Eye-gate to the castle-gate, the place where the Prince should be.
 - c. They prepare music that they might play before him to the palace, his habitation.
- 2. At the time appointed, he makes his approach to Mansoul.
 - a. The gates were set open for him,
 - b. The ancients and elders of Mansoul met him, to salute him with a thousand welcomes.
 - c. Then he arose and entered Mansoul, he and all his servants.
 - d. The elders of Mansoul did also go dancing before him till he came to the castle gates.
- 3. His appearance and entrance

- a. He was clad in his golden armour.
 - b. He rode in his royal chariot.
 - c. The trumpets sounded about him.
 - d. The colours were displayed.
 - e. His ten thousands went up at his feet, and the elders of Mansoul danced before him.
 - 1.) *When the glory of Christ's person and work is clearly manifested, the renewed soul, transported with joy at the sight, finds him to be the fairest among ten thousand fair, and altogether lovely. —Mason.*
 - f. The walls of the famous town of Mansoul filled Prince, and his royal army.
 - g. The casements, windows, balconies, and tops of the houses were all now filled with persons of all sorts to behold how their town was to be filled with good.
 - 1.) *Well may the soul rejoice when Jesus comes to dwell in it. 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him' (John 14:23). —Burder.*
 - 2.) ***[John 14:23]- Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.***
4. His commands.
- a. That one should go to Captain Credence, to know whether the castle of Mansoul was prepared to entertain his Royal Presence, for the preparation of that was left to that captain, and word was brought that it was.
 - 1.) ***[Acts 15:9]- And put no difference between us and them, purifying their hearts by faith.***
 - 2.) *Throughout this war, Credence or Faith is never lost sight of. Here we have exemplified the scripture maxim, 'That Christ may dwell in your hearts BY FAITH' (Eph 3:17). Purifying your hearts by faith (Acts 15:9). —Ed.*
 - b. Captain Credence commanded to come forth and he conducted him into the castle.
 - 1.) ***[Ephesians 3:17]- That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,***
5. This done, the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.
6. The captains and soldiers of the Prince's army are quartered with the people of Mansoul.
- a. Their concern was not that they had to quarter them but they grieved that they weren't able to house all of them.
 - b. They counted it their glory to be waiting upon them, and would in those days run at their bidding like lackeys.
 - c. Captain Innocency should quarter at Mr. Reason's.
 - d. Captain Patience should quarter at Mr. Mind's. This Mr. Mind was formerly the Lord Will-be-will's clerk, in time of the late rebellion.
 - e. Captain Charity should quarter at Mr. Affection's house.
 - f. Captain Good-hope should quarter at my Lord Mayor's.
 - g. Captain Boanerges and Captain Conviction should take up their quarters for the house of the Recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that, if need be, the alarm should be given to Mansoul; it was, I say, desired by him that.
 - h. Captain Judgment and Captain Execution, my Lord Will-be-will took them, and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had before, under the tyrant Diabolus for the hurt and damage thereof.
 - 1.) ***[Romans 6:19]- I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity***

unto iniquity; even so now yield your members servants to righteousness unto holiness.

2.) *[Ephesians 3:17]- That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

- i. Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers were lodged in the town of Mansoul.
 - 1.) *Much judgment is displayed in this distribution of the soldiers, particularly in quartering Boanerges and Conviction in the house of Conscience. —Burder*
7. The ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emmanuel; his person, his actions, his words, and behaviour, were so pleasing, so taking, so desirable to them.
 - a. Though His residence was the castle, they prayed He dwell with them.
 - b. He would often visit the streets, houses, and people of Mansoul.
 - c. They said, *“Dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the town of Mansoul.”*
 - 1.) *The convert’s anxious desire is, that Emmanuel should not only reign in the heart or castle, but also visit and govern the head or judgment, and all the powers of the soul. —Ed.*
 - d. They craved that they might have continual access unto him.
 - 1.) He commanded that the gates should stand open that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.
 - 2.) When he spake they all stopped their mouths and gave audience; and when he walked, it was their delight to imitate him in his goings.
8. Emmanuel made a feast for the town of Mansoul.
 - a. All manner of outlandish food.
 - 1.) It was food that came from his Father’s court and they were commanded freely to eat.
 - 2.) When a fresh dish was set before them, they would whisperingly say to each other, “What is it?” For they wist not what to call it.
 - a.) *[Exodus 16:15]- And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.*
 - b.) *‘What is it’; the meaning of the word manna, put in the margin of the Bible. —Ed.*
 - b. They drank also of the water that was made wine.
 - c. There was music also all the while at the table.
 - d. Man did eat angels’ food, and had honey given him out of the rock.
 - e. So Mansoul did eat the food that was peculiar to the court, yea, they had now thereof to the full.
 - 1.) *[Psalm 78:24-25]- And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels’ food: he sent them meat to the full.*
 - 2.) *These sweet views of Christ, and the comforts of his Spirit, are not uncommon at the soul’s espousals to him after conversion, when he brings her into his banqueting-house; and his banner over her is love (Cant 2:4). —Mason.*
 - 3.) *[Song of Solomon 2:4]- He brought me to the banqueting house, and his banner over me was love.*
 - f. Musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.

1.) *This is the gospel feast—a feast of fat things, meat indeed, and drink indeed; not of nature, but from heaven. The music is such as saints and angels sing before the throne; the word of Christ, in psalms, hymns, and spiritual songs. —Burder.*

- g. Emmanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai; the like to these there is not in any kingdom. These riddles were made upon the King Shaddai himself, and upon Emmanuel his Son, and upon his wars and doings with Mansoul.

- 1.) Emmanuel explains the riddles Himself.
- 2.) The riddles were a kind of portraiture of Emmanuel himself.
- 3.) This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the way; with a great many other things more.
 - a.) *Bunyan was fond of introducing spiritual riddles in godly company, and it must have been a very profitable pastime. The types of Christ in the Old Testament are excellent riddles. So when the Pilgrims are entertained by Gaius, nuts and riddles are introduced.*

*'Hard texts are nuts (I will not call them cheaters),
Whose shells do keep their kernels from the eaters,
Ope then the shells, and you shall have the meat,
They here are brought for you to crack and eat.'
Care being taken not to spoil tender teeth in cracking them.*

- h. Emmanuel dismissed the town of Mansoul.
- 1.) The people of the corporation were taken with this entertainment.
 - 2.) They were transported with joy,
 - 3.) They were drowned with wonderment, while they saw and understood, and considered what their Emmanuel entertained them withal, and what mysteries he opened to them;
 - 4.) When they were at home in their houses, and in their most retired places, they could not but sing of him, and of his actions.
 - 5.) Yea, so taken were the townsmen now with their Prince that they would sing of him in their sleep.

- E. The town is new modeled, and the image of Shaddai erected.

1. To put it into such a condition as might be more pleasing to him.
2. That might best stand with the profit and security of the now flourishing town of Mansoul.
3. He provided also against insurrections at home, and invasions from abroad; such love had he for the famous town of Mansoul.
4. The great slings should be mounted, some upon the battlements of the castle, some upon the towers new built by Emmanuel since he came thither.
 - a. *The slings are books of Scripture, probably referring to the epistles of the New Testament. These are powerful instruments, both defensive and offensive, when properly mounted upon a renewed heart and mental powers. —Ed.*
5. There was also an instrument invented by Emmanuel, that was to throw stones from out at Mouth-gate; an instrument that could not be resisted, nor that would miss of execution; it went without a name, and it was committed to the care of, Captain Credence, in case of war.
 - a. *Does this nameless engine at Mouth-gate mean prayer? The unseen prayer of faith has performed wonderful exploits. The silent ejaculations of the heart, the 'groanings which cannot be uttered.' —Ed.*
6. Emmanuel called the Lord Will-be-will to him.
 - a. Gave him in commandment to take care of the gates, the wall, and towers in Mansoul.

- b. Gave him the militia into his hand; and a special charge to withstand all insurrections and tumults that might be made in Mansoul, against the peace of our Lord the King, and the peace and tranquility of the town of Mansoul.
 - c. He also gave him in commission, that if he found any of the Diabolonians lurking in any corner in the famous town of Mansoul, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to law.
- 7. He called unto him the Lord Understanding, who was the old Lord Mayor.
 - a. Put him into his former office again, and it became his place for his lifetime.
 - b. He bid him also that he should build him a palace near Eye-gate, and that he should build it in fashion like a tower for defense.
 - c. He bid him also that he should read in the Revelation of Mysteries all the days of his life, that he might know how to perform his office aright.
 - 1.) *The Bible, the only guide to all, but especially to my Lord Mayor, 'the understanding.'* —Ed.
- 8. He made Mr. Knowledge the Recorder.
- 9. Mr. Conscience changed from Recorder to another employ.
- 10. He commanded that the image of Diabolus should be taken down
 - a. They should destroy it utterly.
 - b. Beating of it into powder.
 - c. Casting it unto the wind, without the town-wall.
- 11. The image of Shaddai his Father should be set up again upon the castle gates, and that it should be more fairly drawn than ever; forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore.
 - a. **[Revelation 22:4]- And they shall see his face; and his name shall be in their foreheads.**
 - b. He would also that his name should be fairly engraven upon the front of the town, and that it should be done in the best of gold, for the honour of the town of Mansoul.
 - 1.) *The understanding is chief magistrate directed by the study of the Scriptures, knowledge of God in Christ, is to bear away, another office being appointed for Conscience; the image of Satan is to be utterly destroyed, and that of God renewed in the soul.* — Burder.
- F. The fate of Incredulity, Forget-good, Lustings, and other Diabolonians
 - 1. Emmanuel gave out a commandment that those three great Diabolonians should be apprehended; namely, the two late Lord Mayors; to wit, Mr. Incredulity, Mr. Lustings, and Mr. Forget-good the Recorder.
 - 2. Those that Diabolus made burgesses and aldermen in Mansoul that were committed to Lord Will-be-will.
 - a. Alderman Atheism.
 - b. Alderman Hard-heart.
 - c. Alderman False-peace.
 - d. Burgess Mr. No-truth.
 - e. Burgess Mr. Pitiless.
 - f. Burgess Mr. Haughty.
 - g. They were committed to close custody of the jailer Mr. True-man.
- G. Three Diabolonian strong holds demolished
 - 1. Hold of Defiance
 - 2. Midnight-hold
 - 3. Sweet-sin-hold
 - 4. Took a long time due to their size and that all of the stone and timber were taken outside town

- a. *What a work of labour and time is here set to Mansoul. The strongholds of Satan are to be pulled down, and all the materials of which they were constructed are to be clean removed out of the town. This can only be effected by the indwelling of Christ in the soul. He comes to destroy the works of the devil to pull down his strong-holds, and to purify the soul. — Ed.*

VIII. The Trial of the Diabolonians

A. The Jailer Mr. True-man brings the prisoners to the bar

1. The prisoners brought down, pinioned and chained together

- a. The jury was empanelled.
 - 1.) Mr. Belief, Mr. True-heart.
 - 2.) Mr. Upright, Mr. Hate-bad.
 - 3.) Mr. Love-God, Mr. See-truth.
 - 4.) Mr. Heavenly-mind, Mr. Moderate.
 - 5.) Mr. Thankful, Mr. Good-work.
 - 6.) Mr. Zeal-for-God, and Mr. Humble.
 - 7.) *A jury of good men and true. What a contrast between them and Judge Lord Hate-good, with the jury who tried Faithful—Blindman, No-good, Malice, Love-lust, Live-loose, Heady, High-mind, Enmity, Liar, Cruelty, Hate-light, and Implacable. —Ed.*
- b. The Witnesses sworn in.
 - 1.) Mr. Know-all.
 - 2.) Mr. Tell-true.
 - 3.) Mr. Hate-lies.
 - 4.) Lord Will-be-will and his man, (Mr. Mind?) if needed.
- c. Mr. Do-Right, the Town clerk, read the indictments to each of the prisoners.
 - 1.) Alderman Atheism.
 - a.) *“Thou hast perniciously and doltishly taught and maintained that there is no God; and so no heed to be taken to religion. This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the town of Mansoul.”*
 - b.) He pleads Not Guilty.
 - c.) Mr. Know-all testifies knowing Atheism, father, and grandfather. They were in Villain’s Lane together and Atheism said there was no God.
 - d.) Mr. Tell-true testifies against Atheism hearing him say in Blackmouth Lane, and in Blasphemer’s Row, that he believed there was neither God, angel, nor spirit. Father’s name was Never-be-good, who had many more children.
 - e.) Mr. Hate-lies testifies against Atheism that he heard him say that there is no God; that there is no world to come, no sin, nor punishment hereafter; and that it was as good to go to a whore-house as to go to hear a sermon. Heard him say these things at in Drunkard’s Row, just at Rascal-lane’s End, at a house in which Mr. Impiety lived.
 - 1.) *Christian, is it possible that thoughts so desperately wicked were ever injected by Satan into your heart? How thankful will you be to have them tried and destroyed; see Grace Abounding, No. 101. — Ed.*
 - 2.) Mr. Lustings.
 - a.) *“Thou hast devilishly and traitorously taught, by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never wilt deny thyself of any sinful delight, as long as thy name is Lustings.”*

- b.) Lusting replies, *"My Lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snubbed for my doings, but have been left to follow my will as if it were law. And it seems strange to me that I should this day be called into question for that, that not only I, but also all men do either secretly or openly countenance, love, and approve of."*
 - c.) He pleads Not Guilty.
 - d.) Mr. Know-all testifies knowing Lusting and father Beastly and mother (Evil-concupiscence's daughter) and he was born on Flesh Street. He knew him to be a swearer, a liar, a Sabbath-breaker; a fornicator, and an unclean person; and guilty of abundance of evils.
 - e.) Mr. Tell-true testifies against Lusting that all said by Mr. Know-all was true.
 - f.) Lusting replies, *"I was ever of opinion that the happiest life that a man could live on earth, was to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendations of them from others."*
 - 1.) *The sinner is not satisfied with his own destruction, but is ever leading others into the same awful state; sin is a spreading plague, the unconverted heart is a mystery of iniquity. —Ed.*
- 3.) Mr. Incredulity.
- a.) *"Thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great King Shaddai, when they came and demanded possession of Mansoul; yea, thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against, and resist the said force of the King."*
 - b.) Mr. Incredulity replies, *"I know not Shaddai, I love my old prince, I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of Mansoul, to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I change mine opinion, for fear of trouble, though you at present are possessed of place and power."*
 - c.) The Court responds, *"The man, as you see, is incorrigible, he is for maintaining his villainies by stoutness of words, and his rebellion with impudent confidence."*
- 4.) Mr. Forget-good.
- a.) *"When the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against Shaddai the King, against his captains, and all his host, to the dishonour of Shaddai, the breach of his law, and the endangering of the destruction of the famous town of Mansoul."*
 - b.) Mr. Forget-good responds, *"Gentlemen, and at this time my judges, as to the indictment by which I stand of several crimes accused before you, pray attribute my forgetfulness to mine age, and not to my willfulness; to the craziness of my brain, and not to the carelessness of my mind, and then I hope I may be by your charity be excused from great punishment, though I be guilty."*
 - c.) The Court responds, *"Forget-good, Forget good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loathe to keep virtuous things in thy mind. What was bad thou couldst retain, but what were good thou couldst not abide to think of; thy age, therefore, and thy pretended craziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery."*
 - d.) Mr. Hate-lies testifies, *"My Lord, I have heard this Forget-good say that he could never abide to think of goodness, no, not for a quarter of an hour in All-base Lane, at a house next door to the Sign of the Conscience-seared-with-an-hot-iron."*

- e.) Mr. Know-all testifies, *“My Lord, I know this man well, he is a Diabolonian, the son of a Diabolonian, his father’s name was Love-naught, and for him, I have often heard him say that he counted the very thoughts of goodness the most burthensome thing in the world in Flesh Lane, right opposite to the church.”*
- f.) Mr. Tell-true testifies, *“My Lord, I have heard him often say he had rather think of the vilest thing than of what is contained in the Holy Scriptures in a great many places; particularly in Nauseous Street, in the house of one Shameless, and in Filth Lane, at the sign of the Reprobate, next door to the Descent-into-the- Pit.”*
- 5.) Alderman Hard-heart.
- a.) *“Mr. Hard-heart, thou art here indicted by the name of Hard-heart, an intruder upon the town of Mansoul, for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostasy from, and rebellion against, the blessed King Shaddai.”*
- b.) Mr. Hard-heart responds, *“My Lord, I never knew what remorse or sorrow meant in all my life; I am impenetrable. I care for no man; nor can I be pierced with men’s griefs, their groans will not enter into my heart; whomever I mischief, whomever I wrong, to me it is music, when to others mourning.”*
- c.) The Court responds, *“You see the man is a right Diabolonian, and has convicted himself.”*
- 6.) Alderman False-peace.
- a.) *“Mr. False-peace, Thou art here indicted by the name of False-peace, an intruder upon the town of Mansoul, for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostasy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security,²³³ to the dishonour of the King, the transgression of his law, and the great damage of the town of Mansoul.”*
- 1.) *See the woeful end of such, in Romans 2:5; Jeremiah 6:14. —Mason.*
- 2.) ***[Romans 2:5]- But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;***
- 3.) ***[Jeremiah 6:14]- They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.***
- b.) Mr. False-peace responds, *“Gentlemen, and you, now appointed to be my judges, I acknowledge that my name is Mr. Peace, but that my name is False-peace I utterly deny. If your honours will please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christening, they will any, or all of them prove that my name is not False-peace, but Peace.*
- 1.) *The gossips at a christening reminds me of a singular circumstance that took place at the christening of a friend’s child about forty years ago. Our host rapped hard on the table, and said, ‘Ladies and Gentlemen, I hear some talking politics, and some religion; I beg you to recollect that we have nothing now to do with politics or religion, but are at a christening, so fill your glasses.’—Ed.*
- c.) *Wherefore, I cannot plead to this indictment, forasmuch as my name is not inserted therein. And as is my true name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbours to labour under a disquieted*

mind, I endeavoured to help them what I could, and instances of this good temper of mine many I could give;

- 1.) *When at the beginning our town of Mansoul did decline the ways of Shaddai; they, some of them, afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.*
 - 2.) *When the ways of the old world and of Sodom were in fashion, if anything happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation.*
 - 3.) *To come nearer home, when the wars fell out between Shaddai and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used by some way, device, invention, or other, to labour to bring them to peace again.*
 - a.) *'There is no peace, saith my God, to the wicked' (Isa 57:21). Till convinced of sin, and Christ becomes the sinner's friend, there is no peace, no mercy, no hope, no heaven. —Mason. Alas! How many slumber into hell, under the misguiding influence of false peace. —Ed.*
- d.) *The Town Clerk, Mr. Crier, proclaims, "O yes, forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment, the Court requireth that if there be any in this place that can give information to the Court of the original and right name of the prisoner, they would come forth and give in their evidence, for the prisoner stands upon his own innocency."*
- e.) *Mr. Search-truth given his oath and testifies,*
- 1.) *A similar circumstance, in the trial of Faithful, took place in the examination of the witness Envy, who commenced his testimony without being sworn; probably arising from what Bunyan had seen at the assizes. —Ed.*
 - 2.) *My Lord, I know, and have known this man from a child, and can attest that his name is False-peace. I know his father, his name was Mr. Flatter, and his mother, before she was married, was called by the name of Mrs. Sooth-up; and these two, when they came together, lived not long without this son, and when he was born they called his name False-peace.*
 - 3.) *I was his play-fellow, only I was somewhat older than he; and when his mother did use to call him home from his play, she used to say, False-peace, False-peace, come home quick, or I'll fetch you."*
- f.) *Mr. Vouch-truth testifies, "My Lord, all that the former witness hath said is true; his name is False-peace, the son of Mr. Flatter and of Mrs. Sooth-up, his mother. And I have in former times seen him angry with those who have called him anything else but False-peace, for he would say that all such did mock and nickname him, but this was in the time when Mr. False-peace was a great man, and when the Diabolonians were the brave men in Mansoul."*
- g.) *The Court responds, "Mr. False-peace, to you, you have denied your name to be False-peace, yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite besides the matter of your indictment, you are not by it charged for evildoing, because you are a man of peace, or a peace-maker among your neighbors; but for that you did wickedly, and satanically, bring, keep, and hold the town of Mansoul both under its apostasy from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of Shaddai, and to the hazard of the destruction of the then miserable town of Mansoul.*
- h.) *For the peace that you so much boast of making among your neighbors, know that peace that is not a companion of truth and holiness,"*

- i.) Mr. Know-all testifies, *"My Lord, this man hath of a long time made it, to my knowledge, his business to keep the town of Mansoul in a sinful quietness in the midst of all her lewdness, filthiness and turmoils, and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation."*
 - j.) Mr. Hate-lies testifies, *"My Lord, I have heard him say that peace, though in a way of unrighteousness, is better than trouble with truth in Folly-yard, at the house of one Mr. Simple, next door to the sign of the Self-deceiver."*
- 7.) Burgess Mr. No-truth.
- a.) *"Mr. No-truth, thou art here indicted by the name of No-truth, an intruder upon the town of Mansoul, for that thou hast always, to the dishonour of Shaddai, and the endangering of the utter ruin of the famous town of Mansoul, set thyself to deface and utterly to spoil all the remainders of the law and image of Shaddai that have been found in Mansoul, after her deep apostasy from her king to Diabolus, the envious tyrant."*
 - b.) Mr. Know-all testifies, *"My Lord, this man was at the pulling down of the image of Shaddai to set up the horned image of the beast Diabolus in the same place and rend and tear the remainders of the law of the King."*
 - c.) Mr. Hate-lies testifies, *"I saw and so did many more besides; for this was not done by stealth, or in a corner, but in the open view of all, yea, he chose himself to do it publicly, for he delighted in the doing of it."*
 - d.) Mr. No-truth replies, *"Sir, I thought I must say something, and as my name is, so I speak. I have been advantaged thereby before now, and did not know but by speaking no truth I might have reaped the same benefit now."*
- 8.) Burgess Mr. Pitiless.
- a.) Mr. Pitiless, thou art here indicted most traitorously and wickedly shut up all bowels of compassion, and wouldest not suffer Mansoul to condole her own misery when she had apostatized from her rightful King, but didst evade, and at all times turn her mind awry from those thoughts that had in them a tendency to lead her to repentance."
 - b.) Mr. Pitiless responds, *"Not guilty of pitilessness; all I did was to cheer-up, according to my name, for my name is not Pitiless, but Cheer-up; and I could not abide to see Mansoul inclined to melancholy."*
 - c.) Clerk responds, *"How! Do you deny your name, and say it is not Pitiless but Cheer-up?"*
 - d.) Mr. Know-all testifies, *"My Lord, his name is Pitiless; so he hath written himself in all papers of concern wherein he has had to do. But these Diabolonians love to counterfeit their names; Mr. Covetousness covers himself with the name of Good-husbandry, or the like; Mr. Pride can, when need is, call himself Mr. Neat, Mr. Handsome, or the like, and so of all the rest of them."*
 - 1.) *'With names of virtue she deceives
The aged and the young;
And while the heedless wretch believes,
She makes his fetters strong.'*
 - e.) Mr. Tell-true testifies, *"His name is Pitiless, my Lord; I have known him from a child, and he hath done all that wickedness whereof he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts [as to] how that state should be shunned by them."*

9.) Burgess Mr. Haughty.

a.) *“Mr. Haughty, Thou art here indicted by the name of Haughty, an intruder upon the town of Mansoul, for that thou didst most traitorously and devilishly teach the town of Mansoul to carry it loftily and stoutly against the summons that was given them by the captains of the King Shaddai. Thou didst also teach the town of Mansoul to speak contemptuously and vilifyingly of their great King Shaddai; and didst moreover encourage, both by words and example, Mansoul to take up arms, both against the King and his son Emmanuel.”*

b.) Mr. Haughty responds, *“Gentlemen, I have always been a man of courage and valour, and have not used when under the greatest clouds, to sneak or hang down the head like a bulrush; nor did it at all at any time please me to see men veil their bonnets to those that have opposed them; yea, though their adversaries seemed to have ten times the advantage of them. I did not use to consider who was my foe, nor what the cause was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.”*

1.) *Bonnets or caps were commonly worn by men. ‘To vail the bonnet’ was to take it off and bow, cap in hand—equivalent to taking off the hat and bowing at the present day. ‘As for vailing bonnet before great rulers.’—Holland’s Pliny, b. xxviii. —Ed.*

c.) Court responds, *“Mr. Haughty, you are not here indicted for that but for that you have made use of this your pretended valour to draw the town of Mansoul into acts of rebellion, both against the great King and Emmanuel his Son.”*

d. The Jurors are sequestered to determine the verdict

1.) Mr. Belief, the foreman, says, *“Gentlemen, quoth he, for the men, the prisoners at the bar, for my part I believe that they all deserve death. Very right, said Mr. True-heart; I am wholly of your opinion.*

2.) *Oh what a mercy is it, said Mr. Hate-bad, those villains as these are apprehended! Ay, Ay, said Mr. Love-God, this is one of the joyfulest days that ever I saw in my life.*

3.) Mr. See-truth responds, *“I know that if we judge them to death, our verdict shall stand before Shaddai himself.” Nor do I at all question it, said Mr. Heavenly-mind; he said, moreover, when all such beasts as these are cast out of Mansoul, what a goodly town will it be then!*

4.) Then said Mr. Moderate, *“It is not my manner to pass my judgment with rashness, but for these, their crimes are so notorious, and the witness so palpable, that that man must be willfully blind who saith the prisoners ought not to die. Blessed be God, said Mr. Thankful, that the traitors are in safe custody. And I join with you in this upon my bare knees, said Mr. Humble. I am glad also, said Mr. Good-work.”*

5.) Then said the warm man, and true-hearted Mr. Zeal-for-God, *Cut them off, they have been the plague, and have sought the destruction of Mansoul.*

a.) *There is in the renewed soul a sincere detestation of all sin. As the jury were unanimous in their verdict, so all read Christians will most cordially doom their lusts to death.*

*Yes, my Redeemer, they shall die,
My heart hath so decreed;
Nor will I spare the guilty things
That made my Saviour bleed. —Burder.*

IX. The Punishment of the Diabolonians and Rebuilding Mansoul

A. The Verdict and sentence: Guilty and death

1. Incredulity breaks prison

a. From the inner prison

b. Between the time of Sentence and execution

- c. Escapes out of Mansoul and lurks outside
 - 1.) *The accuracy with which these criminal trials are narrated is surprising. The imprisonment, indictment, court, jury, witnesses, verdict, sentence— all is in the same order as if written by my Lord Chief Justice. What a contrast is here exhibited to the behaviour of the judge and jury in the trial of Faithful, in the ‘Pilgrim’s Progress’! that was brutal, as the then Judge Jeffries; this dignified and constitutional, as the present Judge Campbell. Thanks be unto God for so vast a reformation, clearly foreseen by Bunyan. —Ed*
- d. The jailer, Mr. True-man learns of escape and tells Lord Mayor, Mr. Recorder, and my Lord Will-be-will.
- e. Mr. True-man gets order to search through Mansoul
 - 1.) No Incredulity was found in Mansoul
 - a.) *What a blessed season! no unbelief to be found at that time in Mansoul. Christian, call to mind the time when Christ led you into his banqueting-house, and his banner over you was love; you could find no unbelief then. Alas! the troubler makes his appearance again quite soon enough.—Ed.*
 - b.) Was seen escaping Mansoul and lurking outside the town.
 - c.) *Unbelief, that giant sin, was apprehended and condemned—but, alas! he escapes. This incident is introduced by the author with great skill. He eludes justice, and flies to hell, to meditate new mischief. Ah! where is the believer who is at all times wholly free from the assaults of this arch-rebel? Where is the Christian who has not occasion to say, and that with tears, ‘Lord, I believe, help thou mine unbelief?’ — Burder.*
 - d.) Mr. Did-see witnesses Mr. Incredulity ranged over dry places until he met with Diabolus his friend on Hell-gate hill.
 - e.) *The conversion of sinners, which is daily and hourly creating joy among the angels in heaven and saints on earth, adds to the torments of Diabolus and his host in hell, and of all his slaves in the world.—Ed.*
 - f.) Mr. Incredulity tells Diabolus all that transpired with Mansoul’s pardon and Emmanuel taking up residence there.
 - g.) They consult one another on how to retake the town.
- 2. The execution of the remaining prisoners
 - a. ***[Romans 8:13]- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.***
- 3. Prisoners are brought to the cross in a solemn manner
 - a. *The cross, in the market-place of most towns, was the place of public proclamations and executions. The slaying of our sins at the cross, denotes that they are to be publicly abandoned, so that the Christian becomes a living epistle, ‘known and read of all men’ (2 Cor 3:2). —Ed*
 - b. ***[2 Corinthians 3:2]- Ye are our epistle written in our hearts, known and read of all men:***
 - c. ***[Romans 6:12-14]- Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.***
- 4. Execution was to be done by town of Mansoul in sincerity
 - a. ***[Galatians 5:24]- And they that are Christ's have crucified the flesh with the affections and lusts.***
 - b. Mansoul had difficulty in executing the prisoners
 - 1.) Prisoners were unruly when brought to the cross

- 2.) Prisoners had great enmity with men of Mansoul
- 3.) Prisoners took greater courage when coming to the cross
- 4.) Mansoul forced to cry out to the captains and men of war
- 5.) Emmanuel's secretary hears their cry and because of his love for the people of Mansoul, comes and put his hands on their hands and helps with execution
 - a.) *This probably alludes to Elisha putting his hands upon the king's hands, when shooting the arrow of deliverance (2 Kings 13:16). The conquest and crucifixion of sin can never be effected without Divine assistance. Prayer brings the aid of the Holy Spirit; and thus we are enabled to conquer our sinful thoughts and propensities. —Ed*
 - b.) **[2 Kings 13:16]- And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.**
- 6.) They crucified the Diablonians that had been a plague, a grief, and an offence to the town of Mansoul
 - a.) **[Romans 8:13]- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**
 - b.) *The greatest proof of our attachment to Christ is the destruction of our sins; not suffering them to reign in our bodies, but crucifying the flesh, with its affections and lusts. But, indeed, our sins struggle much, and die hard; and our own native strength is insufficient for their mortification. The Spirit, therefore, is introduced, as helping in this work; for, 'If ye, through the Spirit, do mortify the deeds of the body, ye shall live.' —Burder.*

B. Mansoul Rebuilt

1. Emmanuel comes to congratulate the people of Mansoul and strengthen their hands for labor.
 - a. By execution he had proved them,
 - b. Found them to be lovers of his person.
 - c. Found them to be observers of his laws.
 - d. Found them to respect to his honour.
2. Promises to make one of their own a new captain.
 - a. That they should not be losers.
 - b. That their town weakened by the loss of them.
 - c. That this captain should be the ruler of a thousand.
 - d. That this captain would be for the good and benefit of the town of Mansoul.
3. Mr. Experience inquired of.
 - a. Mr. Waiting called to castle gate.
 - b. Mr. Experience waiting on Captain Credence training his men in the castle-yard.
 - c. Mr. Experience well known in town of Mansoul.
 - 1.) Born and bred in the town of Mansoul.
 - 2.) A man of conduct, of valour, and a person prudent in matters.
 - 3.) A comely person, well-spoken, and very successful in his undertakings.
 - 4.) Joy of Town when they saw the Prince was so taken with Mr. Experience.
4. Mr. Experience made the new captain.
 - a. With one consent they bowed the knee before Emmanuel, and with a shout said, "*Let Emmanuel live for ever.*"
 - b. Emmanuel proclaims, "*I have thought good to confer upon thee a place of trust and honour in this my town of Mansoul*".
 - c. Mr. Experience responds with worship.

- d. Emmanuel continues, “*Thou shouldest be a captain over a thousand men in my beloved town of Mansoul.*”
 - e. Captain Experience responds, “*Let the King live.*”
 - f. A commission was drawn up and Emmanuel puts His seal on it and Mr. Waiting gives it to Captain Experience.
 - 1.) *The happy effects of a Christian’s experience are—a conviction, by the Word and Spirit of revelation, of our insufficiency, and Christ’s allsufficiency; an insight into gospel mysteries; God’s veracity, faithfulness, and immutability. —Mason. It should be noticed, that at this period of the Christian’s life, experience is but a young gentleman. —Ed.*
5. Captain Experience calls for volunteers.
 - a. His lieutenant was Mr. Skilful.
 - b. His coronet was Mr. Memory.
 - c. His colours were the white colours for the town of Mansoul.
 - d. His escutcheon was the dead lion and dead bear (1 Sam 17:36-37).
 - 1.) *David, having determined to encounter Goliath, comforted himself with his past experience. ‘Thy servant slew both the lion and the bear; he who delivered me from their paws, will deliver me out of the hand of this Philistine.’—Ed.*
 - 2.) ***[1 Samuel 17:36-37]- Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.***
 6. Lord Mayor, the Recorder, and the Lord Will-be-will congratulate him and thank him for his love, care, and the tender compassion toward town of Mansoul.
- C. The charter of the town renewed, and enlarged with special privileges.
1. Emmanuel appointed a day to renew their charter,
 - a. Renew and enlarge it,
 - b. Mending several faults therein,
 - c. That Mansoul’s yoke might be easier.
 - 1.) ***[Matthew 11:28-30]- Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.***
 - d. He sent for old charter and then laid it aside and said, ‘Now that which decayeth and waxeth old, is ready to vanish away’.
 - 1.) ***[Hebrews 8:13]- In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.***
 - 2.) “*The town of Mansoul shall have another, a better, a new one, more steady and firm by far. An epitome hereof take as follows:*”
 - a.) *‘Emmanuel, Prince of peace, and a great lover of the town of Mansoul, I do, in the name of my Father, and of mine own clemency, give, grant, and bequeath to my beloved town of Mansoul:*
 - b.) *Free, full, and everlasting forgiveness of all wrongs, injuries, and offences done by them against my Father, me, their neighbour, or themselves.*
 - 1.) ***[Hebrews 8:12]- For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.***
 - c.) *I do give them the holy law, and my testament, with all that therein is contained, for their everlasting comfort and consolation.*

- 1.) *[John 15:8-14]- Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.*
 - 2.) *By 'the holy law,' we are not limited to the ten commandments, but to the law and testimony—the whole revealed will of God. It as much embraces the new commandment as the ten. What a mercy that the soul in Christ finds in the law and covenant everlasting comfort and consolation. —Ed.*
- d.) *I do also give them a portion of the self-same grace and goodness that dwells in my Father's heart and mine. I do give, grant, and bestow upon them freely, the world, and what is therein, for their good; and they shall have that power over them, as shall stand with the honour of my Father, my glory, and their comfort. I grant them the benefits of life and death, and of things present, and things to come. This privilege, no other city, town, or corporation, shall have but my Mansoul only.*
- 1.) *[2 Peter 1:4]- Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
 - 2.) *[2 Corinthians 7:1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - 3.) *[1 John 4:16]- And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*
 - 4.) *[1 Corinthians 3:21-22]- Therefore let no man glory in men. For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;*
- e.) *I do give and grant them leave, and free access to me in my palace, at all seasons, to my palace above or below, there to make known their wants to me. And I give them, moreover, a promise that I will hear and redress all their grievances.*
- 1.) *[Hebrews 10:19-20]- Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*
 - 2.) *[Matthew 7:7]- Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*
- f.) *I do give, grant to, and invest the town of Mansoul with full power and authority to seek out, take, enslave, and destroy all, and all manner of Diabolonians, that at any time, from whencesoever, shall be found straggling in, or about the town of Mansoul.*
- g.) *I do further grant to my beloved town of Mansoul that they shall have authority not to suffer any foreigner, or stranger, or their seed, to be free in and of the blessed town of Mansoul, nor to share in the excellent privileges thereof. But that all the grants, privileges, and immunities, that I bestow upon the famous town of Mansoul, shall be for those the old natives and true inhabitants thereof, to them I say, and to their right seed after them. But all Diabolonians, of what sort, birth, country, or kingdom soever, shall be debarred a share therein.'*

- 1.) *[Ephesians 4:22]- That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*
 - 2.) *[Colossians 3:5-9]- Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds;*
2. Mr. Recorder reads new charter to all of Mansoul.
 - a. *[2 Corinthians 3:3]- Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*
 - b. *[Jeremiah 31:33]- But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*
 3. Charter taken to the castle-gate and engraven above the doors.
 - a. Engraved in gold letters.
 - b. Always in their view.
 - c. See what a blessed freedom their Prince had bestowed upon them.
 - d. Their joy might be increased in themselves.
 - e. Their love renewed to their great and good Emmanuel.
 - f. *[Hebrews 8:10]- For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*
 4. Joy, comfort, and consolation renewed in Mansoul.
 - a. The bells ringed,
 - b. The minstrels played.
 - c. The people danced.
 - d. The captains shouted.
 - e. The colours waved in the wind.
 - f. The silver trumpets sounded.
 - g. The Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.
 - h. *Well may the Christian exult in the blessings of this new and everlasting covenant, 'ordered in all things and sure,' The world, life, death, things present, and things to come, all is ours, if we are Christ's. This charter was set upon the castle gates; may it be inscribed in indelible characters on our hearts, while every power of the soul is filled with joy, and while sin, abolished, shall hide its ugly head! —Burder.*
- D. The ministry of the gospel regularly established, under the direction of the Secretary.
1. Prince sent for the elders of the town of Mansoul, and communed with them about a ministry that he intended to establish among them, such a ministry that might open unto them, and that might instruct them in the things that did concern their present and future state.
 - a. *The ministry of the Holy Ghost, who alone can open our understandings to behold the wondrous things of God's law, or the Bible; who taketh of the things of Jesus, and shows them unto us. 'He shall teach you all things' (John 14:26). Thanks be to God for an omnipresent, omniscient Comforter. —Ed.*
 - b. *[John 14:26]- But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

2. Need teachers and guides to know and do the will of the Father.
 - a. *[Jeremiah 10:23]- O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.*
 - b. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
3. With one consent implored his Majesty, that he would establish such a ministry among them to teach them law and judgment, statute and commandment, that they might be documented in all good and wholesome things.
 - a. *Here is a proper display of veneration for the Bible. The use of the ministry is solely that the people might understand law and judgment, statute and commandment; that they might be documented in all things, i.e., furnished with written evidence to establish every doctrine. —Ed.*
4. Lord Chief Secretary established from His Father's court as Chief Teacher.
 - a. The chief dictator of all my Father's laws.
 - b. A person altogether well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is.
 - c. He is one with us in nature, and also as to loving of, faithful to, and the eternal concerns of the town of Mansoul.
 - d. Must be your chief teacher.
 - 1.) *[1 Thessalonians 1:5-6]- For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*
 - e. He knows the ways and methods of my Father at court.
 - f. He can show how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul.
 - g. He can tell Mansoul how and what they shall do to keep themselves in the love of my Father.
 - h. He can bring lost things to your remembrance, and that can tell you things to come.
 - i. This teacher therefore must of necessity have the pre-eminence—both in your affections and judgment—before your other teacher.
 - 1.) *[Romans 8:26]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
 - j. His personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleasing must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.
 - 1.) *[Jude 20]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*
 - 2.) *[Ephesians 6:18]- Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
 - 3.) *[Rev 2:7,11,17,29]- He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone,*

and in the stone a new name written, which no man knoweth saving he that receiveth it. He that hath an ear, let him hear what the Spirit saith unto the churches.

4.) *[Ephesians 4:20]- But ye have not so learned Christ;*

k. This person can put life and vigour into all he says, yea, and can also put it into your hearts.

l. This person can make seers of you, and can make you tell what shall be hereafter.

1.) *[Acts 1:10-11]- And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

m. By this person you must frame all your petitions to my Father and me, and without his advice and counsel first obtained, let nothing enter into the town or castle of Mansoul, for that may disgust and grieve this noble person.

1.) *[Isaiah 63:10]- But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.*

n. Do not grieve this minister; for if you do, he may fight against you; and should he once be moved by you, to set himself against you, against you in battle array, that will distress you more than if twelve legions should from my Father's court be sent to make war upon you.

o. If you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have converse, and to maintain communion with him; you shall find him ten times better than is the whole world to any. Yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people.

1.) *[1 Corinthians 12:13]- For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

2.) *[Romans 5:5]- And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

3.) *Mark, reader, how Bunyan, as the result of Divine teaching, leads the soul to enter directly into communion with God the Holy Spirit. Here is no need for any man to introduce you. O the blessedness of communion with this Friend, that cleaveth closer than a brother! who ever liveth, and never slumbereth— always near, even in our hearts—able and willing to help and save to the uttermost.—Ed.*

E. Mr. Conscience ordained a preacher, and his duty particularly specified.

1. Mr. Conscience from the town Mansoul.

2. Previously Recorder.

3. Well skilled in the law and government of the town of Mansoul. Well-spoken, and could pertinently deliver to them his Master's will in all terrene and domestic matters.

4. He would also make him a minister for, in, and to the goodly town of Mansoul, in all the laws, statutes, and judgments of the famous town of Mansoul. Must confine himself to the teaching of moral virtues, to civil and natural duties.

a. *Having shown Mansoul that the secret of being the wisest and most blessed of all people is to seek the teaching and communion of the Holy Spirit in the heart, he comes to human ministry, and probably draws his portrait from his pastor Mr. Gilford, or from his own conduct. How much is contained in the words, 'Moral virtues, and civil and natural duties!' Here is love to God, because he first loved us, with all heavenly blessednesses; the whole armour of God, to fit us for the good fight; and the eternal reward of grace, and not of works: an inexhaustible fund for Christian training. —Ed.*

5. He must not attempt to presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai my Father; for none can reveal them, but my Father's Secretary only. O! Mr. Conscience, although I have made thee a minister and a preacher in the town of Mansoul; yet as to the things, which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar, and a learner, even as the rest of Mansoul are.
6. He must in all high and supernatural things go to him for information and knowledge; for though there be a spirit in an, this person's inspiration must give him understanding.
 - a. **[Job 33:8]- Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,**
7. O! thou Mr. Recorder, keep low and be humble, and remember that the Diabolonians that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station. I have made thee my Father's vicegerent on earth, in such things of which I have made mention before. And thou, take thou power to teach them to Mansoul; yea, and to impose them with whips and chastisements, if they shall not willingly hearken to do thy commandments.
 - a. *'Whips and chastisements.'* *'A wounded spirit who can bear?'* *'Methought I saw as if the sun did grudge to give me light.'*—Grace Abounding, No. 187. —Ed.
8. Thou art old, and through many abuses made feeble, therefore I give thee leave and license to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape, for my conduit* doth always run wine. Thus doing, thou shalt drive from thine heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth
 - a. * *Body.*
 - b. **[Hebrews 5:14]- But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**

F. Directions how to behave to the ministers

1. Emmanuel addresses Mansoul.
 - a. *Reader, conscience is the teacher with authority as God's only vicegerent. Be guided by him in all things; swerve not one jot or tittle from his dictates; especially, in your choice of a minister, examine him for yourself prayerfully and carefully by the Word (1 Tim 3). There are thousands of Diabolonians in the world, under the flimsy disguise of apostolical descent. When you have made your choice, 'Esteem him very highly in love for his works' sake'; but do not puff him up with pride. One of Bunyan's hearers said to him, 'What an excellent sermon you have preached'; to which he replied, 'The devil told me so before I left the pulpit.'*—Ed.
 - b. **[1 Timothy 3:2-7]- A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.**
2. The Secretary to teach you in all high and sublime mysteries.
3. Mr. Conscience to teach you in all things human and domestic.
4. He is not debarred of telling to Mansoul anything that he hath heard and received at the mouth of the Lord high Secretary.
5. He shall not attempt to presume to pretend to be a revealer of those high mysteries himself.
6. You must not dwell in nor stay upon anything of that which he hath in commission to teach you

7. I purpose to give another to Mansoul, when this with them is worn out, but for that you must wholly and solely have recourse to, and make stay upon his doctrine, that is your teacher after the first order.
8. Mr. Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preacher.
9. Mr. Recorder also take heed that he receive not any doctrine, or point of doctrine, that are not communicated to him by his superior teacher; nor yet within the precincts of his own formal knowledge.
 - a. *Admirably judicious is this charge to conscience. Its office is to compare the heart and walk of the Christian with the Word of God, and so to judge whether it be good or bad. It has no new doctrines to reveal; it is not the legislator but the minister of the law, ever looking up to the Holy Spirit for his teaching. The office of conscience is one of great purity, yet it is subject to defilement, and must be purified by the blood of Christ (Heb 9:14). —Burder.*
 - b. ***[Hebrews 9:14]- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?***
10. Cautions to the elders of Mansoul.
 - a. Captains are choice men and not to treat them poorly.
 - b. A little discountenance cast upon them from the town of Mansoul will deject and cast down their faces; will weaken and take away their courage.
 - c. Love them, nourish them, succour them, and lay them in your bosoms; and they will not only fight for you, but cause to fly from you all those the Diabolonians that seek, and will, if possible, be your utter destruction.
 - d. Support them in sickness and weakness as well as when well and in health.
 - e. Do not slight them or despise them but rather, strengthen and encourage them.
 - 1.) ***[Hebrews 12:12]- Wherefore lift up the hands which hang down, and the feeble knees;***
 - f. They are your fence, and your guard, your wall, your gates, your locks, and your bars.
 - g. Although, when they are weak, they need to be helped by you and you should then expect great things from them, yet when well, you know what exploits, what feats and warlike achievements they are able to do, and will perform for you.
 - h. ‘Besides, if they be weak, the town of Mansoul cannot be strong; if they be strong, then Mansoul cannot be weak; your safety therefore doth lie in their health, and in your countenancing of them. Remember also that if they be sick, they catch that disease of the town of Mansoul itself.
 - 1.) ***[Isaiah 35:3]- Strengthen ye the weak hands, and confirm the feeble knees.***
 - 2.) ***[Revelation 3:2]- Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.***
 - 3.) ***[1 Thessalonians 5:14]- Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.***
 - 4.) *With very great respect for the opinions of Mason, Adams, and Burder, in their notes upon the ‘Holy War,’ I differ with them as to Bunyan’s meaning with regard to these noble captains. All the commentators agree in interpreting the captains to mean gospel ministers, and so giving nine elders to every Christian. Their names are Boanerges, Conviction, Judgment, and Execution, and under Emmanuel’s reinforcement, Faith, Hope, Charity, Innocence, and Patience, ‘sent or brought’ by Emmanuel from his Father’s court. They are ‘the fences, guards, walls, gates, locks, and bars to Mansoul.’ If any one of these fail in his duty, the enemy would enter. If they mean ministers of the gospel, this would be trusting indeed to an arm of flesh. No Christian would trust them, if they were all popes, cardinals, archbishops, or bishops. It surely must mean the graces of the Holy Spirit, which being cherished and kept in lively exercise, are the*

Christian's safe-guard and defense from Diabolus and all the Diabolonians in hell or on earth. 'Except the Lord build the house, they labour in vain that are builders in it: except the Lord keep the city, the watchmen waketh in vain' (Psa 127:1). —Ed.

5.) [Psalm 127:1]- Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

- i. Observe to be punctual in all things that I have given in charge unto you, and not only as a town, but also to each single persons, depends on the observation of the orders and commandments of their Lord.
- j. There are Diabolonians remaining in the town of Mansoul; sturdy and implacable, and study, plot, contrive, invent, and jointly attempt to bring you to desolation, and so to a state far worse than that of the Egyptian bondage; they are the avowed friends of Diabolus.
- k. Look about you; they used heretofore to lodge with their Prince in the Castle, when Incredulity was the Lord Mayor of this town. But since my coming hither, they lie more in the outsides, and walls, and have made themselves dens, and caves, and holes, and strongholds therein.

1.) [Mark 7:21-22]- For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

- l. Wherefore, O Mansoul, thy work, as to this, will be so much the more difficult and hard. You will need to mortify, and put to death according to the will of the Father.

1.) [Romans 7:18]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

- m. Be you diligent, and quit you like men, observe their holes, find out their haunts, assault them, and make no peace with them.
- n. The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr. Revelling, Mr. Idolatry, Mr. Witch-craft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy.
- o. Look into the law of thy King, and there find their physiognomy, and such other characteristic notes of them, by which they certainly may be known.
 - 1.) *'Physiognomy' and 'characteristical' are unusually hard words for Bunyan to use; the meaning is that these Diabolonian skulkers cannot be so disguised as to avoid a prayerful scrutiny. The Word is the test. The aid of the Spirit is needful; therefore must our prayer be, 'Search me, and try me,' and crucify any of these Diabolonians, who, lurking in my soul, are enemies to its peace and happiness. —Ed.*

- p. If they be allowed to run about the town as they would, will quickly, like vipers, eat out your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bar and bolts of your gates, and turn your now most flourishing Mansoul into a barren and desolate wilderness, and ruinous heap.
- q. I give to you my Lord Mayor, my Lord Will-be-will, and Mr. Recorder, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and to cause to be put to death by the cross.
 - 1.) *Christian, mark well your duty not only publicly to put on Christ, but at the market-cross deny and crucify sin. The drunkard, in the presence of his companions, is to deny himself, and to denounce the misery of his former indulgences; and so of every class or grade of sinners.*

'I'm not ashamed to own my Lord.' —Ed.

- r. Among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance, are very rife and hot for religion. Wherefore, Mansoul, watch and be sober, and suffer not thyself to be betrayed.

1.) How needful a caution is this, lest we should be deceived by spiritual pride, self-righteousness, selfseeking, and superstition! —Burder.

X. Emmanuel (Christ) in the life of the Believer

A. The inhabitants clad in white, and receive many other distinguishing favours from the Prince

1. Appointed another day in which the town was to receive another badge of honor that should distinguish them from all the people, kindreds, and tongues that dwell in the kingdom of Universe.
2. Mansoul presented white and glistening robes, that they should take them and put them on, according, said he, to your size and stature. So the people were put into white, into fine linen, white and clean.
 - a. ***[Revelation 19:8]- And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.***
3. Can you think how Mansoul shone? It was fair as the sun, clear as the moon, and terrible as an army with banners.
 - a. ***[Song of Solomon 6:10]- Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?***
4. Commandment concerning their new robes.
 - a. Wear them daily, day by day, lest you should at sometimes appear to others as if you were none of mine.
 - b. Keep them always white, for, if they be soiled, it is dishonour to me.
 - 1.) ***[Ecclesiastes 9:8]- Let thy garments be always white; and let thy head lack no ointment.***
 - c. Wherefore gird them up from the ground, and let them not lag with dust and dirt.
 - d. Take heed that you lose them not, lest you walk naked, and they see your shame.
 - 1.) ***[Revelation 3:2]- Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.***
 - 2.) *If by sin we lose the sense of being clothed with the garments of salvation, how does the soul feel its nakedness and vileness! 'O wretched man!' is the cry; the conscience is wounded, God dishonoured, and the Holy Spirit grieved. —Ed.*
 - e. If you should sully them, if you should defile them—then speed you to do that which is written in my law, that yet you may stand, and not fall before me, and before my throne. Also this is the way to cause that I may not leave you nor forsake you while here, but may dwell in this town of Mansoul for ever.
 - 1.) ***[Luke 21:36]- Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.***
 - 2.) ***[Revelation 7:15-17]- Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.***

B. God's-peace is appointed to rule

1. They set his standard upon the battlements of the castle.

2. He gave them frequent visits, not a day now but the elders of Mansoul must come to him, or he to them, into his palace.
 - a. To walk and talk of all the great things he has and will do.
 - 1.) ***[2 Corinthians 6:16]- And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.***
 - b. He would kiss them, and if they were ill, he would lay hands on them, and make them well.
 - 1.) *'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.'* A smile from Jesus puts vigour and life into the soul. —Ed.
 - c. The captains also he would encourage with his presence and goodly words.
 - d. The Prince would now also feast them, and with them continually.
 - 1.) ***[1 Corinthians 5:8]- Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.***
 - e. He would also give them tokens.
 - 1.) A ring [a token of marriage].
 - 2.) A gold chain [a token of honour].
 - 3.) A bracelet [a token of beauty].
 - 4.) A white stone [a token of pardon].
 - 5.) So dear was Mansoul to him now; so lovely was Mansoul in his eyes.
 - a.) *How blessed is the Christian who lives in the holy enjoyment of his high and heavenly privileges! Every day is a feast-day, bringing fresh discoveries of grace and foretastes of glory.* —Ed.
 3. When the elders and townsmen did not come to him, he would send in much plenty of provision unto them, meat that came from court, wine and bread that were prepared for his Father's table.
 4. If Mansoul did not frequently visit him as he desired they should, he would walk out to them, knock at their doors and desire entrance, that amity might be maintained betwixt them and him.
 - a. The danger of wandering thoughts.
 - b. ***[Revelation 3:20]- Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.***
 - c. ***[Song of Solomon 5:2]- I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.***
 5. Mr. God's-peace was set over my Lord Will-be-will, my Lord Mayor, Mr. Recorder, the subordinate Preacher, Mr. Mind, and over all the natives of the town of Mansoul.
 - a. ***[Colossians 3:15]- And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.***
 - b. He was a great acquaintance of Captain Credence and Captain Good-hope; some say they were kin,
 - 1.) ***[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.***
- C. The unexampled felicity of the town.
1. There were no jars, no chiding, no interferences, no unfaithful doings in all the town of Mansoul,
 2. Every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in place observed their order.
 3. The women and children of the town, they followed their business joyfully, they would work and sing, work and sing from morning till night:

4. There was nothing but harmony, quietness, joy, and health. And this lasted all that summer.
 5. *This is a beautiful representation of the holy enjoyment of Divine things, when the soul is emancipated from sin, and enjoys a little heaven on earth. It is in Bunyan's Grace Abounding, No. 252—'I had strange apprehensions of the grace of God, so that I could hardly bear up under it; it was so out of measure amazing, that I think if it had abode long upon me, it would have made me incapable of business.'*—Ed.
- D. Carnal-security bringing the town of Mansoul into great and grievous slavery and bondage
1. Mr. Self-conceit brought to Mansoul with Diabolus.
 2. After much success, he is put next to Lord Will-be-will.
 3. Mr. Self-conceit marries Lord Will-be-will's daughter the Lady Fear-nothing.
 4. Mr. Self-conceit begets Mr. Carnal-security.
 - a. *Carnal security, or comfort and security in the flesh, instead of living on Christ by faith.*—Ed.
 5. Mr. Carnal-security sprang from Lord Will-be-will by mother's side, though he had for his father a Diabolonian by nature.
 - a. *Vices are so disguised, that no merely human vigilance or sagacity can detect them lurking in the walls of Mansoul; hence the necessity of the cry, 'Search me, and try me, O God.'*—Ed.
 6. Carnal-security took much after his father and mother.
 - a. He was self-conceited.
 - b. He feared nothing,
 - c. He was a very busy man;
 - d. He was all about of news, doctrine, alteration, or talk of alteration.
 - e. He would decline those that he deemed the weakest,
 - f. He stood always with them, in *his* way of standing that he supposed was the strongest side.
 7. Mr. Carnal-security was encouraging them in their rebellion, and hardening of themselves in their resisting of the King's forces.
 8. Instead of quitting the castle after Emmanuel wins the town, he slyly wheels about from serving Diabolus to Emmanuel.
 - a. He got some little smattering of Emmanuel's things by the end.
 - 1.) *I have not been able to find any illustration of this saying. It probably means, that without any inquiry into the former state of Mansoul—its lost, helpless, hopeless, miserable condition, and its cry, Lord, save, I perish! Carnal-security, proud of the elevation of Mansoul, considered it safe, without the trouble of prayer or watchfulness. How essential it is that we examine premises before we jump at conclusions, or take things by the end!*—Ed.
 - b. He begins flattering townspeople of Mansoul
 - 1.) Their might and glory.
 - 2.) Mansoul was impregnable.
 - 3.) Magnified their captains, and their slings, and their rams;
 - 4.) Cried up their fortifications, and strongholds.
 - 5.) Reminded them of the assurances that they had from their Prince that Mansoul should be happy for ever.
 - 6.) He at last brought Mansoul to dance after his pipe.
 - a.) To grow almost as carnally secure as himself.
 - b.) From talking they went to feasting, and from feasting to sporting; and so to some other matters.
- E. Coolness takes place between the inhabitants and Emmanuel; who, privately withdraws.

1. Emmanuel wisely observed their doings.
2. Lord Mayor, Lord Will-be-will, and Mr. Recorder listened to Mr. Carnal-security, forgetting that their Prince's warning.
3. He had told them that the security of Mansoul did not lie in her present fortifications and force, as in her so using of what she had, as might oblige her Emmanuel to abide within her castle.
 - a. *Carnal-security, the offspring of Self-conceit and Fear-nothing, is one of our most subtle enemies, and needs our utmost vigilance. To rejoice in our fortifications, or the doctrines of grace, is our duty and privilege; but all our trust must be in our living union to our ever-living Head. —Ed.*
 - b. The right doctrine of Emmanuel was, that the town of Mansoul should take heed that they forgot not his Father's love.
 - c. They should so demean themselves as to continue to keep themselves therein in love.
 - d. This was not the way to do it, namely, to fall in love with one of the Diabolonians, and with such an one too as Mr. Carnal-security was, and to be led up and down by the nose by him.
 - 1.) *'Led by the nose'; to discover by any strong smell; to be led without resistance, or inquiring the reason. —Ed.*
 - e. They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death,
4. Emmanuel perceived that, through the policy of Mr. Carnal-security, the hearts of the men of Mansoul were chilled, and abated in their practical love to him.
 - a. *A child in religion would naturally inquire why Carnal-security was not forthwith seized, tried, and executed. But by the time that he had rendered himself liable to punishment no jury could have been found in Mansoul to convict him. God's ways are not as our ways; he is permitted to carry on his treason, that the solid peace of Mansoul might be promoted. Thus 'the bitter comes before the sweet, to make the sweet the sweeter.' —Ed.*
 - b. He bemoans them, and condoles their state with the Secretary, saying, Oh that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them with the finest of the wheat, and with honey out of the rock would I have sustained them.
 - 1.) ***[Psalm 81:16]- He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.***
 - c. He said in his heart, I will return to the court and go to my place, till Mansoul shall consider and acknowledge their offence. And he did so, and the cause and manner of his going away from them for Mansoul declined him. Their backsliding came by;
 - 1.) They left off their former way of visiting of him in his palace.
 - 2.) They did not regard, nor yet take notice that he came, or came not to visit them.
 - 3.) The love feasts between their Prince and them, though he made them still, and called them to them, yet they neglected to come at them, or to be delighted with them.
 - 4.) They waited not for his counsels, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.
 - a.) *O Christian, beware of the first step in backsliding! While you seek the Saviour's face, and walk humbly with God, you are safe. —Ed.*
 - d. He sent my Lord High Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in Mr. Carnal-security's parlour.
 - 1.) *They grieve the Holy Ghost and Christ.*
 - e. Christ withdraws not all at once.

- 1.) Even while he was yet with them in Mansoul, he kept himself close, and more retired than formerly.
 - 2.) His speech was not now, if he came in their company, so pleasant and familiar as formerly.
 - 3.) He didn't send to Mansoul from his table those dainty bits which he was wont to do.
 - 4.) When they came to visit him, they might now knock once, yea twice, but he would seem not at all to regard them.
 - f. He withdraws himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence, and more earnestly seek his face.
 - 1.) ***[Hosea 5:15]- I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.***
 - g. Mr. God's-peace also laid down his commission, and would for the present act no longer in the town of Mansoul.
 - 1.) ***[Ezekiel 11:21]- But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.***
 - 2.) *Christ and the Spirit, and consequently peace, withdraw from the carnally secure. — Mason.*
- F. Godly-fear, who detects the cause of his removal, excites the people to destroy Mr. Carnal-security.
1. Thus they walked contrary to him, and he again by way of retaliation, walked contrary to them.
 - a. ***[Leviticus 26:21-24]- And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins.***
 2. They were so hardened in their way, and had so drunk in the doctrine of Mr. Carnal-security, that the departing of their Prince touched them not.
 - a. ***[Jeremiah 2:32]- Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.***
 3. Mr. Carnal-security seeks to malign Mr. Godly-fear.
 - a. He hosts another feast with all invited, including Mr. Godly-fear.
 - b. Mr. Godly-fear sat like a stranger.
 - c. Mr. Carnal-security asks, "Mr. Godly-fear, are you not well? You seem to be ill of body or mind, or both. I have a cordial of Mr. Forget-good's making."
 - d. Mr. Godly-fear replies, "Sir, I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of Mansoul—you the elders and chief of Mansoul, to me it is strange to see you so jocund and merry, when the town of Mansoul is in such woeful case."
 - e. Mr. Carnal-security says, "You want sleep, good Sir, I doubt. If you please lie down and take a nap, and we, meanwhile, will be merry."
 - f. Mr. Godly-fear replies, "Sir, if you were not destitute of an honest heart, you could not do as you have done, and do. It is true the town of Mansoul was strong, and, with a proviso, impregnable; but you, the townsmen, have weakened it, and it now lies obnoxious to its foes; nor is it a time to flatter, or be silent. It is you, Mr. Carnal-security that have wilily stripped Mansoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars."
 - 1.) "From that time that my Lords of Mansoul and you, Sir, grew so great, from that time the strength of Mansoul has been offended, and now he is arisen and is gone."

- a.) *'Pride goeth before destruction, and a haughty spirit before a fall' (Prov 16:18). —Ed.*
- b.) **[Proverbs 16:18]- Pride goeth before destruction, and an haughty spirit before a fall.**
- 2.) *Where is the Prince Emmanuel? When did a man or woman in Mansoul see him? When did you hear from him, or taste any of his dainty bits?*
- 3.) *"You are now a feasting with this Diabolonian monster."*
- 4.) *"He is not your Prince. I say, therefore, though enemies from without, had you taken heed, yet since you have sinned against your Prince, your enemies within have been too hard for you."*
- g. Mr. Carnal-security replies.
- 1.) *"Will you never shake off your timorousness? Are you afraid of being sparrow-blasted?"*
- a.) *This is an obsolete term, alluding to a man being as much alarmed at the twitter of a sparrow, as at the blast of a trumpet urging him to deeds of war. — Ed.*
- 2.) *"Who hath hurt you? Behold I am on your side, only you are for doubting, and I am for being confident."*
- a.) *Carnal-security has got into the scorner's seat—a fearful state. Lord Erskine said, 'I respect Lawyer Dalton's doubts more than some men's certainties.' The late venerable Rowland Hill, when appealed to by one of those carnally-secure professors, said to him, 'Sir, as you have no doubts, then I shall both doubt of you and for you.' Doubts of the merits or willingness of Christ to save are very sinful, and there are seasons when the Christian rises above all doubts; but while we have a sinful heart of unbelief, doubts, like clouds, will arise to obscure the Sun of righteousness. —Ed*
- 3.) *"Is this a time to be sad in? A feast is made for mirth."*
- h. Mr. Godly-fear says again.
- 1.) *He is gone, and you, Sir, are the man that has driven him away; yea he is gone without so much as acquainting the nobles of Mansoul with his going, and if that is not a sign of his anger I am not acquainted with the methods of godliness.*
- a.) *Sin grieves the Holy Spirit, and causes the Lord to hide his face. In humble, close walking with God, is our safety, comfort, and peace; but departing from the Lord's ways brings darkness and distress to the soul. — Mason.*
- 2.) *"Your gradual declining from him did provoke him gradually to depart from you, the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed by humbling of yourselves;"*
- 3.) *"When he saw that none would regard, nor lay these fearful beginnings of his anger and judgment to heart, he went away from this place, and this I saw with mine eye."*
- 4.) *"Wherefore now, while you boast, your strength is gone, you are like the man that had lost his locks that before did wave about his shoulders."*
- a.) *Samson;*
- b.) **[Judges 16:19]- And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.**

5.) *"You may with this lord of your feast shake yourselves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation."*

a.) *Godly-fear cannot be stupefied with Forget-good's cordial. He is not like the man who 'lost his locks.'*

*'So Samson, when his hair was lost,
Met the Philistines to his cost;
Shook his vain limbs with sad surprise,
Made feeble fight, and lost his eyes.'*—Watts.

6.) *The Preacher, Mr. Conscience, being startled at what was said, began to second it thus.*

a.) *"I fear that Mr. Godly-fear tells us true: I, for my part, have not seen my Prince a long time. I cannot remember the day for my part. Nor can I answer Mr. Godly-fear's question. I doubt, I am afraid that all is naught with Mansoul."*

7.) *"Nay, I know that you shall not find him in Mansoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses."*

XI. Mansoul's Repentance and Diabolonians Schemes

A. Measures are then taken to induce Emmanuel to return

1. All at the feast are affected differently.
 - a. The subordinate Preacher look as if he would fall down dead at the table,
 - b. All of Mansoul began to look pale and wan.
 - c. Agree to believe Mr. Godly-fear and his sayings, they began to consult what was best to be done
 - d. Mr. Carnal-security was gone into his withdrawing-room.
2. Their Prince came very hot into their minds, remembering His warning of false prophets deluding the town of Mansoul.
3. They took Mr. Carnal-security, concluding that he must be he, and burned his house upon him with fire, for he also was a Diabolonian by nature.
4. They began searching all over for Prince Emmanuel but couldn't find him.
 - a. ***[Song of Solomon 5:6]- I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.***
5. Went to the Secretary but the Lord Secretary would not admit them, nor would admit them to his royal place of abode, nor come out to them to show them his face, or intelligence.
 - a. ***[Isaiah 63:10]- But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.***
 - b. ***[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.***
 - c. ***[1 Thessalonians 5:13]- And to esteem them very highly in love for their work's sake. And be at peace among yourselves.***
6. The Sabbath-day had come and they went to hear their subordinate Preacher; but oh how he did thunder and lighten this day! His text was that in the prophet Jonah.
 - a. ***[Jonah 2:8]- They that observe lying vanities forsake their own mercy.***
7. The people, when sermon was done, were scarce able to go to their homes, or to betake themselves to their employes the week after, they were so sermon-smitten, and also so sermon sick by being smitten, that they knew not what to do.

- a. ***[Hosea 5:13]- When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.***
- b. He did not only show to Mansoul their sin, but did tremble before them, under the sense of his own, still crying out of himself, as he preached to them.
 - 1.) *"Unhappy man that I am! that I should do so wicked a thing! That I! a preacher! Whom the Prince did set up to teach to Mansoul his law, should myself live senseless, and sottishly here, and be one of the first found in transgression. This transgression also fell within my precincts, I should have cried out against the wickedness, but I let Mansoul lie wallowing in it, until it had driven Emmanuel from its borders. With these things he also charged all the lords and gentry of Mansoul, to the almost distracting of them.*
 - 2.) ***[Psalm 88:4,14-15]- I am counted with them that go down into the pit: I am as a man that hath no strength: LORD, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.***
8. There was a great sickness in the town of Mansoul.
 - a. Most of the inhabitants were greatly afflicted.
 - b. The captains also, and men of war.
 - c. Oh how many pale faces, weak hands, feeble knees, and staggering men were now seen to walk the streets of Mansoul.
 - 1.) *The sermon and its effects remind us strongly of Bunyan's Barren Fig-tree. 'Cut it down! Fetch out the axe! The Lord shakes the sinner, and whirls him upon a sickbed. Death, fetch him away to the fire—fetch this barren professor to hell! Death and hell are at his bed-side, with grim looks, staring him in the face.' This passage in the 'Holy War' probably led the author, two years after, to preach and publish that smart sermon, so full of thunder and lightning, from the text put into the mouth of Boanerges. —Ed.*
 - d. Here were groans; there pants, and yonder lay those that were ready to faint.
 - 1.) ***[Hebrews 12:12-13]- Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.***
 - 2.) ***[Revelation 3:2]- Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.***
 - 3.) *How does a carnal careless walk obscure the eye of faith, whose evidences become weaker, until revived by the Word and Spirit of God! —Mason. 'I could, for whole days together, feel my very body, as well as my mind, to shake and totter under a sense of the dreadful judgment of God.' —Grace Abounding, No 164. A miserable state for a warrior surrounded by active enemies. —Ed.*
 - e. The garments too which Emmanuel had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also did hang so loosely upon them, that the next bush they came at was ready to pluck them off.
 - 1.) ***[Isaiah 3:24]- And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.***
9. Preacher called for a day of fasting, and to humble themselves for being so wicked against the great Shaddai, and his Son;
10. He desired that Captain Boanerges would preach.
 - a. *Preaching captains were not uncommon in Bunyan's time; even Queen Elizabeth permitted lay preachers. Sir J. Checke, the High Sheriff of Oxford, preached in his sheriff's gown and*

gold chain, in St. Mary's pulpit, at Oxford University. If men of similar piety and talent would volunteer; it would not be a bad example for our gracious Victoria to follow. —Ed.

- b. So he consented to do it, and the day being come, and his text was this, 'Cut it down, why cumbereth it the ground?' and a very smart sermon he made upon the place.
 - 1.) He showed what was the occasion of the words, to wit, because the fig tree was barren.
 - 2.) He showed what was contained in the sentence, to wit, repentance, or utter desolation.
 - 3.) He then showed also whose authority this sentence was pronounced, and that was by Shaddai himself.
 - 4.) He showed the reasons of the point, and then concluded his sermon. But he was very pertinent in the application, insomuch that he made poor Mansoul tremble.
- c. Throughout the whole town there was little or nothing to be heard or seen but sorrow and mourning, and woe.
 - 1.) *Mansoul had withdrawn from a faithful ministry, and sat under the preaching of milder and unfaithful men, but Godly-fear having roused them to burn Carnal-security's house, they flock to the awakening alarms of a faithful Boanerges. —Ed.*
11. They consulted with Preacher on what was to be done but he would do nothing without Mr. Godly-fear.
 - a. They should draw up and send a humble petition to their offended Prince Emmanuel.
 - b. They send the Lord Mayor to court.
12. Lord Mayor goes but the gates are shut with a strict watch and he was forced to stand outside for a while.
 - a. *[Lamentations 3:8]- Also when I cry and shout, he shutteth out my prayer.*
13. One at gates asked to go in and let Prince Emmanuel know Lord Mayor was outside and desiring admittance.
 - a. The Prince would not come down, nor admit that the gate should be opened to him, but sent him an answer to this effect:
 - 1.) They have turned their back unto me, and not their face,
 - 2.) Now in the time of their trouble they say to me, Arise and save us ().
 - a.) *[Lamentations 3:44]- Thou hast covered thyself with a cloud, that our prayer should not pass through.*
 - 3.) Can they not now go to Mr. Carnal-security, to whom they went when they turned from me, and make him their leader, their Lord, and their protection, now in their trouble?
 - 4.) Why now in their trouble do they visit me, since in their prosperity they went astray?
 - a.) *[Jeremiah 2:27-28]- Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.*
 - 5.) Lord Mayor look black in the face; it troubled, it perplexed, it rent him sore.
 - a.) *[Lamentations 4:7-8]- Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.*

14. Lord Mayor returns to Mansoul.
 - a. He smote upon his breast and returned weeping, and all the way bewailing the lamentable state of Mansoul.
 - b. The people of Mansoul went out at the gate to meet him, and to salute him, and to know how he sped at court.
 - c. They all cried out, and mourned, and wept.
 - d. They threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of Mansoul; the which when the rest of the townsfolk saw, they all mourned and wept.
 - e. This was a day of rebuke and trouble, and of anguish to the town of Mansoul, and also of great distress.

15. They come together and consult again.
 - a. Mr. Godly-fear said there no way better than to do as they had done.
 - b. They should not be discouraged at all with what they had met with at court; yea, though several of their petitions should be answered with nought but silence or rebuke.
 - c. He said it is the way of the wise Shaddai to make men wait and to exercise patience, and it should be the way of them in want, to be willing to stay his leisure.
 - 1.) *See Psalm 25:3, 27:14, 37:7, 62:5; Lamentations 3:26; Hosea 12:6. —Ed*
 - 2.) ***[Psalm 25:3]- Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.***
 - 3.) ***[Psalm 27:14]- Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.***
 - 4.) ***[Psalm 37:7]- Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.***
 - 5.) ***[Psalm 62:5]- My soul, wait thou only upon God; for my expectation is from him.***
 - 6.) ***[Lamentations 3:26]- It is good that a man should both hope and quietly wait for the salvation of the LORD.***
 - 7.) ***[Hosea 12:6]- Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually.***

16. They took courage, and sent again, and again, and again, and again; sounding the horn from Mansoul to the court of the King Shaddai; all with letters for the Prince's return to Mansoul all that long, that sharp, that cold, and tedious winter.
 - a. *When roused from carnal security by godly fear, the soul feels, more than ever, the value and essential importance of prayer. No poor harassed sinner had experienced this dread state of uncertainty more than Bunyan; a suspense like a sharp, a cold, a tedious winter to a poor man destitute of common comforts. All these feelings are remarkably displayed in the Grace Abounding—'I felt also such a clogging and heat at my stomach, by reason of my terror, that I was, especially at some times, as if my breast bone would have split asunder.'*—No. 164. *'It was like the mark that the Lord God did set on Cain, even continual fear and trembling. Thus did I wind, and twine, and shrink under the burden that was upon me.'*—No. 165. —Ed.

17. Prince Emmanuel's warrant of town to search for old Diabolonians not pursued.
 - a. Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, the Lord Blasphemy, and that horrible villain, the old and dangerous Lord Covetousness.
 - 1.) *The apostle calls covetousness 'idolatry' (Eph 5:5; Col 3:5). It is a worshipping of mammon, and justly deserves the stigma, which Bunyan puts on it. — 'That horrible villain, the old and dangerous Lord Covetousness.' His vigour increases with his age, contrary to other vices. —Ed.*

- 2.) *[Ephesians 5:5]- For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.*
 - 3.) *[Colossians 3:5]- Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
 - 4.) *Converted persons have still the world, the flesh, and the devil to cope with—enemies without and within, lurking in the walls, in holes, and dens in Mansoul; but the Lord has promised to give grace and glory (Psa 74:11). —Mason*
 - 5.) *[Psalm 74:11]- Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.*
- b. Diabolonians by degrees take courage to put forth their heads, and to show themselves to the inhabitants of the town and some of the men of Mansoul grew too familiar with some of them, to the sorrow of the corporation,
 - 1.) *Emmanuel gives a strict charge to destroy all Diabolonians, but this was neglected, and the consequence was that they became to Mansoul what the Canaanites were to Israel. 'If ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that these which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell' (Num 33:55). —Burder.*
 - 2.) *[Numbers 33:55]- But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.*
- B. The Diabolonians take courage from the departure of Emmanuel, and plots are formed in hell for a counter-revolution in Mansoul.
1. Met together in the hold of Mr. Mischief.
 2. Discussing how they may deliver up Mansoul into the hand of Diabolus.
 3. Lord Lasciviousness suggested offering themselves for servants to some of the natives of the town.
 4. Lord Murder questions idea of enslavement.
 - a. Due to Mansoul's rage over Carnal-security.
 - b. Mansoul's commission from Prince to take and slay them.
 5. They jointly agree to send a letter to Diabolus and ask advice.
 - a. *Thus poor sinners are in league with hell against their own souls. May the Lord, by his Word and Spirit, break the horrid confederacy! —Mason.*
 6. They send Mr. Profane with the letter to Hell-gate-hill.
 - a. Gates open by Cerberus, the porter.
 - 1.) *The gate-keeper of Pluto's palace in hell, with three heads, every hair being a snake; supposed by some to represent the word, flesh, and devil; or the consumer of mankind. —Ed.*
 - b. Cerberus delivers the letter into Diabolus.
 - c. Beelzebub, Lucifer, Apollyon gather with the rest of the rabblement there, to hear what news from Mansoul.
 - d. Deadman's bell should be rung for joy because they hoped that they should have Mansoul again.
 - 1.) *As there is joy in heaven over one sinner that repenteth, so likewise is there joy in hell over one backsliding saint. But almighty grace must prevail. O for watchfulness unto prayer! —Mason.*

7. They respond to the letter from Diabolonians in Mansoul.
 - a. *'Beloved children and disciples, my Lord Fornication, Adultery, and the rest, we have here, in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our trusty Mr. Profane, and to show how acceptable your tidings were, we rung out our bell for gladness when we perceived that yet we had friends in Mansoul'*
 - b. Rejoiced to hear that they are in a degenerated condition.
 - c. Rejoiced to hear that they have offended their Prince, and that he is gone.
 - d. Their sickness also pleased them, and the Diabolonian's health, might, and strength.
 - e. Glad were they also that they could get this town into their clutches again.
 - f. Nor will they be sparing of spending their wit, cunning, craft, and hellish inventions.
 - g. If they get Mansoul a second time they shall be their's for ever.
 - 1.) ***[Matthew 12:33-35]- Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.***
 - h. Give Diabolonians directives.
 - 1.) Pry into, and endeavour to spy out, the weakness of the town of Mansoul.
 - 2.) Attempt to weaken them more and more.
 - 3.) Send word by what means you think we had best to attempt the regaining thereof; to wit, whether by persuasion to a vain and loose life, or whether by tempting them to doubt and despair, or whether by blowing up of the town by the gunpowder of pride and self-conceit.
 - 4.) Always be ready to make a most hideous assault within, when we shall be ready to storm it without.
 - a.) *Satan renews his temptations with double force; while lasciviousness, murder, and mischief unite with him in cunning devices to ruin the soul. Three means of destruction are proposed in hell: —1. A vicious life; 2. Despair of mercy; 3. Prevailing pride. Either of these would prove our ruin, did not grace prevent. — Burder. Beware, O believer, lest a moment's want of watchfulness produce the bitter fruits of repentance! —Ed.*
 - 5.) *'Given at the pit's mouth, by the joint consent of all the princes of darkness, to be sent to the force and power that we have yet remaining in Mansoul, by the hand of Mr. Profane. —By me, Diabolus.'*
- C. Covetousness, Lasciviousness, and Anger, by changing their names, are introduced into respectable families, where they corrupt their masters, and do incredible mischief.
1. Mr. Profane brings the letter to Mr. Mischief's home where there was a conclave.
 2. Diabolonians begin to contrive again.
 - a. To keep all things from Mansoul as close as they could.
 - 1.) *Ignorance and carnal security, or idleness, are the strongholds of sin in the soul. The more we study to become acquainted with Divine truth, and labour to show forth the glory of God, the safer and happier we must become. —Ed.*
 - b. How to overthrow and bring to ruin Mansoul and Mr. Deceit offers ways.
 - 1.) To seek its ruin by making of Mansoul loose and vain?
 - 2.) By driving them to doubt and despair?
 - 3.) By endeavouring to blow them up by the gunpowder of self-conceit?
 - 4.) We shall tempt them to pride; and if we tempt them to wantonness. But, if we could drive them into desperation, that would knock the nail on the head.

- 5.) Cause them to question the truth of the love of the heart of their Prince towards them, and that will disgust him much.
 - 6.) This will make them leave off quickly their way of sending petitions to him; then farewell earnest solicitations for help and supply.
- c. How to bring Mansoul to desperation.
- 1.) Disguise themselves with apparel, change their names, and go into the market like far-countrymen, and proffer themselves as servants.
 - 2.) Diabolus shall prey upon them with ease and they shall fall into the mouth of the eater.
 - a.) *[Nahum 3:12]- All thy strong holds shall be like fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.*
 - 3.) Lord Covetousness called himself Prudent-thrifty.
 - 4.) Lord Lasciviousness called himself Harmless-mirth.
 - 5.) Lord Anger called himself by the name of Good-zeal.
 - a.) *Well may our pious author reiterate the caution—'Take heed, Mansoul!' Vices in the disguise of virtues are especially dangerous. So when the pilgrims were led astray, and entangled in a net, by a black man in white raiment, they said, 'We did not imagine that this fine-spoken man had been the flatterer.'*—Ed.
 - 6.) Clothed themselves in sheep's russet.
 - a.) *Coarse, home-spun, brown woolen clothe.* —Ed.
 - 7.) Mr. Mind hired Prudent-thrifty, and Mr. Godly-fear hired Good-zeal.
 - 8.) Harmless-mirth could not get himself a master because the town of Mansoul was now in Lent; but after a while, the Lord Will-be-will hired Harmless-mirth to be both his waiting-man and his lackey.
 - a.) *Bunyan does not pretend to fast forty days; and he shows the evils of Lent, because after so long a fast, there was a need of mirth; and thus Lord Lasciviousness, alias Harmless-mirth, is hired, and soon produces great mischief. Who can tell the miseries that have followed Easter festivities, after Lenten hypocrisies?* —Ed.
 - 9.) Prudent-thrifty and Harmless-mirth quickly corrupted their masters and families but Good-zeal was not so well liked of his master, for he quickly found that he was a counterfeit rascal.
 - a.) *A reckless, profligate fellow; under the disguise of good zeal.* —Ed.
3. Plan to take Mansoul from within and without beginning on a market-day. When people are most busy in the world, they least fear a surprise. Also, they will be better able to hide their efforts in a crowd and if discovered; escape.
- a. *By a market-day is meant any time when the affairs of this world most occupy the mind: a honeymoon, birthdays, or other periods of rejoicing—as Christmas or Twelfth-day; and on times when deeply occupied with the cares of life. These are the times for Satan's attacks. Take heed then, Mansoul; while diligent in business, be fervent in spirit, watching unto prayer.* —Ed.
- D. An army of twenty thousand Doubters raised to surprise the town.
1. Diablonians write another letter to Diabolus and sent by Mr. Profane.
 - a. Diabolus; how glad we were when we heard of your fatherhood's readiness to comply with us, and help forward our design in our attempts to ruin Mansoul!
 - b. None can tell but those who, as we do, set themselves against all appearance of good, when and wheresoever we find it.

- 1.) *[Romans 7:21]- I find then a law, that, when I would do good, evil is present with me.*
 - 2.) *[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
- c. We will make them as vile as we can and you with us, at a time appointed, shall be ready to fall upon them with the utmost force.
 - d. Of all the nations that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul.
 - 1.) *This scheme is contrived with consummate skill. First let the Christian be drawn into a light, vain, worldly walk—'Make him as vile as you can'; and then assault him with doubts and fears about his salvation. —Burder*
 - e. We sent three of our trusty Diabolonians among them; they are disguised in garb, they have changed their names, and are now accepted of them; Covetousness, Lasciviousness, and Anger.
 - 1.) Anger changed his name into Good-zeal, and was entertained by Mr. Godly-fear, but the peevish old gentleman took pepper in the nose, and turned our companion out of his house.
 - a.) *'Took pepper in the nose.' Godly-fear was easily excited, and quickly saw the disguise which Anger had put on, and turned him out neck and crop. This proverb was often used in Bunyan's time; thus—*

*'For every man takes pepper i' the nose
 For the waggyng of a strawe, God knowse,
 With every wavering wynd that blowese.'
 Elderten's Lenten Stuffe, 1570.—Ed.*
 - f. *'Our next project is, that it be concluded that you come upon the town upon a market-day, and that when they are upon the heat of their business; for then to be sure they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves,*

XII. Diabolus' Malice Intent toward Mansoul

A. Mansoul's Sad State

1. The poor town itself, was in a sad and woeful case;
 - a. Partly because they had so grievously offended Shaddai and his Son,
 - b. Partly because that the enemies thereby got strength within them afresh,
 - c. Partly because though they had by many petitions made for their pardon and favour, yet, obtained they not one smile; but their cloud was made to grow blacker and blacker, and their Emmanuel to stand at further distance.
 - d. The sickness also did still greatly rage in Mansoul, both among the captains and the inhabitants of the town; their enemies and their enemies only were now lively and strong, and like to become the head, whilst Mansoul was made the tail.
 - 1.) Backsliding from God naturally produces clouds that grow blacker and blacker as corruptions grow stronger and stronger; grace in the soul becomes sick and weakly. — Burder.

B. Profane before Diabolus

1. Profane arrives at Hell-gate-hill with the next letter and conveyed it by Cerberus to his Lord.
 - a. *"Ah! Old friend", said Cerberus, "art thou come to Hell-gate-hill again! By St. Mary, I am glad to see thee."*

- 1.) *This is one of those shrewd hits, which abound in Bunyan's works. The devil swears by the mother of God, 'Saint Mary'—a singular mode of connecting his satanic majesty and Popery, by his using a common popish oath. —Ed.*
- 2.) *Profane responds, "In a brave condition, my Lord, for they are greatly decayed as to godliness, and that is as well as our heart can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack but to be masters of the place.*
 - a.) *In the same proportion as sin is encouraged, the ordinances, ways, and will of God will be neglected. —Mason.*
 - b.) *To get a foot in, or footing, is to gain admittance. 'A foot in their dish' is the further familiarity of eating and drinking together. —Ed.*
- 3.) *Besides, our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.*
 - a.) *The immoral contagion had spread; evil thoughts abounded. 'For this cause many are sickly among you' (1 Cor 11:30). —Ed.*
 - b.) ***[1 Corinthians 11:30]- For this cause many are weak and sickly among you, and many sleep.***
- 4.) *Cerberus says, "No time like this to assault them; I wish that the enterprise be followed close, and that the success desired may be soon effected. Go in, my brave Profane, to my lords, they will give thee for thy welcome as good a coranto as the whole of this kingdom will afford. I have sent thy letter in already.*
 - a.) *A swift and lively, but disorderly dance. The prospect of the misery and destruction of Mansoul set all the devils a-dancing.*
'Wherein that dancer greatest praise hath won
Which with best order can all order shun.'—Sir John Davies.

Where could Bunyan have picked up this very expressive but rare word? —Ed.

2. Mr. Profane enters Diabolus' den and the have consul as to what to do next.
 - a. That they make Mansoul yet more vile and filthy; no way to destroy a soul like this; this is *probatum est*.
 - 1.) Our old friend Balaam went this way and prospered many years ago;
 - 2.) Nothing can make this to fail but grace.
 - a.) ***[Numbers 31:16]- Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.***
 - b.) ***[Revelation 2:14]- But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.***
 - b. Debate whether to fall upon them on a market-day, because of their cumber in business.
 - 1.) What if also they should double their guards on those days—nature and reason should teach them to do it.
 - 2.) What if they should keep such a watch on those days as the necessity of their present case doth require? What if their men should be always in arms on those days?
 - 3.) Beelzebub says, *"We must understand whether the town of Mansoul has such sense and knowledge of her decayed state, and provoke her to set watch and ward at her gates, and to double them on market-days.*

- 4.) *But if, after inquiry made, it shall be found that they are asleep, then any day will do, but a market-day is best;*
- c. Mr. Profane asked of Mansoul's readiness and guard.
- 1.) They are decayed in their faith and love;
 - 2.) Emmanuel their Prince has given them the back; they send often by petition to fetch him again, but he maketh not haste to answer their request, nor is there much reformation among them.
 - a.) *To back a friend, is to support him. To turn the back upon him, or give him the back, is to desert him. —Ed.*
 - 3.) Diabolus responds, *"I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do."*
 - 4.) Beelzebub says, *"It will be no great matter what day we assault it; not their prayers nor their power will do them much service."*
 - 5.) Apollyon replies, *"My opinion, said he, concerning this matter is, that we go on fair and softly, not doing things in a hurry. Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it yet more into sin, for there is nothing like sin to devour Mansoul."*
 - a.) *Although Satan is the father of lies, he certainly speaks truth here. Sin will do more hurt to the soul than a legion of devils. —Burder.*
 - b.) *"If this be done, and it takes effect, Mansoul of itself will leave off to watch, to petition, or anything else that should tend to her security and safety; for she will forget her Emmanuel, she will not desire his company, and can she be gotten thus to live, her Prince will not come to her in haste."*
 - c.) *Our trusty friend, Mr. Carnal-security did drive him out of the town, and why may not my Lord Covetousness, and my Lord Lasciviousness, by what they may do, keep him out of the town?"*
 - d.) *Two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of Emmanuel from them, and towards making of the town of Mansoul your own, than can an army of a legion that should be sent out from us to withstand him."*
 - e.) *Let them send continually, under one guise or another, more and other of their men to play with the people of Mansoul; and then, perhaps, we shall not need to be at the charge of making a war upon them;"*
 - f.) *If Emmanuel should come to them again, why may not the same means, drive him from them once more? Yea, why may he not by their lapse into that sin again, be driven from them forever?*
 - g.) *Then away go with him his rams, his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you, and make of you as in the days of old? But this must be done by time.*
 - 1.) *Here again we have Satan telling truth. —Ed.*
 - 2.) *Apostasy is generally a gradual affair; a sure poison, but slow. —Burder.*
- d. Diabolus began to blow out his own malice, and to plead his own cause.
- 1.) *"I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my insatiable gulf with the soul and body of the town of Mansoul."*
 - a.) *Satan's malice is like a throat and stomach— 'insatiable.' He seeks to fill it with the souls and bodies of men; but his torment is, that it is a gulf bottomless and for ever insatiable. —Ed.*

- e. An army of Terrible Doubters, along with their princes and captains, are called from the land of Doubting, within the confines of Hell-gate-hill.
 - 1.) *Doubts are dangerous and potent, as well as numberless enemies; they are dishonourable to God's free, sovereign, unasked, unmerited, and everlasting love and mercy in Christ Jesus. —Mason.*
- f. A letter sent back to Mansoul with Mr. Profane.
 - 1.) *"Diabolus is raising for your relief, and the ruin of the rebellious town of Mansoul, more than twenty thousand Doubters to come against that people.*
 - 2.) *Every one of you that are in Mansoul would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness, even that sin may be finished and bring forth death.*
 - 3.) *Yea, that may cause that their mighty Shaddai himself may cast them out of his protection; yea, and send for his captains and soldiers home, with his slings and rams, and leave them naked and bare, and then the town of Mansoul will of itself open to us, and fall as the fig into the mouth of the eater.*
 - a.) ***[Nahum 3:12]- All thy strong holds shall be like fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.***
 - 4.) *Yea, to be sure that we then with a great deal of ease shall come upon her and overcome her."*
 - 5.) *'As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at present some of us think as you, that a market-day, or a market-day at night, will certainly be the best.*
 - a.) *At the season when the affairs of the world fill the heart, beware of being 'overcharged with surfeiting, and drunkenness, and cares of this world.' Be sober, be vigilant, O my soul; attend to the author's repeated warning, 'Take heed, Mansoul!'—Ed.*
 - 6.) *Be ready, and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within*
 - a.) ***[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:***
 - 7.) *My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the rest salute you, as does also my Lord Diabolus, and we wish both you, with all that you do or shall possess, the very self-same fruit and success for their doing as we ourselves at present enjoy for ours."*
3. Mr. Profane and Cerberus part.
 - a. Mr. Profane tells Cerberus the contents of letter.
 - 1.) To encourage them to pursue their design to the utmost, and to be ready also to fall on within, when they shall see my Lord Diabolus beleaguering of the town of Mansoul.
 - 2.) He will take along with him more than twenty thousand Doubters from the land of Doubting.
 - a.) *Some may imagine this to be an incredible number of doubts, but when the nine divisions of this army are presently enumerated, it will be readily acknowledge that our doubts are innumerable. —Ed.*
 - b. Cerberus offers his service and says, "And is there such brave preparations a-making to go against the miserable town of Mansoul; and would I might be put at the head of a thousand of them, that I might also show my valour against the famous town of Mansoul.
 - 1.) *According to Milton, Cerberus was the parent of Melancholy, a fit leader of Doubters.*

*'Hence, loathed Melancholy,
Of Cerberus and blackest Midnight born,
In Stygian caves forlorn,
'Mongst horrid shapes, and shrieks, and sights unholy!'*—L'Allegro. —Ed.

- c. Mr. Profane takes his leave of his friend Cerberus and began to gather up his heels to run.
1.) *To 'gather up the heels,' or 'take to the heels,' implies great haste.* —Ed.
- C. Reasons for miserable state of Mansoul: she had offended her Prince, and he was gone; she had encouraged the powers of hell, by her foolishness, to come against her, to seek her utter destruction.
 1. The town of Mansoul was somewhat made sensible of her sin, but the Diabolonians were gotten into her bowels; she cried, but Emmanuel was gone, and her cries did not fetch him as yet again.
 2. Besides she knew not now whether, ever or never he would return and come to his Mansoul again, nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.
 3. They did still send petition after petition to the Prince, but he answered all with silence.
 4. They did neglect reformation, and that was as Diabolus would have it, for he knew, if they regarded iniquity in their heart, their King would not hear their prayer; they therefore did still grow weaker and weaker.
 5. They cried to their King for help, and laid Diabolonians in their bosoms, what therefore should a King do to them?
 - a. *This is an awful state, when we encourage evil thoughts and propensities in the heart, and pray to God against them. 'If I regard iniquity in my heart, the Lord will not hear me' (Psa 66:18).* —Ed.
 - b. **[Psalm 66:18]- If I regard iniquity in my heart, the Lord will not hear me:**
 6. They began to seek their peace, for they thought that, since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes with them.
 - a. *Hand-to-hand combat; wrestling.* —Ed.
 7. The weakness of Mansoul was the strength of their enemies; and the sins of Mansoul the advantage of the Diabolonians.
 8. The foes of Mansoul did also now begin to promise themselves the town for a possession; there was no great difference now betwixt Mansoul and Diabolonians, both seemed to be masters of Mansoul. Yea, the Diabolonians increased and grew, but the town of Mansoul diminished greatly. There were more than eleven thousand men, women, and children that died by the sickness in Mansoul.
 - a. *Awful is the state of that soul, when it is difficult, by the conduct, to know whether it is a professor or one of the profane. Alas, how common a case! Eleven thousand acts of piety, holy thoughts, and aspirations after God, were lost by the wretched backslider.* —Ed.
- D. The plot discovered by Mr. Prywell.
 1. Mr. Prywell, a great lover of the people of Mansoul.
 2. Mr. Prywell listening up and down in Mansoul to see, and to hear whether there was any design against it.
 3. He was always a jealous man, and feared some mischief sometime would befall it.
 4. Mr. Prywell went listening at a place called Vile-hill in Mansoul of a plot against Mansoul.
 - a. He heard one confidently affirm that it would not be long before Diabolus should possess himself again of Mansoul,
 - b. The Diabolonians did intend to put all Mansoul to the sword,
 - c. They would kill and destroy the King's captains,
 - d. They would drive all his soldiers out of the town.

1.) *Mr. Prywell represents holy jealousy and careful self-examination; which, when prayerfully used, is sure to detect the plots of Satan. —Ed.*

- e. He said that he knew there were about twenty thousand fighting men prepared by Diabolus for the accomplishing of this design.
- 5. Mr. Prywell, believing it to be true, goes to tell the Lord Mayor.
 - a. Subordinate preacher told as Lord Secretary was ill at ease.
 - b. Preacher rings the Lecture-bell.
 - c. Preacher gave them then a short exhortation to watchfulness, using Mr. Prywell's news as the argument.
- 6. Town exhorted by Preacher and Mr. Prywell.
 - a. "It is not irrational for us to believe it.
 - 1.) We have provoked Shaddai to anger.
 - 2.) We have sinned Emmanuel out of the town;
 - 3.) We have had too much correspondence with Diabolonians,
 - 4.) We have forsaken our former mercies.
 - 5.) There is no marvel then if the enemy, both within and without, should design and plot our ruin; and what time like this to do it?
 - 6.) The sickness is now in the town, and we have been made weak thereby.
 - 7.) Many a good meaning man is dead.
 - 8.) The Diabolonians of late grow stronger and stronger.
 - b. "I have received from this good truth-teller this one inkling further, that he understood by those that he overheard, that several letters have lately passed between the Furies and the Diabolonians, in order to our destruction."
 - 1.) *A hint or intimation. —Ed.*
- E. Preparations made for defense.
 - 1. When hearing this, all of Mansoul lifted up their voices and wept.
 - 2. They double their petitions to Shaddai and His Son.
 - 3. They tell the captains, high commanders, and men of war of the plot.
 - 4. Entreating of them to use the means to be strong, and to take good courage, and that they would look after their harness.
 - a. *Military dress and equipments. —Ed.*
 - 5. Make themselves ready to give Diabolus battle, by night and by day, shall he come, as they are informed he will, to beleaguer³²² the town of Mansoul.
 - a. *To besiege or environ with troops. —Ed.*
 - 6. The captains prepare a defense.
 - a. The gates of Mansoul should be kept shut, and made fast with bars and locks; and that all persons that went out, or came in, should be very strictly examined by the captains of the guards.
 - 1.) **[1 Corinthians 16:13]- Watch ye, stand fast in the faith, quit you like men, be strong.**
 - 2.) **[Lamentations 3:40]- Let us search and try our ways, and turn again to the LORD.**
 - b. A strict search should be made for all kind of Diabolonians throughout the whole town of Mansoul.
 - 1.) **[Hebrews 12:15-16]- Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest**

there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

- c. Any Diabolonians found should to their shame, and the warning of others, take penance in the open place.
 - 1.) *[Jeremiah 2:34]- Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.*
 - 2.) *[Jeremiah 5:26]- For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.*
 - 3.) *[Ezekiel 16:52]- Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.*
- d. A public fast, and a day of humiliation should be kept throughout the whole corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against Shaddai his Father.
 - 1.) *[Joel 1:14]- Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,*
 - 2.) *[Joel 2:15-16]- Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*
 - 3.) It was further resolved, that all such in Mansoul as did not on that day endeavor to keep that fast, and to humble themselves for their faults, could be taken for Diabolonians, and should suffer as Diabolonians for such their wicked doings.
- e. They would renew their humiliation for sin, and their petitions to Shaddai for help; they also resolved to send tidings to the court of all that Mr. Prywell had told them
 - 1.) *[Jeremiah 37:4-5]- Now Jeremiah came in and went out among the people: for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.*
- f. Thanks should be given to Mr. Prywell for his diligent seeking of the welfare of their town; and they gave him a commission of Scoutmaster-general.
 - 1.) *Reader, how wise are these regulations! Seek earnestly to follow them. Examine all things watchfully; search out evil diligently. If evil thoughts have been harboured, let sincere penitence drive them out. Be humble, prayerful, thankful; and you will be safe and happy. —Ed.*

XIII. Mansoul Assaulted by Diabolus and the Doubters

A. Mr. Prywell's Activities in Mansoul

- 1. Mr. Prywell goes scouting throughout Mansoul and it's surroundings.
 - a. Scouts towards Hell-gate-hill where the Doubters were.
 - b. Overheard that Diabolus was nearly ready to march.
 - c. Identified Mr. Incredulity as their general of 20,000 Doubters.
 - 1.) *Incredulity is general-in-chief of all the Doubters, to show that incredulity, or unbelief, is the source of all the doubts and fears that distress the Christian. —Ed.*
- d. Diabolus to bring with him the chief princes of the infernal pit, and that he would make them chief captains over his Doubters.

- e. Several of the black-den would with Diabolus ride reformades³²⁵ to reduce the town of Mansoul to the obedience of Diabolus their prince.
- 1.) *Volunteers. —Ed.*

B. More Diabolonians executed

- 1. Town elders begin to enforce the laws that Prince Emmanuel put into place.
 - a. Diligent and impartial search in every home for Diabolonians.
 - b. Lord Covetousness (Prudent-thrifty) found in Mr. Mind's house.
 - c. Lord Lasciviousness (Harmless-mirth) was found in Lord Will-be-will's house.
 - d. Both are jailed by Mr. Trueman where in time they both fell into a very deep consumption, and died in the prison.
 - 1.) *If evil thoughts are subdued and kept in irons, i.e., checked instantly when they appear, they will die in such a prison. The idea was naturally suggested to the author by the number of pious persons who perished in prison, in Bunyan's time, for conscience sake. The Quakers alone have a list of about four hundred of their Society who thus perished. —Ed.*
- e. Mr. Mind and Lord Will-be-will brought to take penance in the open place to their shame, and for a warning to the rest of the town of Mansoul.
 - 1.) They were sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives.
 - a.) *This must not be mistaken for Popish or Protestant confessions, penances, or absolutions. The narrative is entirely spiritual and internal. Conscience, not man, accuses; the open confession is unreservedly to God, accompanied by godly sorrow, watchfulness, and prayer, with fruits meet for repentance. —Ed.*
- f. The rest of the Diabolonians were sought out in dens and caves but could not be held because of their crooked ways. At one time the Diabolonians and Mansoulans were friends but now they were direct enemies.
 - 1.) This good change did Mr. Prywell's intelligence make in the famous town of Mansoul.
 - 2.) *How subtle and insidious is sin! in what holes and corners it conceals itself! breaking out occasionally when we thought ourselves near to perfection, and making us cry out, 'O wretched man that I am! Who shall deliver me?' —Ed.*

C. The Army of Doubters approaches the town

- 1. The general, captains and field officers chosen in army
 - a. Diabolus Lord Paramount.
 - b. Incredulity was general.
 - c. Captain Rage was captain over the Election-doubters, his were the red colours, his standard-bearer was Mr. Destructive, and the great red dragon he had for his escutcheon.
 - 1.) ***[Revelation 12:3]- And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.***
 - 2.) ***[Revelation 12:13-17]- And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.***

- d. Captain Fury was captain over the Vocation-doubters; his standard-bearer was Mr. Darkness, his colours were those that were pale, and he had for his escutcheon the fiery flying serpent.
- 1.) *[Numbers 21:5-6]- And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.*
- e. Captain Damnation was captain over the Grace-doubters; his were the red colours, Mr. No-life bare them, and he had for his escutcheon the black den.
- 1.) *[Matthew 22:13]- Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.*
 - 2.) *[Revelation 9:1]- And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.*
- f. Captain Insatiable was captain over the Faith-doubters; his were the red colours, Mr. Devourer bare them, and he had for an escutcheon the yawning jaws.
- 1.) *[Proverbs 27:20]- Hell and destruction are never full; so the eyes of man are never satisfied.*
 - 2.) *[Psalm 11:6]- Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*
- g. Captain Brimstone was captain over the Perseverance-doubters; his also were the red colours, Mr. Burning bare them, and his escutcheon was the blue and stinking flame.
- 1.) *[Psalm 11:6]- Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*
 - 2.) *[Revelation 14:11]- And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*
- h. Captain Torment was captain over the Resurrection-doubters; his colours were those that were pale, Mr. Gnaw was his ancient-bearer, and he had the black worm for his escutcheon.
- 1.) *[Mark 9:44-48]- Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.*
- i. Captain No-ease was captain over the Salvation-doubters; his were the red colours, Mr. Restless bare them, and his escutcheon was the ghastly picture of death.
- 1.) *[Revelation 6:8]- And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*
 - 2.) *[Revelation 14:11]- And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

- j. Captain Sepulchre, he was captain over the Glory-doubters; his also were the pale colours, Mr. Corruption was his ancient-bearer, and he had for his escutcheon a skull, and dead men's bones.

1.) *[Jeremiah 5:16]- Their quiver is as an open sepulchre, they are all mighty men.*

2.) *[Jeremiah 2:25]- Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.*

3.) *We are here presented with a very curious, but accurate, division into classes of all our doubts and fears, each under the most appropriate captain, ancient-bearer, or ensign, and standard. As all Christians are more or less subject to their painful visits, it will be useful to scrutinize our doubts; and, having ascertained their nature or class, then prayerfully to compare them with the sacred Oracles, and find that key which opens all the gates in Doubting Castle. —Ed.*

- k. Captain Past-hope was captain of those that are called the Felicity-doubters; his ancient-bearer was Mr. Despair; his also were the red colours, and his escutcheon was the hot iron and the hard heart.

1.) *[1 Timothy 4:2]- Speaking lies in hypocrisy; having their conscience seared with a hot iron;*

2.) *[Romans 2:5]- But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

- l. The superior captains were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial.

D. An assault made upon Ear-gate, which is repelled

1. Mansoul set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places.
2. Mansoul sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their Drum
 - a. *[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
 - b. *'The roaring of the drum,' alluding to that roaring lion seeking whom he may devour. The roaring of a lion is a terrific noise in the night; but Satan has no more power to hurt the saints of God than has the noise of a drum. It may annoy, terrify, and drive us to the bosom of Christ, but it cannot destroy. —Ed.*
 - c. *'It is for want of hope [a sound scriptural hope, arising from faith, and its purifying effects upon the soul], that so many brisk professors, that have so boasted and made brags of their faith, have not been able to endure the drum in the day of alarm and affliction.'*—Bunyan's *Israel's Hope Encouraged*.
 - d. *'Those tumultuous thoughts, that, like masterless hell-hounds, roar and bellow, and make a hideous noise within me.'*—Grace Abounding, No. 174. —Ed.
3. Diabolus was forced to make some retreat from Mansoul, and to entrench himself and his men in the field, without the reach of the slings of the town.
 - a. *[James 4:7]- Submit yourselves therefore to God. Resist the devil, and he will flee from you.*
4. Four mounts set up against Mansoul.
 - a. Mount Diabolus set up to the north with a banner wrought in it by devilish art, after the manner of an escutcheon, a flaming flame, fearful to behold, and the picture of Mansoul burning in it.
 - b. Mount Alecto
 - c. Mount Megæra

- d. Mount Tisiphone
 - e. These are the names of the dreadful furies of hell.
 - f. *Bunyan's general knowledge is truly astonishing. Where could he have scraped acquaintance with the names of the furies? These names are, however, most appropriately applied to such objects of terror. —Ed*
- E. The drummer beats a parley, which is disregarded
- 1. Diabolus commanded that his drummer beat a parley at nights, for in the daytime they annoyed him with their slings.
 - 2. Mansoul fells darkness and sorrow.
 - 3. Beating drum was most terrible sound except the voice of Shaddai when he spoke.
 - 4. Mansoul trembled! It now looked for nothing but forthwith to be swallowed up.
 - a. ***[Isaiah 5:30]- And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.***
 - b. *'Often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, when asleep, with the apprehensions of devils, and wicked spirits, who laboured to draw me away with them; of which I could never be rid.'*—Grace Abounding, No. 5.
 - c. *Here we see the drum of Diabolus. —Ed.*
 - 5. The drummer brings the parley, *"My master has bid me tell you, that if you will willingly submit, you shall have the good of the earth, but if you shall be stubborn, he is resolved to take you by force."*
 - 6. The people had gone to the captains so there were none to hear or respond to the parley.
 - 7. Diabolus sends drummer back without the drum but his parley was turned into a summons to the town to deliver up themselves.
 - 8. Mansoul gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.
 - a. *The Christian's motto should be—'No parley with the tempter; not for a moment.' Never forget the fatal parley he had with Eve. —Ed.*
 - 9. Captain Sepulchre sent as messenger on the third night.
 - a. Set open the gates of your town, and admit the great Lord to come in.
 - b. But if you shall still rebel, when we have taken to us the town by force, we will swallow you up as the grave.
 - c. My Lord is your undoubted prince and Lord, as you yourselves have formerly owned. Nor shall that assault that was given to my Lord, when Emmanuel dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own.
 - d. If thou shalt quietly yield up thyself, then our old friendship shall be renewed, but if thou shalt yet refuse and rebel, then expect nothing but fire and sword.
 - 10. When the languishing town of Mansoul had heard this summons, they were yet more put to their dumps but they did not respond so he went away back to the camp.
 - a. *A season of doubt and fear encourages the assaults of death and hell. How often has Captain Sepulchre put Mansoul to its dumps! It is a blessing when it excites to prayer and examination. —Ed.*
 - 11. Mansoul seeks counsel from captains and then Lord Secretary, their chief preacher but he was still ill at ease.
 - a. That he would look comfortably upon them, and not to keep himself so much retired from them as formerly.
 - b. That he would be pleased to give them his advice. But to this he said, "You must look to the law of the Prince, and there see what is laid upon you to do."

- 1.) *Rely not upon frames, feelings, or experience, but go prayerfully to the law and to the testimony; that alone should be 'a lamp to our feet, and a light to our path.'*—Ed.
- c. That his Highness would help them to frame a petition to Shaddai, and unto Emmanuel his Son. But all the answer that he gave to this was that they had offended their Emmanuel, and had also grieved himself, and that therefore they must as yet partake of their own devices.
- 1.) His answer falls as a millstone on them.
- 2.) Her foes were ready to swallow her up, and her friends did forbear to help her.
- 3.) ***[Lamentations 1:3]- Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.***
- 4.) *'When I cried to God for mercy, this would come in—It is too late, I am lost; God hath let me fall, not to my correction, but my condemnation.'*—Grace Abounding, No. 163. —Ed.
12. Lord Mayor, whose name was my Lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the Lord Secretary.
- a. This unavoidably follows upon the saying of my Lord that we must yet suffer for our sins.
- b. The words yet sound as if at last we should be saved from our enemies, and that after a few more sorrows, Emmanuel will come and be our help.
- c. None of his words were such but that at all times they were most exactly significant, and the townsmen were allowed to pry into them, and to expound them to their best advantage.
- 1.) *A personal prying into the Scriptures is a most important duty. As the reader will presently see, these golden slings beat down and frightened the high lords and soldiers, the renowned Doubters under Diabolus.* —Ed.
13. So all returned to their places, the Captains to theirs, the Lord Mayor to his, the subordinate preacher to his, and my Lord Will-be-will to his. The captains longed to be at some work for their prince, for they delighted in warlike achievements.
14. The next day, therefore, they came together and consulted to answer Diabolus' captain.
- a. Resolved to answer with slings.
- b. Diabolus had come nearer again, but the sling-stones were, to him and his, like hornets.
- 1.) ***[Zechariah 9:15]- The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.***
- 2.) For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus' drum, so there is nothing to Diabolus so terrible as the well playing of Emmanuel's slings.
- c. Lord Mayor of Mansoul cause the bells to be rung, and thanks should be sent to the Lord High Secretary by the mouth of the subordinate preacher; for that by his words the captains and elders of Mansoul had been strengthened against Diabolus.
- 1.) *'Words,' or texts of Holy Writ.* —Ed.
- F. Diabolus attempts to deceive by flattery, but is answered by the Lord Mayor.
1. When Diabolus saw that his captains and soldiers were frightened and beaten down by the stones that came from the golden slings, he thought to himself, *"I will try to catch them by fawning, I will try to flatter them into my net."*
- a. ***[Revelation 12:10]- And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.***

- b. *Satan has various modes of attack. If he succeed not as the roaring lion, he will assume the crafty serpent; if he prevail not by fear, he will resort to flattery. —Burder.*
2. He came down again to the wall having all be sugared his lips and a very sweet-mouthed, peaceable prince, designing nothing for humor's sake, nor to be revenged on Mansoul, but the welfare, and good, and advantage of the town and people.
- a. *For whim, caprice, petulance, or peevishness. — Ed*
- b. *"How many nights have I watched, and how many weary steps have I taken, if, perhaps, I might do thee good."*
- 1.) ***[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:***
- c. *"Far be it from me to desire to make a war upon you, if ye will but willingly and quietly deliver up yourselves unto me. You know that you were mine of old."*
- 1.) ***[Matthew 4:8-9]- Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.***
- 2.) ***[Luke 4:6-7]- And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.***
- d. *"Remember also, that so long as you enjoyed me for your Lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth."*
- e. *"You never had so many hard, dark, troublesome, and heart afflicting hours, while you were mine, as you have had since you revolted from me; nor shall you ever have peace again until you and I become one as before."*
- 1.) *'Gladly would I have been in the condition of a dog or horse, for I knew they had no souls to perish under the everlasting weight of hell or sin, as mine was like to do.'— Grace Abounding, No. 104. —Ed.*
- f. *"Embrace me again, and I will grant, so that your license and liberty shall be to take, hold, enjoy, and make your own, all that is pleasant from the east to the west."*
- 1.) *'All the kingdoms of the world, and the glory of them'; 'all these things will I give thee, if thou wilt fall down and worship me' (Matt 4:8). —Ed.*
- 2.) ***[Matthew 4:8]- Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;***
- g. *"No incivilities wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endureth."*
- h. *"Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves in Mansoul, be hurtful to you any more; yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand."*
- i. *"Let us renew our old acquaintance and friendship again."*
- 1.) *The infernal liar promises great things, which he is neither able nor willing to perform. Wonderful liberty, meaning frightful slavery; all sensual gratifications, but does not hint that they are destructive to body and soul; perfect freedom from religious fears and straits, but does not add that after all this comes a portion in the burning lake. — Ed.*
- j. *"The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourselves to further fears and frights."*

- k. *"I am come against you with a stout and valiant army, and all the chief princes of the den, are even at the head of it. Besides, my captains are swifter than eagles, stronger than lions, and more greedy of prey than are the evening-wolves. How then shall Mansoul think to escape my hand and force?"*
 - 1.) *I much doubt whether human ingenuity ever invented a speech so worthy of the terms 'flattering, fawning, deceitful, and lying.' It is worthy the mouth of the god of this world, the prince of the power of the air. It is a marvelous invention of an unlettered mechanic, presenting itself to the imagination with all the force and power of reality.*
—Ed.
3. The Lord Mayor replied to Diabolus.
 - a. *"Thy lying flatteries we have had and made sufficient probation and have tasted too deeply of that destructive cup already."*
 - b. *"Should we therefore again hearken unto thee, and so break the commandments of our great Shaddai, to join in affinity with thee; would not our Prince reject us, and cast us off for ever; and being cast off by him, can the place that he has prepared for thee, be a place of rest for us?"*
 - c. *"O thou that art empty and void of all truth, we are rather ready to die by thy hand, than to fall in with thy flattering and lying deceits."*
4. Diabolus rages at answer and prepares for another battle.
 - a. Captain Cruel and Captain Torment were sent up against Feel-gate, and commanded them to sit down there for the war.
 - 1.) *The intention of Diabolus is to fill the soul with doubts, and, if possible, with despair. He places his forces at Feel-gate; that is, he would lead the soul to doubt by trusting to his religious frames and feelings, instead of looking only to Jesus. —Burder.*
 - b. And he also appointed Captain No-ease should come in to their relief.
 - c. He placed the Captain Brimstone, and Captain Sepulchre at Nose-gate and bid them look well to their ward, on that side of the town of Mansoul.
 - d. At Eye-gate he placed Captain Past-hope.
 - e. Captain Insatiable was to look to the carriage of Diabolus, and was also appointed to take into custody, that, or those persons and things that should at any time as prey be taken from the enemy.
 - f. Mouth-gate was kept by the inhabitants of Mansoul as a sally port, wherefore that they kept strong, so the towns-folk could send their petitions to Emmanuel their Prince; so that Diabolus sought, if possible, to land up Mouth-gate with dirt.
 - 1.) *So valuable to the soul is prayer that Diabolus attempts to prevent it, by rendering Mouth-gate impassible. Nothing can be more expressive than the terms, 'to land up,' or block up, 'the way with dirt,' so as to prevent the soul's approach to a pure and holy God. —Ed.*

XIV. The Battle (mortification) continues

- A. Jolly and Griggish, two young Diabolonians, executed
 1. Mansoul also prepares for defense.
 - a. Captains mounted slings, set up banners, sounded trumpets, and put themselves in order.
 - b. Lord Will-be-will took charge of watching for the rebels within.
 - c. Since his repentance, he showed as much honesty and bravery of spirit as any he in Mansoul;
 - d. He took Jolly and Griggish, the two sons of his servant Harmless-mirth, and hung them on the cross at Eye-gate in the face of Diabolus and before Captain Past-hope, after his servants, Find-out and Tell-all, reported their troublemaking.
 - 1.) *To really harmless mirth, to be merry and wise, there can be no objection.*
—Religion never was designed

To make our pleasures less.'

But beware of Jolley and Grigish. If mirth produces them, be sure that it is not harmless, and at once put them to the cross. —Ed.

- 2.) Execution did greatly abash Captain Past-hope.
- 3.) Discouraged the army of Diabolus.
- 4.) Put fear into the Diabolonian runagates in Mansoul.
- 5.) Put strength and courage into the captains that belonged to Emmanuel the Prince;

B. Gripe and Rakeall hanged.

1. Mr. Mind cleanses his household as Lord Will-be-will did.
 - a. When Prudent-thrifty was imprisoned, he left his children, Gripe and Rake-all, from Mr. Mind's daughter, Mrs. Holdfast-bad.
 - b. Mr. Mind puts them in the hold of the house overnight.
 - c. They are placed in chains and hanged in the same place as Jolly and Griggish.
2. Town is encouraged by the execution of Gripe and Rake-all.
 - a. Town captured more Diabolonians.
 - b. Many more of these Diabolonian troublers of Mansoul; but at that time the rest lay so quat.
 - 1.) *'Quat,' now spelt 'squat,' to lie or sit close, still, or lurking—
'Squat like a toad.'—Milton.
In a Glasgow edition, 1720, it is altered to 'quiet.' In 1752, it is 'lay so close.'—
Ed.*
 - c. Others were close that they could not be apprehended; so they set against them a diligent watch.
3. Diabolus' kindness turned to furious madness against Mansoul over executions.
4. Mansoul and it's captains had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less.
5. Subordinate preacher too made a sermon about it, and he took that theme for his text, 'Gad, a troop shall overcome him; but he shall overcome at the last'
 - a. ***[Genesis 49:19]- Gad, a troop shall overcome him: but he shall overcome at the last.***
6. Battle begins again between Mansoul and Diabolus' army.
 - a. In the camp, the drummer was ordered to beat a charge against the town.
 - b. In the town, the trumpets of silver sounded against them.
 - c. In the camp, nothing was heard but horrible rage and blasphemy;
 - d. In the town, nothing was heard but good words, prayer, and singing of psalms.
 - e. The camp replied with horrible objections, and the terribleness of their drum;
 - f. The town made answer with the slapping of their slings, and the melodious noise of their trumpets.
 - g. The fight lasted for several days together, only now and then they had some small intermission, in which the townsmen refreshed themselves, and the captains made ready for another assault.
7. The Battle's aftermath.
 - a. The captains of Emmanuel were clad in silver armour and the soldiers of Diabolus were clad in iron.
 - b. The wounded in Mansoul lacked a surgeon because Emmanuel was absent but they were kept alive by the leaves of a tree though their wounds did greatly putrefy, and some did grievously stink.

- 1.) *[Revelation 22:2]- In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*
 - 2.) *[Psalm 38:4-5]- For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness.*
 - 3.) *Stinking and loathsome is sin in the sight of God. May we be sensible of the filthiness of sin, as David was: — 'Mine iniquities are gone over my head; my wounds stink and are corrupt, because of my foolishness' (Psa 38:4,5). —Ed.*
 - 4.) *[Psalm 38:4-5]- For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness.*
- c. The wounded in Mansoul.
- 1.) Lord Reason was wounded in the head.
 - 2.) Lord Mayor was wounded in the Eye.
 - 3.) Mr. Mind received his wound about the Stomach.
 - a.) *A curious idea, but fully borne out both by reason and Scripture. Gluttony or drunkenness injures the mind. Peter says, 'Add to knowledge temperance' (2 Peter 1:6). —Ed.*
 - b.) *[2 Peter 1:6]- And to knowledge temperance; and to temperance patience; and to patience godliness;*
 - 4.) Subordinate preacher received a shot not far off the heart, but none of these were mortal.
 - 5.) Many also were not only wounded, but slain outright.
- d. The wounded in Diabolus' camp.
- 1.) Captain Rage was wounded.
 - 2.) Captain Cruel was also wounded.
 - 3.) Captain Damnation was made to retreat.
 - 4.) The standard of Diabolus was beaten down,
 - 5.) The standard-bearer Captain Much-hurt had his brains beat out with a sling-stone.
 - 6.) Many of the Doubters were slain outright, though enough of them are left alive to make Mansoul shake and totter.
- e. The victory that day turned to Mansoul,
- 1.) Put great valour into the townsmen and captains,
 - 2.) Covered Diabolus' camp with a cloud, but withal it made them far more furious.
- C. Anything and Loose-foot imprisoned
1. Lord Will-be-will was not idle but did notable service within against the Diabolonians.
 2. Mr. Anything is discovered.
 - a. Had brought the three fellows to Diabolus, whom the Diabolonians took out of Captain Boanerges' companies; and that persuaded them to list themselves under the tyrant.
 - b. *Anything means indifference about religion, a conformity or opposition to it, as convenience requires. —Burder.*
 3. Loose-foot also discovered by Lord Will-be-will.
 - a. Loose-foot was a scout to the vagabonds in Mansoul, and that did use to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul;
 - b. *Loose-foot may signify a careless walk and conversation. —Burder.*

4. Both were taken in chains to Mr. True-man, the jailer, to be executed at a later time.
 5. Lord Mayor gave out orders to all that were the natives of Mansoul to look to their watch, and stand upon their guard, and, as occasion should offer, to prove themselves men.
 6. Mr. Conscience the preacher, he also kept all his good documents alive upon the hearts of the people of Mansoul.
 - a. *The books, chapters, or verses of holy Writ. — Ed.*
- D. Inhabitants of Mansoul make a rash sortie on the enemy by night, but are repulsed with loss.
1. The captains and stout ones of the town of Mansoul agreed and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night.
 - a. Here was the folly of Mansoul, for the night is always the best for the enemy, but the worst for Mansoul to fight in; but yet they would do it, their courage was so high; their last victory also still stuck in their memories.
 - b. *Night, or a time of desertion, was the best for the enemy; for then self-confidence prevailed, the soul depended upon a fancied inherent strength of its own, which is perfect weakness. In the Lord alone have we righteousness and strength for the battle. —Mason.*
 2. Captains cast lots who would lead the van and lot fell on Captain Credence, Captain Experience, and to Captain Good-hope to lead the forlorn hope.
 - a. Captain Experience was promoted when the Prince had taken residence in Mansoul.
 3. Diabolus and his men being expertly accustomed to night work, took the alarm presently, and were as ready to give them battle, as if they had sent them word of their coming.
 - a. Captain Insatiable looked to the enemies' carriages, and waited when he should receive some prey.
 - 1.) *Behaviour, deportment. —Ed.*
 - b. Captain Credence, Captain Good-hope, and Captain Experience, as they were upon the pursuit.
 - c. Captain Credence stumbles and when he received help from Captain Experience, the men were put in disorder.
 - d. Captain Credence cries out in pain and Captain Good-hope and Captain Experience, thinking Captain Credence received a mortal wound, fainted.
 - e. Diabolus takes courage and takes a stand and then comes about with as much of his fury as hell could help him.
 - 1.) Came upon Captain Credence, Captain Good-hope, and Captain Experience.
 - 2.) Diabolus cut, wound, and pierce them so dreadfully.
 - 3.) Through discouragement, through disorder, through the wounds that now they had received, and also the loss of much blood, they were barely able to get safe into the hold again.
 - 4.) Body of Mansoul's army retreats to the sally port.
 - a.) *The night of darkness and desertion was not a proper season for this effort. It seems intended to show the effects of the prevalence of a self-confident spirit, which cannot issue well; for faith, hope, and experience were wounded. —Burder.*
 4. Diabolus comes up to the sides thereof with great boldness, and demands entrance, and that they deliver themselves up to his government.
 - a. The Diabolonians also become bold.
 5. Lord Mayor replied that what he got he must get by force, for as long as Emmanuel their Prince was alive.

- a. *'Diabolus, we, poor inhabitants of the town of Mansoul, are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it.*
 - 1.) *Misery without remedy and without end; eternal death; the being cut off from God, the root and fountain of happiness. —Mason.*
 - b. Wherefore, though while we were without knowledge we suffered thee to take us. Yet, since we have been turned from darkness to light, we have also been turned from the power of Satan to God.
 - c. Though, through thy subtlety, we have sustained much loss. Yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou.
 - d. Besides, we have hopes that in time deliverance will come from court unto us, and therefore we yet will maintain a war against thee.'
 - e. Brave speech of Lord Will-be-will affected all who heard.
 - 1.) Abated the boldness of Diabolus and kindled the fury of his rage.
 - 2.) Succored the townsmen and captains.
 - 3.) It was as a plaster to the brave Captain Credence's wound.
 - f. Lord Will-be-will also caught many Diabolonians in Mansoul during the sally.
 - 1.) Wounded Lord Caviel, the Lord Brisk, the Lord Pragmatic, and Lord Murmur.
 - 2.) Diabolonians thought it was time to stir and make an uproar in the town.
 - 3.) Get themselves into a body, and fall forthwith to hurricaning in Mansoul before being dispersed by the Mayor and his men.
 - a.) *If this word was coined by Bunyan, he could not have introduced anything more appropriate. No word in common use could convey an idea of the wretchedly uneasy state of the soul in such a siege. Evil thoughts and imaginations are hurricaning within him; it is a tempest rushing upon him at once from all quarters; like Bunyan's feelings, as described in Grace Abounding, No. 187. —Ed.*
- E. Diabolus makes a desperate attack upon Feel-gate and his army of Doubters possess the town
1. Diabolus resolves to have the other bout with Mansoul; for, thought he, since I beat them once, I may beat them twice.
 2. He gave it out in special that they should bend all their force against Feel-gate.
 - a. *Again Diabolus determines to attack Mansoul by Feel-gate. The cry was incessantly to be Hell-fire! Hell-fire! Christian, depend not upon your frames or feelings, but upon the immutable and unchangeable Word of God. The terrors of hell will get hold upon him who trusts to his experience, instead of fixing all his hopes in the Lord Jehovah. —Ed.*
 3. He said that if we break in upon them, as I wish we do, either with some, or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of Mansoul but, Hell-fire, Hell-fire, Hell-fire!
 4. The drummer was also to beat without ceasing, and the standard bearers were to display their colours; and the soldiers were to put on what courage they could against the town.
 5. Diabolus attacks Feel-gate and after time, he throws the gates wide open for those gates were weak and easily made to yield.
 6. He placed his captains, Torment and No-ease there, so he attempted to press forward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired.
 7. Mansoul made what resistance they could but was overpowered.
 - a. Three of their best and most valiant captains by their wounds made much incapable of doing the town that service they would,
 - b. Others having more than their hands full of the Doubters, and their captains that did follow Diabolus,
 - c. Prince's men and their captains retreated to the castle, as to the strong hold of the town.
 - 1.) For their own security,

- 2.) For the security of the town.
 - 3.) Chiefly, to preserve to Emmanuel the prerogative-royal of Mansoul, the castle of Mansoul.
 - a.) *The heart. It is a blessed presage when that is right with God; then may the soul, in the strength of the Lord, exult and say, 'Rejoice not against me, O mine enemy; for when I fall, I shall rise again.'—Mason.*
8. The enemy, without much resistance, possess the rest of the town, and spread themselves as they went into every corner, they cried out as they marched, Hellfire, Hell-fire, Hell-fire! Together with the roaring of Diabolus' drum.
- a. *'I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, Sell Christ for this, or sell Christ for that; sell him, sell him.'—Grace Abounding, No. 135. None but the experienced Christian knows the terror of Diabolus' drum. —Ed.*
- F. The inhabitants determine on a new application to Emmanuel by Captain Credence
1. Mansoul experience the sad fruits of apostasy.
 - a. Clouds hang black over Mansoul,
 - b. They reason anything but ruin.
 - c. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul.
 - d. The subordinate preacher's, Lord Mayor's, and Lord Will-be-will's house were full outlandish Doubters.
 2. Mansoul's wounded.
 - a. Many townspeople, children even unborn.
 - b. Mr. Conscience wounds so festered, that he could have no ease day nor night, continually upon a rack; but that Shaddai rules all, certainly they had slain him outright.
 - c. Mr. Lord Mayor they so abused that they almost put out his eyes, and had not my Lord Will-be-will got into the castle.
 - 1.) *Satan has a particular spite against a sanctified will.*
 3. Now every corner swarmed with outlandish Doubters; redcoats and black-coats³⁶³ walked the town by clusters, and filled up all the houses with hideous noises, vain songs, lying stories, and blasphemous language against Shaddai and his Son.
 - a. *How hard but just a blow is this to the pompous pride both of the military and clerical orders. In Bunyan's time, both these professions were filled with the friends and followers of Diabolus. The black coats are, in our day, much reformed. —Ed.*
 - b. *Such is the dreadful nature of unbelief! It is in the minister of confusion, lying, vanity, and blaspheming against the faithfulness of a covenant God. —Mason.*
 4. Diabolonians had more boldness now to walk the streets, to haunt the houses, and to show themselves abroad, than had any of the honest inhabitants of the now woeful town of Mansoul.
 - a. *Imagine a poor harassed soul, a member of a Christian church, in this lamentable state. What would the pastor, elders, and church do with him? How would some argue, He is a disgrace to us, and ought to be cast out! Alas! poor soul, he would get rid of the Doubters if he could. While the fear of God is in his heart, pray for him, cherish him, but cast him not out. —Ed.*
 5. Diabolus and his outlandish men were not at peace in Mansoul, for they were not there entertained as were the captains and forces of Emmanuel; the townsmen did browbeat them what they could; nor did they partake or make story of any of the necessities of Mansoul.
 - a. *'Stroy,' obsolete, means destroy—*

'Some they stroye and some they brenne.'
It was altered, in 1707, to 'make destruction.'—Ed.

- b. That which they seized on against the townsmen's will; what they could they hid from them, and what they could not they had with an ill will.
 - c. Mansoul had rather have had their room than their company, but they were at present their captives, and their captives for the present they were forced to be.
1.) [Rom 7:1]- Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
 - d. Mansoul discountenanced them as much as they were able, and showed them all the dislike that they could.
1.) This is an awful representation of the state of a soul overwhelmed with distressing doubts of God's love, and fear of eternal destruction. 'Torment' and 'No ease' take possession of the feelings. The understanding is darkened, and the conscience wounded; while a crowd of idle thoughts, vanities, and blasphemies increase the confusion and dismay. —Ed.
 - e. The captains continue with slings at the enemy and Diabolus many attempts at breaking open the gates of castle.
 - f. Mr. Godly-fear was the keeper of the gates and writer wished that that man had had the whole rule of the town of Mansoul.
1.) For a most solemn, encouraging, and admirable treatise on the 'Fear of God,' see Bunyan's Works. —Ed.
6. This was the state of Mansoul for another two and a half years.
- a. The body of the town was the seat of war.
1.) 'Nothing now, for two years together, would abide with me, but damnation, and an expectation of damnation.' —Grace Abounding, No. 142. —Ed.
 - b. The people of the town were driven into holes.
 - c. The glory of Mansoul was laid in the dust;
 - d. There was no rest for the inhabitants, what peace could Mansoul have, and what sun could shine upon it?
 - e. The enemy now had the town shall as their tent, their trench, and fort against the castle.
 - f. The town shall be against the town, and shall serve to be a defense to the enemies of her strength and life.
 - g. The enemy shall make use of the forts, and town-holds, to secure themselves in, even till they shall take, spoil, and demolish the castle, this was terrible; and yet this was now the state of the town of Mansoul.
1.) In the midst of all this misery, the castle is safe; or, in other words, the heart remains right with God, Godly-fear being the keeper of it. In many a soul where distressing doubts prevail, perhaps for years, yet the fear of God is in the heart, so that it still cleaves to him and opposes sin. —Burder.

XV. Petition Drawn and Delivered to Emmanuel and Leader Appointed

A. Lord Secretary composes Petition

- 1. Mr. Godly-fear advises drawing up a petition to the Prince.
 - a. They would draw up one, and get the Lord Secretary's hand to it.
 - b. Lord Secretary would not set his hand to any petition that himself had not an hand in composing and drawing up.
 - c. The Prince knows Lord Secretary's hand from all the hands in the world.
- 2. Lord Secretary responds to request.

- a. *“What petition is it that you would have me draw up for you?”*
 - 1.) But they said, *“Our Lord knows best the state and condition of the town of Mansoul; and how we are backslidden and degenerated from the Prince; thou also knows who is come up to war against us, and how Mansoul is now the seat of war.”*
 - a.) *The Christian’s life is a warfare against the world, the flesh, and the devil; but an evil heart of unbelief is that spiritual Goliath which we should constantly intreat the Captain of our salvation to subdue. —Mason.*
- b. *“I will draw up a petition for you, and will also set my hand thereto. You must be present at the doing of it. Yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition?”*
- c. *“No petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein do join in heart and soul in the matter, for that must be inserted therein.”*
 - 1.) *This is an illustration of that text, ‘The Spirit helpeth our infirmities, for we know not what we should pray for as we ought’ (Rom 8:26). And blessed be God, ‘He will give the Holy Spirit to them that ask him’ (Luke 11:13). —Burder.*
 - 2.) ***[Romans 8:26]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.***
 - 3.) ***[Luke 11:13]- If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?***

B. The Petition is carried to Prince Emmanuel

1. Captain Credence asked and agrees to carry petition to Prince Emmanuel.
 - a. Contents of petition.
 - 1.) Magnificence of Prince Emmanuel.
 - 2.) Unworthiness of Mansoul.
 - 3.) Confession of Sin.
 - 4.) Plea for mercy
 - 5.) Need for help against the enemy of the Prince.
 - 6.) Need for healing of His wounded captains.
 - 7.) Strength and defiance of the enemy forces.
 - a.) *‘Now hell rageth, the devil warreth, and all the world resolveth to do the best they can to bring the soul into bondage and ruin. Also, the soul shall not want enemies in its own heart’s lust—as covetousness, adultery, blasphemy, unbelief, hardness of heart, coldness, ignorance; with an innumerable company of attendants hanging at its heels, ready to sink it into the fire of hell every moment.’—Bunyan’s Law and Grace. Who can number his thoughts, even his evil thoughts, that, like legions, war against the soul’s peace? —Ed.*
 - 8.) Need for wisdom
 - a.) *‘Which burden also did so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet.’—Grace Abounding, No. 165. —Ed.*
 - 9.) Need for pity from Prince Emmanuel.
- b. Credence brings petition through the Mouth-gate and to Prince Emmanuel.

C. Diabolus Seeks to Halt the Petition

1. Diabolus hears petition and charges the town and orders drum beaten.
 - a. *Satan cannot abide prayer.*

- 1.) *"Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave. Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both to fear and rage."*
- b. He commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus will have his drum beat, Mansoul must abide the noise.
- c. Diabolus orders his forces to further distress and vex Mansoul for their rebellion against him.
 - 1.) *When temptations beset, sin invades, lusts rage, evil tempers arise, and we are in danger of falling, then is the time to look up and cry, Lord save, or I perish. — Mason. These vexations are the holy thoughts and feelings, which Diabolus and his crew prevent or suppress. —Ed.*
- d. Diabolus approaches the castle gate.
 - 1.) He demanded that, upon pain of death, the gates should be opened to him and entrance should be given him and his men that followed after.
 - 2.) Mr. Godly-fear replied, that the gate should not be opened unto him, nor to the men that followed after him.
 - 3.) Mr. Godly-fear said that Mansoul, when she had suffered awhile, should be made perfect, strengthened, settled.
 - a.) ***[1 Peter 5:10]- But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.***
 - 4.) Diabolus replied, Deliver me then the men that have petitioned against me, especially Captain Credence that carried it to your Prince; deliver that varlet into my hands, and I will depart from the town.
 - a.) *Varlet- a man or boy acting as an attendant or servant or a dishonest or unprincipled man.*
 - b.) *Satan cannot abide faith.*
 - 5.) Mr. Fooling said, *"My Lord offereth you fair, it is better for you that one man perish, than that your whole Mansoul should be undone."*
 - 6.) Mr. Godly-fear answers, *"How long will Mansoul be kept out of the dungeon when she hath given up her faith to Diabolus? As good lose the town as lose Captain Credence; for if one be gone, the other must follow."*
 - a.) *Alluding to the sufferings of Christian and Hopeful in the dungeon of Giant Despair, in Doubting Castle. —Ed.*
 - b.) *When the shield of faith is wanting, the soul is exposed to all the fiery darts of the wicked one. 'This is the victory, even our faith.'—Mason.*
 - 7.) Lord Mayor replies, *"O thou devouring tyrant, be it known unto thee, we shall hearken to none of thy words; we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee, shall be found in the town of Mansoul."*
 - 8.) Diabolus answered, *"Do you hope, do you wait, do you look for help and deliverance? You have sent to Emmanuel, but your wickedness sticks too close in your skirts, to let innocent prayers come out of your lips. Think you that you shall be prevailers and prosper in this design? You will fail in your wish, you will fail in your attempts; for it is not only I, but your Emmanuel is against you (Psa 42:10). Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?"*

- a.) *How true is this remark of the enemy of souls! Our holiest services must be sanctified in the name of the Redeemer. Diabolus can tell truth when it is to his purpose, in distressing a saint, or destroying a sinner. —Ed*
- b.) ***[Psalm 42:10]- As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?***

9.) Lord Mayor said, “We have sinned indeed, but that shall be no help to thee, for our Emmanuel hath said it, and that in great faithfulness: ‘And him that cometh to me I will in no wise cast out.’ He hath also told us, O our enemy that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.

- a.) ***[Psalm 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.***
- b.) *Portions of Scripture were the weapons with which our Lord conquered Satan, when tempted in the wilderness. Poor tried soul, you may rely with the most perfect confidence on the Scriptures for support in the most trying hour. ‘Though it tarry, wait for it; because it will surely come’ (Habb 2:3). Any other support is but like a broken reed. —Ed.*
- c.) ***[Habakkuk 2:3]- For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.***

D. Captain Credence is favorably received, and appointed Lord Lieutenant over all the forces.

1. Captain Credence returns from the court of Emmanuel with a packet.
2. Lord Mayor withdraws from the noise of the roaring of the tyrant, and left him to yell at the wall of the town, or against the gates of the castle and came to the captain’s lodgings,
3. Captain Credence relays good tidings.
 - a. Cheer up, my Lord, for all will be well in time.
 - b. Captain Credence produced the packet, and laid it by;
 - c. The Lord Mayor and the rest of the captains took for sign of good tidings.
4. Lord Mayor calls for the rest of the captains and elders.
5. The Packet is opened before all.
 - a. The first note was for the Mayor.
 - 1.) Lord Mayor had been so true and trusty in his office.
 - 2.) The great concerns that lay upon him for the town and people of Mansoul.
 - 3.) He took it well that he had been so bold for his Prince Emmanuel, and had engaged so faithfully in his cause against Diabolus.
 - 4.) He also signified at the close of his letter, that he should shortly receive his reward.
 - b. The second note was for the noble Lord Will-be-will.
 - 1.) Prince Emmanuel understood how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under contempt by Diabolus.
 - 2.) He had been so faithful to the town of Mansoul in his keeping of so strict a hand and eye over and so strict a rein upon the neck of the Diabolonians.
 - 3.) Lord Will-be-will had done great execution upon the chief of the rebels there, to the great discouragement of the adverse party, and good example of the whole town of Mansoul.
 - 4.) His Lordship should have his reward.
 - c. The third note was for the subordinate Preacher.

- 1.) His Prince took it well that he had so honestly and so faithfully performed his office, while he exhorted, rebuked, and fore-warned Mansoul according to the laws of the town.
 - 2.) He called to fasting, to sackcloth and ashes, when Mansoul was under her revolt.
 - 3.) He called for the aid of the Captain Boanerges to help in so weighty a work.
 - 4.) He also should receive his reward.
- d. The fourth note was for Mr. Godly-fear.
- 1.) He was the first of all the men in Mansoul that detected Mr. Carnal-security and the decay of goodness in the blessed town of Mansoul.
 - 2.) His tears and mourning for the state of Mansoul.
 - 3.) His detecting of this Mr. Carnal-security, at his own table among his guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villainies against the town of Mansoul.
 - 4.) Mr. Godly-fear, stood stoutly to it at the gates of the castle, against all the threats and attempts of the tyrant,
 - 5.) He had put the townsmen in a way to make their petition to their Prince, so as that he might accept thereof, and as they might obtain an answer of peace;
 - 6.) He should receive his reward.
- e. The final note was written to the whole town of Mansoul.
- 1.) Their Lord took notice of their so often repeating of petitions to him, and that they should see more of the fruits of such their doings in time to come.
 - 2.) Their heart and mind now at last abode fixed upon him and his ways, though Diabolus had made such inroads upon them, and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs.
 - 3.) The town of Mansoul was in the hands of the Lord Secretary, and under the conduct of Captain Credence and beware that you yet yield yourselves unto their governance.
 - 4.) You shall receive our reward.
6. Captain Credence retires to the Lord Secretary's lodging.
- a. Lord Secretary took him, and had him a-to-side.
1.) *'A-to-side,' obsolete, aside, in private, or out of hearing. —Ed.*
 - b. Lord Secretary makes Captain Credence the Lord's lieutenant over all forces in Mansoul.

XVI. Diabolus makes an attempt to enter the castle

A. The Preacher sent to Captain Credence

1. Townspeople send their subordinate Preacher to the Lord Secretary, to desire him that all might be put under the government, care, custody, and conduct of Captain Credence
 - a. *The design of this is to show that the soul is to live by faith, and not by sense. The Spirit of God puts honour upon faith, and makes him chief-captain of the town. This is a prelude to victory over the Doubters. — Burder.*
2. Preacher returns with reply and request for secrecy because of the foes still had great strength in the town
 - a. *The design of this is to show that the soul is to live by faith, and not by sense. The Spirit of God puts honour upon faith, and makes him chief-captain of the town. This is a prelude to victory over the Doubters. — Burder.*

B. A new plot is laid to ruin the town by riches and prosperity

1. Diabolus rages after confrontation with Lord Mayor and Mr. Godly-fear.
2. Diabolus, Mr. Incredibility, captains, and all of the princes of the pit council on how to take the castle.
3. Apollyon, the president of the council, proposes:
 - a. Let us withdraw ourselves for our presence here will do us no good.
 - b. They will be glad of some little ease; and they again may begin to be remiss.
 - 1.) *A state of spiritual ease and prosperity has its dangers; we must, by the Word and Spirit, in the strength of Jesus, fight every inch of our way to heaven and glory. — Mason.*
 - c. Our going of the town may draw the captains out after us, and you know what it cost them, when we fought them in the field before.
 - d. Besides, can we but draw them out into the field, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in, and take possession of the castle.
4. Beelzebub replied:
 - a. Impossible to draw them off the castle.
 - b. To get the townsmen again to sin.
 - c. So long as one in the town is able to lift up his finger against us, Emmanuel will take their parts; and if he shall take their parts, we know what time a-day it will be with us.
 - 1.) *'Satan trembles when he sees The meanest saint upon his knees.'*
 - 2.) *The great object of Satan is to allure Mansoul to sin. He can never win the heart, or castle, unless sin opens the gates. —Ed.*
 - d. There is no way to bring them into bondage to us, like inventing a way to make them sin.
 - 1.) ***[2 Peter 2:18-21]- For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.***
 - e. Doubters at a distance are but like objections refelled with arguments. Indeed can we but get them into the hold, and make them possessors of that, the day will be our own.
 - f. Let us advise again with our trusty Diabolonians that are yet in their holds of Mansoul, and set them to work to betray the town to us.
5. Lucifer said:
 - a. Let us withdraw our force from the town of Mansoul, let us do this and let us terrify them no more.
 - b. Let us lie in the field at a distance.
 - c. Mansoul is a market-town; and a town that delights in commerce; what if some of our Diabolonians shall feign themselves far-country men, and go out and bring to the market of Mansoul some of our wares to sell though at half the worth.
 - 1.) Mr. Penny-wise-pound-foolish, and Mr. Get-i'-the-hundred-and-lose-i'-the-shire.
 - a.) *'Penny-wise, and pound-foolish' is a well known proverb, showing the folly of those who lose a pound to gain a penny. 'Get-i'-the-hundred-and-lose-i'-the-shire' is an obsolete proverb, meaning that as a shire or county contains many divisions*

called hundreds, it would be foolish to lose a county for the sake of gaining a small part of a county called a hundred. —Ed.

- 2.) Mr. Sweet-world, and Mr. Present-good to join them.
- 3.) We prevailed upon Laodicea, and how many at present do we hold in this snare?
 - a.) *[Revelation 3:17]- Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*
- 4.) Now when they begin to grow full, they will forget their misery, and if we shall not affright them they may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.
- 5.) They shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men of war.
 - a.) *Great is the danger when the heart, here called the castle, which should be the temple of the Lord, is turned into a warehouse. —Burder.*
- 6.) If we get our goods, and commodities thither, I reckon that the castle is more than half ours. It shall be filled with such kind of wares, and then if we made a sudden assault upon them, it would be hard for the captains to take shelter there.
 - a.) *[Luke 8:14]- And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*
 - b.) *[Luke 21:34-36]- And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*
- 7.) It is not easy for a people to be filled with our things, and not to have some of our Diabolonians as retainers to their houses and services. Where is a Mansoul that is full of this world that has not for his servants, and waiting-men.
 - a.) Mr. Profuse, or Mr. Prodigality, or some other of our Diabolonian gang, as Mr. Voluptuous, Mr. Pragmatical, Mr. Ostentation, or the like? Now these can take the castle of Mansoul, or blow it up, or make it unfit for a garrison for Emmanuel.
- d. Let us quietly withdraw ourselves and let us see if that will not make them destroy themselves.
 - 1.) *Well may Bunyan say, 'Look to it, Mansoul!' How rarely do men grow rich and prosperous without entertaining these Diabolonians—profusion, prodigality, pride, &c.! These are more destructive to the soul than an army of external foes. —Burder.*
6. Captain Credence receives that from his Prince, which he doesn't understand.
 - a. That upon the third day he would meet him in the field in the plains about Mansoul. Meet me in the field!
 - b. Note taken to Lord Secretary for his opinion.
 - c. Lord Secretary tells Captain Credence of Diabolonians' council and plans of departure and letting Mansoul destroy itself.
 - d. Be ready, for on the third day they will be in the plain; there to fall upon the Diabolonians; for the Prince will by that time be in the field.
 - e. So the Prince shall be before them, and thou shall be behind them, and betwixt you both their army shall be destroyed.

- f. Captain Credence tells other captains of Emmanuel's plans on the field.
7. The King's trumpeters ordered to the castle's battlements to make the best music that heart could invent.
8. Diabolus asks, *"What do these madmen mean, that yet they should be so merry and glad?"*
 - a. Then answered one, *"This is for joy that their Prince Emmanuel is coming to relieve the town of Mansoul; and to this end he is at the head of an army, and that this relief is near."*
 - b. The men of Mansoul also were greatly concerned at this melodious charm of the trumpets. They said, *"This can be no harm to us."*
 - c. Then said the Diabolonians, *"What had we best to do?"* And it was answered, *"It was best to quit the town."*
9. Diabolonians withdrew themselves on the second day to the plains before Eye-gate in what terrene and terrible manner they could.
 - a. *'Terrene and terrible,' dreadful to mortals. — Ed*
 - b. For that they were not possessed of the stronghold,
 - c. They shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plains.
 - d. The town would have been a pit for them rather than a place of defense, had the Prince come up, and enclosed them fast therein.
 - e. That they might also be out of the reach of the slings.
 - 1.) *Portions from the Bible, probably meaning the epistles of the New Testament. —Ed.*
10. Captain Credence prepares captains and Mansoul to take the field on the next day.
 - a. Tells them they should meet their Prince in the field to-morrow.
 - b. This therefore made them yet far more desirous to be engaging the enemy, for, You shall see the Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance.
11. Captain Credence, with the rest of the men of war, drew out their forces before it was day by the sally port of the town and gave everyone the word.
 - a. "The sword of the Prince Emmanuel, and the shield of Captain Credence", which is, in the Mansoulion tongue, the word of God and faith.
 - b. The captains began roundly to front, and flank, and rear Diabolus' camp.
 - 1.) *How heartily, or, as Bunyan says, 'roundly,' can we fight our implacable foes, when thus armed with 'the Word of God, the sword of Emmanuel, and faith'—the shield of Credence! These are invincible weapons when the Holy Spirit enables us to use them. —Ed.*
 - c. Captain Experience comes from the castle to the battle with crutches.
 - 1.) *"Shall I lie here when my brethren are in the fight?"*
 - 2.) *"When Emmanuel the Prince will show himself in the field to his servants?"*
 - 3.) When the enemy saw him come with his crutches, they were daunted and thought, *"What spirit has possessed these Mansoulions that they fight us upon their crutches!"*
 - d. The captains, bravely handle their weapons, still crying out and shouting, "The sword of the Prince Emmanuel, and the shield of Captain Credence."
 - 1.) *'Kept by the power of God through FAITH unto salvation' (1 Peter 1:5). —Ed.*
 - 2.) ***[1 Peter 1:5]- Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.***
 - e. Diabolus joins the fray.
 - 1.) He saw nothing from the captains but blows, and the dints of their two edged sword.
 - a.) *'Dints,' blows or strokes. —Ed.*

- 2.) Diabolus met with Captain Credence on the one hand and Lord Will-be-will on the other.
 - a.) Lord Will-be-will's blows were like the blows of a giant, and he fell in upon the Election-doubters—for they were the life guard of Diabolus.
 - b.) Captain Credence engaged the Election-doubters on the other side and they were put in disorder.
 - 1.) *Election-doubters are the devil's life guard. When the will, strengthened by faith, attacks them, they are put into disorder, but not destroyed. These doubts are first attacked, for until they are routed the soul has no peace. —Ed.*
 - 3.) Captain Good-hope had engaged the Vocation-doubters-making them retreat after aid from Captain Experience.
 - 4.) Lord Secretary commanded that the slings from the castle should be played,
 - a.) Prince's army begins to faint but remembering they would soon see their Prince, took courage.
 - 5.) They call out again, "*The sword of the Prince Emmanuel and the shield of Captain Credence*", and with that Diabolus gave back, thinking more aid had come.
- f. Each side retreats for a time of respite.
- 1.) Captain Credence makes a brave speech to his soldiers:
 - a.) So stout and so valiant an army.
 - b.) Such faithful lovers of Mansoul.
 - c.) Shown themselves men of truth and courage against the Diabolonian forces.
 - d.) Take to yourselves your wonted courage, and show yourselves men even this once only.
 - e.) In a few minutes after the next engagement this time, you shall see your Prince show himself in the field, for we must make this second assault upon this tyrant Diabolus, and then Emmanuel comes.
- C. Emmanuel, according to his promise, appears in the field, to assist the forces of Mansoul, whereby the whole army of Doubters is completely routed.
1. Mr. Speedy came post to tell him that Emmanuel was at hand.
 - a. He communicates to the other field officers, and they again to their soldiers and men of war.
 - b. So the captains and their men arose, made up to the enemy, and cried as before, "*The sword of the Prince Emmanuel, and the shield of Captain Credence.*"
 2. This last engagement the Diabolonians lost their courage, and many of the Doubters fell down dead to the ground.
 3. Captain Credence lift up his eyes and saw, and behold Emmanuel came, and he came with colours flying, trumpets sounding, and the feet of his men scarce touched the ground,
 4. Emmanuel and Captain Credence met, still trampling down the slain as they came.
 5. When Diabolus and his princes saw that they were so hard beset by the Prince and make their escape and forsake their army, and leave them to fall by the hand of Emmanuel, and of his noble Captain Credence.
 6. There was not left one doubter alive, they lay spread upon the ground dead men, as one would spread dung upon the land.
 - a. *The presence of the Lord decides the contest. Doubts and fears cannot stand before the gracious manifestation of himself to the soul.*

*'But if Emmanuel's face appear,
My hope, my joy begins;*

*His name forbids my slavish fear,
His grace removes my sins.*—Burder.

- D. Emmanuel enters the town amidst the joyful acclamations of the inhabitants.
1. The captains and elders of Mansoul came together to salute Emmanuel, while without the corporation; so they saluted him and welcomed him, and that with a thousand welcomes.
 - a. *[Song of Solomon 8:1]- O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.*
 2. Emmanuel smiled upon them and said, Peace be to you.
 - a. *[John 20:19]- Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*
 3. They addressed themselves to go to the town, they went then to go up to Mansoul, they, the Prince, and with all the new forces that now he had brought with him to the war.
 - a. All the gates of the town were set open for his reception; so glad were they of his blessed return and the elders placed themselves at the gates of the town to salute him at his entrance. As he drew near and approached towards the gates, they said:
 - 1.) *[Psalm 24:7-9]- Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*
 - b. It was ordered that his blessed Majesty should be entertained with the song, with songs and sound of trumpets, saying, ‘They have seen thy goings, O God, *even* the goings of my God, my King, in the sanctuary.’ So ‘the singers went before, the players on instruments followed after; *among them* were the damsels playing on timbrels’.
 - 1.) *[Psalm 68:25]- The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.*
 - c. Then the captains in their order waited on the Prince as he entered into the gates of Mansoul.
 - 1.) Captain Credence went before, and Captain Good-hope with him;
 - 2.) Captain Charity came behind with other of his companions,
 - 3.) Captain Patience followed after all,
 - 4.) The rest of the captains—some on the right hand, and some on the left— accompanied Emmanuel into Mansoul.
 - 5.) All the while the colours were displayed, the trumpets sounded, and continual shoutings were among the soldiers.
 - 6.) The Prince himself rode into the town in his armour, which was all of beaten gold, and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple, the midst thereof being paved with love for the daughters of the town of Mansoul.
 - d. The Prince found all the streets strewed with lilies and flowers.
 - 1.) Every door also was filled with persons who had adorned every one their fore-part against their house, with something of variety and singular excellency to entertain him withal as he passed in the streets;
 - 2.) As Emmanuel passed by, did welcome him with shouts and acclamations of joy, saying, Blessed be the Prince that cometh in the name of his Father Shaddai.

a.) *How gladly is Jesus received! None but those who have experienced it can tell how delightful and welcome is his presence to the soul that has long been vexed with an army of doubts. O let us beware of sin and unbelief, which caused him to withdraw and the doubts to enter. Well may the soul be humbled in the dust in the recollection of its backsliding. —Burder.*

Strewing the streets with flowers, and decorating the fronts of the houses, was customary, in Bunyan's time, in all royal processions. —Ed.

- e. At the castle-gates the elders of Mansoul, to wit, the Lord Mayor, the Lord Will-be-will, the subordinate Preacher, Mr. Knowledge, Mr. Mind, with other of the gentry of the place, saluted Emmanuel again.
 - 1.) They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their Mansoul forever.
 - 2.) He went straightway to the castle; which was ready prepared for his Highness by the presence of the Lord Secretary and the work of Captain Credence. So he entered in.
 - a.) *'Giving them the Holy Ghost; - purifying their hearts by faith' (Acts 15:8,9). —Ed.*
 - b.) ***[Acts 15:8-9]- And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.***
- f. Then the people of Mansoul came to him into the castle to mourn, and to weep, and to lament for their wickedness by which they had forced him out of the town.
 - 1.) They bowed themselves to the ground seven times, wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.
 - 2.) The great Prince replied, Weep not, but 'go your way, eat the fat and drink the sweet, and send portions to them for whom nought is prepared - for the joy of your Lord is your strength' (Neh 8:10). I am returned to Mansoul with mercies, and my name shall be set up, exalted, and magnified by it.
 - a.) ***[Nehemiah 8:10]- Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.***
 - 3.) He also took these inhabitants and kissed them, and laid them in his bosom.
 - 4.) He gave to the elders of Mansoul, and to each town-officer, a chain of gold and a signet.
 - 5.) He also sent to their wives, earrings and jewels, and bracelets, and other things.
 - 6.) He also bestowed upon the true-born children of Mansoul many precious things.
 - a.) *The side notes are Bunyan's key to the text, which, he says, 'Lieth there in the window.' See last lines of his address 'To the Reader.' —Ed.*

*But I have too long held thee in the porch,
 And kept thee from the sunshine with a torch.
 Well, now go forward, step within the door,
 And there behold five hundred times much more
 Of all sorts of such inward rarities
 As please the mind will, and will feed the eyes
 With those, which if a Christian, thou wilt see
 Not small, but things of greatest moment be.
 Nor do thou go to work without my key
 (In mysteries men soon do lose their way),*

*And also turn it right if thou wouldst know
My riddle, and wouldst with my heifer plough.
It lies there in the window, [The margent]
fare thee well, My next may be to ring thy passing-bell.*

- 7.) The Prince said unto them, first, Wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul.
 - a.) *[Exodus 9:8]- And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.*
 - b.) *[Zechariah 13:1]- In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*
 - c.) *[Revelation 7:14-15]- And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*
- g. There was music and dancing throughout the whole town of Mansoul, the bells also did ring, and the sun shone comfortably upon them for a great while together.
 - 1.) *Though comforts are cheering, let not the believer rest in them, neither be high-minded, but fear; looking to Jesus for strength and grace to persevere. — Mason.*
- h. Mansoul also sought the destruction and ruin of all remaining Diabolonians that abode in the walls and the dens that they had in the town of Mansoul.
 - 1.) *'The joy of the Lord is our strength.' When this is possessed, there will be a double diligence in searching out and destroying our sins. —Burder.*
 - 2.) Lord Will-be-will was a greater terror to them now than ever he had been before.
- i. They appointed some to go forth into the plain to bury the dead lest the fumes infect the air, and so annoy the famous town of Mansoul.

XVII. The Dead, a New Enemy, and Emmanuel's Orders

A. The Dead Buried

1. Mr. Godly-fear and one Mr. Upright were to be overseers about this matter
2. Some were to make the graves
3. Some to bury the dead
4. Some were to go to and fro in the plains to see if a skull, or a bone, or a piece of a bone of a Doubter was yet to be found
5. Mr. God's-peace took up his commission again as in former days. This man was set over my Lord Will-be-will, my Lord Mayor, Mr. Recorder, the subordinate Preacher, Mr. Mind, and over all the natives of the town of Mansoul
6. They buried the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perseverance-doubters, the Resurrection-doubters, the Salvation-doubters, and the Glory-doubters, whose captains were Captain Rage, Captain Cruel, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain No-ease, Captain Sepulchre, and Captain Past-hope
7. Old Incredulity and the seven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the princes and the captains, with old Incredulity their general, did all of them make their escape
8. They buried also their armour, their colours, banners, with the standard of Diabolus, and what else soever they could find that did but smell of a Diabolonian Doubter

- a. *Thus was the victory completed, and by this we are taught that doubts of the love of Christ, contrary to the declarations of his Word, should be utterly suppressed, as being infinitely dishonourable to our faithful covenant God, and unspeakably pernicious to our own souls.—Burder. Still we are not to forget the danger of their rising from the tomb again to distress us, unless we are found constantly watchful and prayerful. When Greatheart and the Pilgrims had killed Despair, and destroyed Doubting Castle, and are rejoicing over the ruins, Bunyan thus warns them—*

*'Though Doubting Castle be demolished,
And the Giant Despair hath lost his head,
Sin can rebuild the castle, make it remain,
And make Despair, the giant, live again.'*—Ed.

- B. A new army of Bloodmen, or persecutors, attack the town, but are surrounded by the Mansouliaus, headed by Faith and Patience.
 1. Diabolus and Mr. Incredulity arrived at Hell-gate-hill and plan revenge against Mansoul.
 2. Lord Lucifer and Lord Apollyon come to counsel.
 3. They resolve to make another attempt upon Mansoul, by an army of Doubters and of Bloodmen.
 - a. *Poor Mansoul., having by grace overcome his doubts and fears, having died to sin and risen again to newness of life, is now fit to comfort his brethren in church fellowship. As the Pilgrim was frightened by the lions before the house Beautiful, to prevent his entering into communion with a church, so here they suffer persecution from these lions, here called 'Bloodmen,' and an appropriate title it is for all persecutors. All those who enforce human laws to compel our presence at, or support to, any form of worship, are bloodmen. Bless God that they can only scratch us now; but if they had the power of the same spirit that now scratches would devour the saints of God.* —Ed.
4. The Doubters:
 - a. Have their name from their nature,
 - b. From the Lord and kingdom where they are born;
 - c. Their nature is to put a question upon every one of the truths of Emmanuel.
 - d. Their country is called, The Land of Doubting and is between the Land of Darkness and that called the Valley of the Shadow of Death.
5. The Bloodmen:
 - a. Their name derived from the malignity of their nature,
 - b. From the fury that is in them to execute it upon the town of Mansoul;
 - c. Their land lieth under the Dog Star, and that governs them as to their intellectuals.
 - d. The name of their country is the Province of Loath-good, the remote parts of it are far distant from the Land of Doubting, yet they do both but and bound upon the hill called Hell-gate-hill.
 - e. These people are always in league with the Doubters, for they jointly do make question of the faith and fidelity of the men of the town of Mansoul.
6. The drum beats and an army is raised.
 - a. Ten thousand Doubters and fifteen thousand Bloodmen answer the call.
7. They were put under several captains for the war, and old Incredulity was again made General of the Army.
8. The army of Doubters.
 - a. Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus.

9. The army of Bloodmen.
 - a. Diabolus puts his trust in these rugged villains, and he knew that they had done feats heretofore.
 - 1.) *The Blood men, or persecutors, are all rugged villains; they are strengthened by new doubts arising from persecution for Christ's sake. From Fox's Martyrs Bunyan had obtained a good estimate of their character. Persecutor, read your character—a rugged villain, a mastiff who would fasten upon relative, prince, and even the Prince of princes. —Ed.*
 - b. Captain Cain.
 - 1.) Over two bands, to wit, the zealous and the angry Bloodmen; his standard-bearer bear the red colours, and his escutcheon was the murdering club.
 - a.) *[Genesis 4:8]- And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*
 - c. Captain Nimrod.
 - 1.) Over two bands, to wit, the tyrannical and encroaching Bloodmen; his standard-bearer bear the red colours, and his escutcheon was the great bloodhound.
 - a.) *[Genesis 10:8]- And Cush begat Nimrod: he began to be a mighty one in the earth.*
 - d. Captain Ishmael.
 - 1.) Over two bands, to wit, the mocking and scorning Bloodmen; his standard-bearer bear the red colours, and his escutcheon was one mocking at Abraham's Isaac.
 - a.) *[Genesis 21:9-10]- And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.*
 - e. Captain Esau.
 - 1.) Over two bands, to wit, the Bloodmen that grudged that another should have the blessing, also over the Bloodmen that are for executing their private revenge upon others; his standard-bearer bear the red colours, and his escutcheon was one privately lurking to murder Jacob.
 - a.) *[Genesis 27:42-45]- And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?*
 - f. Captain Saul.
 - 1.) Over two bands, to wit, the groundlessly jealous, and the devilishly furious Bloodmen; his standard-bearer bear the red colours, and his escutcheon was three bloody darts cast at harmless David.
 - a.) *[1 Samuel 18:10]- And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.*
 - b.) *[1 Samuel 19:10]- And Saul sought to smite David even to the wall with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.*

c.) *[1 Samuel 20:33]- And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.*

g. Captain Absalom.

1.) Over two bands, to wit, over the Bloodmen that will kill a father or a friend for the glory of this world, also over those Bloodmen that will hold one fair in hand with words, till they shall have pierced him with their swords; his standard-bearer did bear the red colours, and his escutcheon was the son a-pursuing the father's blood.

a.) *[2 Samuel 15:13-14]- And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.*

h. Captain Judas.

1.) Over two bands, to wit, the Bloodmen that will sell a man's life for money, and those also that will betray their friend with a kiss; his standard-bearer bear the red colours, and his escutcheon was thirty pieces of silver and the halter.

a.) *[Matthew 26:14-16]- Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.*

i. Captain Pope.

1.) Over one band, for all these spirits are joined in one under him; his standard-bearer bear the red colours, and his escutcheon was the stake, the flame, and the good man in it.

a.) *[Revelation 13:7-8]- And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

b.) *[Daniel 11:33]- And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.*

10. Diabolus' confidence in the Bloodmen.

- a. The reason why Diabolus did so soon rally another force after he had been beaten out of the field.
- b. He put a great deal of more trust in them than he did before in his army of Doubters.
- c. Bloodmen he had proved them often, and their sword did seldom return empty.
- d. He knew that these, like mastiffs, would fasten upon any, upon father, mother, brother, and sister, prince, or governor, yea upon the Prince of princes.
- e. They once did force Emmanuel out of the kingdom of Universe, and why, thought he, may they not also drive him from the town of Mansoul?

1.) *O the folly of this lying Diabolus! He tried his Bloodmen upon Christ. They, by putting him to death, crushed the head of Satan, shook his power, and will annihilate it, and fill hell with fresh torments. He pursues the same course with the saints of God, and their blood and groans become the fruitful seed of the church. So does Satan aid in destroying himself. —Ed.*

11. Diabolus army led up against Mansoul.

- a. Mr. Prywell, the scoutmaster, brought tidings to Mansoul concerning army.

- b. The Doubters were placed about Feel-gate, and the Bloodmen set down before Eye-gate and Ear-gate.
- c. They summon Mansoul with a threatening.
 - 1.) If Mansoul stood against them, they would presently burn down Mansoul with fire.
 - 2.) As for the Bloodmen, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed and cut off out of the land of the living.
 - a.) *Satan's uniform aim is to destroy body and soul in hell for ever. But blessed be God, he shall not be able to take the feeblest lamb out of the embraces of covenant love. —Mason.*
 - 3.) Should Mansoul surrender, that would not stench or quench the thirsts of these men.
 - a.) *[Isaiah 59:7]- Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.*
 - 4.) They must have blood, the blood of Mansoul, else they die; and it is from hence that they have their name.
 - a.) *[Psalm 26:9-10]- Gather not my soul with sinners, nor my life with bloody men: In whose hands is mischief, and their right hand is full of bribes.*
 - b.) *[Isaiah 59:7]- Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.*
 - c.) *[Jeremiah 22:17]- But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.*
 - 5.) Diabolus last and sure card be played against the town of Mansoul.

C. Emmanuel Summoned and Orders Given

- 1. The summons carried to the Prince, which they wrote at the bottom of it, "Lord, save Mansoul from bloody men."
 - a. *[Psalm 59:2]- Deliver me from the workers of iniquity, and save me from bloody men.*
- 2. Prince Emmanuel's orders:
 - a. Captain Credence and Captain Patience go and take care of that side of Mansoul that was beleaguered by the Bloodmen.
 - 1.) *[Hebrews 6:12,15]- That ye be not slothful, but followers of them who through faith and patience inherit the promises. And so, after he had patiently endured, he obtained the promise.*
 - b. Captain Good-hope, Captain Charity, and Lord Will-be-will, should take charge of the other side of the town.
 - c. The Prince, will set standard upon the battlements of the castle, the three watch against the Doubters.
 - d. Captain Experience should draw up his men in the market place, and that there he should exercise them day-by-day before the people of the town of Mansoul.
 - e. Captain Self-denial was commanded to take the care of Ear-gate and Eye-gate now against the Bloodmen.
 - 1.) Would now and then sally out upon the Bloodmen and entered several brisk skirmishes with them,
 - 2.) Also did some execution upon them.

- 3.) But you must think that this could not easily be done, but he must meet with brushes himself, for he carried several of their marks in his face; yea, and some in some other parts of his body.
 - a.) *Faith, Patience, and Self-denial are admirably placed in opposition to the Bloodmen, persecutors. How well they behaved in the time of our pilgrim fathers is well known; and in our happier times they are invaluable guards to support us in the loss of friends or property. —Ed.*

f. After some time spent for the trial of the faith, and hope, and love of the town of Mansoul, the Prince Emmanuel upon a day calls his captains and men of war together, and divides them into two companies;

- 1.) Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Those of you that go out against the Doubters, kill and slay, and cause to perish so many of them as by any means you can lay hands on, but for you that go out against the Bloodmen, slay them not, but take them alive.
 - a.) *'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'* This is the imperative command of Emmanuel to his followers, set forth in his sermon on the mount. Your lusts must be crucified, your doubts destroyed, your persecutors pitied and prayed for. —Ed.

2.) Captain Good-hope, Captain Charity, and those that were joined with them, as Captain Innocent and Captain Experience, went out against the Doubters;

- a.) The Doubters marched on to bid them battle.
- b.) The Doubters, remembering their last success, made a retreat and fled from the Prince's men,
- c.) They pursued them, and in their pursuit slew many but they could not catch them all.
- d.) Now those that escaped went some of them home,
- e.) The rest, by fives, nines, and seventeens, like wanderers, upon the barbarous people, showed and exercised many of their Diabolonian actions; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them.
 - 1.) *'Fives, nines, and seventeens.'* Why these odd numbers are given would not be a bad riddle to give our young friends. Five infernal spirits were the leaders of the Satanic army. It consisted of nine companies of Doubters, and eight of Bloodmen, or persecutors. First, five fallen angels; second, nine classes of doubts; and if this was not enough to enslave the soul, they were to be aided by eight classes of persecutors. This may account for the grouping of these dangerous enemies in fives, nines, and seventeens. —Ed.
 - 2.) *Many are led captive by Satan at his will, blinded to their misery and fate by the god of this world, in whose delusive arms many of them sleep till death and judgment awake them to behold their awful and remediless state. Lord, pity them! —Mason.*

f.) They would also after this show themselves in companies before the town of Mansoul, but never to abide in it, for if Captain Credence, Captain Good-hope, or Captain Experience did but show themselves, they fled.

3.) Captain Credence and Captain Patience, with Captain Self-denial, and the rest that were to join with them, went out against the Bloodmen.

- a.) They forbore to slay any, but sought to compass them about.

- b.) The Bloodmen, when they saw that no Emmanuel was in the field, concluded also that no Emmanuel was in Mansoul, wherefore they, looking upon what the captains and rather despised them than feared them.
- c.) The captains, minding their business, at last did compass them round, they also that had routed the Doubters came in again to their aid; so in fine, after some little struggling, the captains took them, and brought them to the Prince.

XVIII. The Examination, Trial, and Punishment of Enemies of Mansoul

A. The examination of some of the leaders.

1. Found to be of three to counties, though from the same land
 - a. Blindmanshire, and they were such, as did ignorantly what they did.
 - 1.) *[1 Timothy 1:13-15]- Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.*
 - 2.) *[Matthew 5:44]- But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*
 - 3.) When they saw where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his golden scepter.
 - a.) *[Acts 9:5-6]- And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*
 - b. Blindzealshire, and they did superstitiously what they did.
 - 1.) *[Luke 6:22]- Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.*
 - 2.) They pleaded that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabouts. Very few of these could be brought to see their evil; but those that did, and asked mercy, they also obtained favour.
 - a.) *[John 8:40]- But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*
 - c. Town of Malice in the county of Envy, and they did what they did out of spite and implacableness.
 - 1.) *[John 16:2]- They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*
 - 2.) *These are the three grades of Bloodmen, but all are influenced by hatred to Christianity and a love of plunder. God hates robbery for offerings, yet some blind fanatics will seize their neighbour's goods to save their own pockets in adorning their temples. May God in mercy convert them, as he did Saul of Tarsus. —Ed.*
 - 3.) Stood gnawing their tongues before him for anguish and madness, because they could not have their will upon Mansoul.
 - a.) *[Revelation 9:20-21]- And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood:*

which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

- 4.) They did not unfeignedly ask pardon for their faults.
- 5.) So they became bound, each man for himself, to come in when called upon, to answer before our Lord the King for what they had done as before.
 - a.) *Persecutors, who die in impenitence, must appear at the day of judgment, when these ungodly men shall be judged of all their ungodly deeds, and all their hard speeches against Christ in his members (Jude 15). —Ed.*
 - b.) ***[Jude 15]- To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.***

B. Evil-questioning entertains some of the Doubters, but is discovered by Diligence.

1. Four wandering Doubters come to Evil-questioning's house.
2. Evil-questioning a great enemy of Mansoul and a great doer among the Diabolonians there.
3. He made them welcome, pitied their misfortune, and succoured them with the best that he had in his house.
4. Evil-questioning asked the Doubters if they were all of a town—he knew that they were all of one kingdom.
 - a. And they answered, said one, am an Election-doubter; I, said another, am a Vocation-doubter; then, said the third, I am a Salvation-doubter; and the fourth said he was a Grace-doubter.
 - b. Well, quoth the old gentleman be of what shire you will, I am persuaded that you are down boys; you have the very length of my foot, are one with my heart, and shall be welcome to me.
 - 1.) *'Down boys,' deep, knowing, determined fellows; as 'down bout,' a tough battle, a set to at hard drinking. In 1696, it was altered to 'town boys'; an unmeaning name. This was continued in 1707; but was restored to 'down boys' in 1720. —Ed.*
 - 2.) *'Length of my foot,' a proverb meaning similarity of disposition. —Ed.*
 - c. So they thanked him, and were glad that they had found themselves an harbour in Mansoul.
 - 1.) *In our best estate we are too prone to question the truth of God's Word and his faithfulness; we believe him able, but harbour doubts as to his willingness to save us. Lord, increase our faith! —Mason.*
5. Evil-questioning asked, "How many of your company might there be that came with you to the siege of Mansoul?"
 - a. They answered, "There were but ten thousand Doubters in all, for the rest of the army consisted of fifteen thousand Bloodmen."
 - b. "Ten thousand!" quoth the old gentleman, "But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes?"
 - c. "Our general, said they, was the first man that did run for it."
 - d. "Pray", quoth their landlord, "Who was that your cowardly general?"
 - e. "He was once the Lord Mayor of Mansoul," said they. "But, pray, call him not a cowardly general. Had they caught him, they would for certain have hanged him; and we promise you hanging is but a bad business."
 - 1.) *Hanging is a bad business; it does not deter men from crime, but the sight of it hardens them in iniquity. —Ed.*
 - f. Evil-questioning says, "I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them" and the Doubters replied, "That would be well if we could see that; but wishes, alas! what are they?"

- g. “Well,” said old Evil-questioning, “Take heed that you talk not too loud; you must be quat and close, and must take care of yourselves while you are here, or, I will assure you, you will be snapt.” “Why?” quoth the Doubters.
1.) *Cowering, stooping, squat. —Ed.*
 - h. “Why?” quoth the old gentleman; “Why, because both the Prince and Lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold.
 - i. And, besides, there is one whose name is Will-be-will, who will search out, and destroy all and all manner of Diabolonians. And if he lighteth upon you, down you go, though your heads were made of gold.
1.) *No bribe can save them. —Ed*
- C. The principal Doubters tried, convicted, and executed.
1. Mr. Diligence heard all the talk and he but goes to Lord Will-be-will, and tells him what he had heard and brings him back to Evil-questioning’s house.
 2. Lord Will-be-will caught them and led them away, and committed them to the hand of Mr. Trueman, the jailer, and commanded, and he did put them in ward.
 - a. *Thus believers, by the almighty power of grace, are enabled to take those captives whose captives they were (Isa 14:2,3). —Mason.*
 - b. ***[Isaiah 14:2-3]- And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,***
 3. Lord Will-be-will informed the Lord Mayor all that was done over-night, and his Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-questioning was taken.
 4. Mr. True-man brought them in chains to the bar, to the town hall, for that was the place of judgment. The jury was the same that tried Mr. No-truth, Pitiless, Haughty, and the rest of their companions.
 - a. Evil-questioning is brought to the bar for he was the receiver, the entertainer, and comforter of these Doubters that by nation were out-landish men.
 - 1.) *Enemies to faith, hope, and love. The soul, by reason of its depravity, is subject to many doubts and unbelieving fears, which Adam, before the fall, was a stranger to. —Mason.*
 - 2.) Thou hast questioned the truth of her doctrine and state. In wishing that ten thousand Doubters were in her. In receiving, in entertaining, and encouraging of her enemies that came from their army unto thee.
 - 3.) *“What sayest thou to this indictment, Art thou guilty or not guilty?”*
 - 4.) *“I know not the meaning of this indictment, which name I deny to be mine, mine being Honest-inquiring. That between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things, without running the danger of death.”*
 - a.) *How common it is for vice to disguise itself under the name of virtue! To understand the difference between Evil-questioning and Honest-inquiry is of the most solemn importance. Honest inquiry is the essential duty of every Christian. Leaving all human aids, our hopes of salvation depend upon our seeking the influence of the Holy Spirit to guide us, that we may understand the Sacred Scriptures; and by a diligent prayerful study of the Bible ALONE, be led into spiritual truth; to the knowledge and obedience of him who is the Way, the Truth, and the Life. Evil questioning is a trusting to our own perverted reason; bringing*

to the proud bar of our depraved judgment the truths of revelation, wresting and condemning them to our own destruction. Christian inquirer, your duty is perfectly clear—you must make honest inquiry, without evil questioning. —Ed.

- 5.) Lord Will-be-will's testimony.
 - a.) I know him to be the man concerned, and that his proper name is Evil-questioning.
 - b.) I have known him, my Lord, above these thirty years.
 - c.) We were great acquaintances, when Diabolus, that tyrant, had the government of Mansoul.
 - d.) He is a Diabolonian by nature, an enemy to our Prince, and a hater of the blessed town of Mansoul.
 - e.) He has, in times of rebellion, been at, and lain in my house, my Lord, not so little as twenty nights together.
 - f.) I suppose that the coming of Emmanuel to Mansoul has made him to change his lodgings.

- 6.) Evil-questioning responds, *"For all that as yet has been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness to put any man to death."*
- 7.) Mr. Diligence's testimony.
 - a.) *'My Lord, as I was upon my watch such a night, at the head of Bad Street in this town, I chanced to hear a muttering within this gentleman's house; thinking that there I might light upon some Diabolonian conventicle.*
 - 1.) *'Conventicle,'—from 'convene,' to meet together—a term of reproach given to meetings of Christians, who, refusing to unite with the churches of Antichrist, met in a more private manner, as our Lord and his apostles did (Luke 22:12; Acts 1:13,14). —Ed.*
 - 2.) ***[Luke 22:12]- And he shall shew you a large upper room furnished: there make ready.***
 - 3.) ***[Acts 1:13-14]- And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.***
 - b.) I drew nearer and nearer, I perceived that there were out-landish men in the house; but I did well understand their speech, for I have been a traveler myself.
 - c.) I heard them talk as followeth. This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did entertain them.
 - 1.) *Narrated, made known their treasonable designs. —Ed.*
 - d.) This old Evil-questioning wished, Would all the ten thousand Doubters were now in Mansoul, and himself in the head of them. He bid them also to take heed and lay quat, for if they were taken they must die, although they had heads of gold.

- 8.) Evil-questioning responds.
 - a.) *The men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers?*
 - b.) *That I did also nourish them is true, and why should my charity be blamed?*
 - c.) *As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish*

might mean well to Mansoul, for aught that any yet knows. I did also bid them take heed that they fell not into the captain's hands; but that might be because I am unwilling that any man should be slain; and not because I would have the King's enemies as such escape.

- 9.) Lord Mayor's judgment and Evil-questioning's response.
 - a.) *It was treason to entertain the King's enemies.*
 - b.) *I see how the game will go; I must die for my name, and for my charity. And so he held his peace.*

- b. Election-doubter is brought to the bar.
 - 1.) Charged with being an enemy of Emmanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.
 - a.) *Though ignorant persons cavil and object, we are bold to affirm, that election by free grace is consonant to the whole tenor of Scripture; a comfortable doctrine, exciting to obedience. 'We love him, because he first loved us' (1 John 4:19). — Mason.*
 - b.) [1 John 4:19]- We love him, because he first loved us.**
 - 2.) Election-doubter confesses, *"He was an Election-doubter, and that that was the religion that he had ever been brought up in."* And said, *"Moreover, If I must die for my religion, I trow, I shall die a martyr, and so I care the less."*
 - a.) *'A martyr' is a witness, generally applied among Christians to those who seal with their blood a testimony of love to Christ, and are put to death for their attachment to the gospel; not like the Jesuits under Elizabeth, they came to poison or destroy her, and to overturn the Government, and were put to death as traitors. But if any Christian was put to death for doubting the doctrine of election, he would be entitled to the crown of martyrdom—Ed.*
 - 3.) Lord Mayor responds, *"To question election, is to overthrow a great doctrine of the gospel; to wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul; and to make salvation to depend upon works, and not upon grace. It also belied the word, and disquieted the minds of the men of Mansoul; therefore by the best of laws he must die.*
 - a.) *Those who deny election deny, though perhaps unwittingly, the omniscience and sovereignty of God; and unavoidably assert, sometimes without perceiving it, that salvation is not of grace but of works. —Burder.*

- c. Vocation-doubter is brought to the bar.
 - 1.) Charged the same but he was particularly charged with denying the calling of Mansoul.
 - 2.) Vocation-doubter replied, *"He never believed that there was any such thing as a distinct and powerful call of God to Mansoul; otherwise than by the general voice of the Word; nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good, and in so doing, a promise of happiness is annexed."*
 - 3.) Lord Mayor's judgment, *"Thou art a Diabolonian; and hast denied a great part of one of the most experimental truths of the Prince; for he has called, and she has heard a most distinct and powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and to do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death."*
 - a.) *The great mass of mankind in Christendom, because they were baptized in infancy, call themselves Christians, and find shelter under these pleas from the necessity of*

personal prayerful investigation. They never knew the pangs of the new birth, nor the cry, 'What must I do to be saved?' or, 'Lord, save, I perish!' It is a most extensive and most fatal error, in which myriads of souls have met their doom.—Ed.

- d. Grace-doubter is brought to the bar.
 - 1.) Charged that though he was of the land of Doubting, his father was the offspring of a Pharisee and taught that Mansoul shall never be saved freely by grace. Why, the law of the Prince is plain:
 - a.) Negatively, Not of works.
 - b.) Positively, By grace you are saved.
 - 1.) ***[Rom 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:***
 - 2.) ***[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.***
 - c.) And thy religion setteth in and upon the works of the flesh;
 - 2.) Lord Mayor's judgment, *"In saying as thou hast done, thou hast robbed God of His glory, and given it to a sinful man; thou hast robbed Christ of the necessity of His undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian; and for thy Diabolonian principles thou must die."*
- e. The Prisoner's final judgment.
 - 1.) "You, the prisoners at the bar, you have been here indicted, and proved guilty of high crimes against Emmanuel our Prince, and against the welfare of the famous town of Mansoul; crimes for which you must be put to death; and die ye accordingly."
 - a.) *Thus we are to lay aside every weight, and every besetting sin (Heb 12:12)— whatsoever does not tend to promote the glory of God, and our progress in the Divine life of faith. —Mason.*
 - b.) ***[Hebrews 12:12]- Wherefore lift up the hands which hang down, and the feeble knees;***
 - 2.) They were sentenced to the death of the cross where Diabolus drew up his last army against Mansoul; save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.
 - a.) *The reader must keep in mind that the sentence and execution is not against the persons who held these errors, but allegorically the errors themselves must be eradicated or destroyed from the soul of the believer. —Ed.*

XIX. The Work concluded

A. More Diabolonians tried and condemned

- 1. A strict commandment was given out, that Lord Will-be-will and Diligence should search for and apprehend what town-Diabolonians were yet left alive in Mansoul.
 - a. Mr. Fooling, Mr. Let-good-slip, Mr. Slavish-fear, Mr. No-love, Mr. Mistrust, Mr. Flesh, and Mr. Sloth.
- 2. Also commanded to apprehend Mr. Evil-questioning's children that he had left behind and demolish his house.
 - a. The children were: Mr. Doubt, Mr. Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-promise, Carnal-sense, Live-by-feeling, Self-love.

- b. His wife was No-hope, the kinswoman of old Incredulity; for he was her uncle, and when her father, old Dark, was dead, he took her, and brought her up; and, when she was marriageable, he gave her to this old Evil-questioning to wife.
3. The Executions take place as ordered.
 - a. Mr. Fooling hanged Want-wit-alley, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town.
 - b. Mr. Let-good-slip one day as he was busy in the market, and executed him according to law.
 - 1.) His wealth was given to poor Mr. Meditation to improve for the common good, and after him to his son Mr. Think-well; this Think-well he had by Mrs. Piety his wife, and she was the daughter of Mr. Recorder.
 - a.) *Great is the advantage of meditation; a practice, alas! in which Christians in general are too backward. Much is lost by letting the Word slip, which ought to be laid up and pondered in the heart. This is the way to become spiritually rich. — Burder.*
 - c. Clip-promise, was arraigned and judged to be first set in the pillory, then to be whipped by all the children and servants in Mansoul, and then to be hanged till he was dead. Some may wonder at the severity of this man's punishment, but those that are honest traders in Mansoul, are sensible of the great abuse that one clipper of promises in little time may do to the town of Mansoul.
 - 1.) *The cruelty of these punishments breathes the spirit of the times in which our author lived. Every painful feeling, however, is dissipated by the reflection that it is an allegory, representing how these Diabolonian sinful thoughts ought to be exterminated. To clip the promises is certainly as high a crime as clipping the current coin. —Ed.*
 - d. Carnal-sense was put in hold, but he brake prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens a days, and haunts like a ghost honest men's houses a nights.
 - 1.) A proclamation set up in the market-place in Mansoul, signifying that whosoever could discover Carnal-sense, and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the treasure of Mansoul.
 - 2.) Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.
 - a.) *How closely does carnality cleave to us throughout our pilgrimage! Even the apostle complained of this foe—'I am carnal.' The grave is the only secure prison in which he can be for ever shut up. He will never break prison from thence. —Ed.*
 - e. Self-love committed to custody, but there were many that were allied to him in Mansoul,
 - 1.) His judgment was deferred, but at last Mr. Self-denial took him from the crowd, and had him among his soldiers, and there he was brained.
 - 2.) The brave act of Captain Self-denial came to the Prince's ears, so he sent for him, and made him a Lord in Mansoul.
 - a.) *Self-love and Self-denial can no more live together in the soul, than can the service of God and mammon. Reader, if a thought of self-love interferes with love to Christ, drag it to Self-denial, and it will be brained without the formality of a trial, and God will approve the execution. —Ed*
 - f. Lord Self-denial and Lord Will-be-will took Live-by-feeling and Legal-life, and put them in hold till they died.
 - g. Mr. Unbelief escaped and remained in Mansoul with others.

4. Mansoul has peace and quiet, her Prince also did abide within her borders, her Captains also, and her soldiers did their duties, and Mansoul minded her trade that she had with the country that was afar off; also she was busy in her manufacture.
 - a. *[Isaiah 33:17]- Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.*
 - b. *[Philippians 3:20]- For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*
 - c. *[Proverbs 31:14]- She is like the merchants' ships; she bringeth her food from afar.*

B. The Work concludes with an admirable speech of Emmanuel, reciting his gracious acts, and informing his people of his intention to rebuild the town with the greatest splendor, and recommending a suitable conduct in the meantime.

1. Emmanuel is the author and finisher of our faith.
 - a. I have singled you out from others, and have chosen you to myself, not for your worthiness, but for mine own sake.
 - b. I have also redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done because I loved you, and because I have set my heart upon you to do you good.
 - c. I have also, that all things that might hinder thy way to the pleasures of paradise might be taken out of the way, laid down for thee, for thy soul a plenary satisfaction.
 - d. I have bought thee to myself; a price not of corruptible things as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine.
 - e. So I have reconciled thee, O my Mansoul, to my Father, and intrusted thee in the mansion-houses that are with my Father in the royal city where things are, O my Mansoul, that eye hath not seen, nor hath entered into the heart of man to conceive.
 - 1.) *'There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.'*—Watts.
 - 'Come, Lord Jesus, come quickly!'*—Ed.
 - f. I came to thee first by my law, then by my gospel to awaken thee, and show thee my glory.
 - g. Thou knowest what thou wast, what thou saidst, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, I also compassed thee about, and afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation to a willingness to close with thy good and happiness. And when I had gotten a complete conquest over thee, I turned it to thy advantage.
 - 1.) *Thus completely is boasting excluded. 'By grace are ye saved, through faith: and that not of ourselves, it is the gift of God' (Eph 2:8).—Ed.*
 - 2.) *[Ephesians 2:8]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - h. I have passed by thy backslidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies. Nor did thy goodness fetch me again unto thee, after that I for thy transgressions have hid my face, and withdrawn my presence from thee.
 - i. The way of backsliding was thine, but the way and means of thy recovery was mine.
 - 1.) I invented the means of thy return; it was I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not.

- 2.) It was I that made thy sweet, bitter, thy day, night; thy smooth ways thorny; and that also confounded all that sought thy destruction.
 - 3.) It was I that set Mr. Godly-fear to work in Mansoul.
 - 4.) It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woeful decay.
 - 5.) It was I that put life into thee, O Mansoul, to seek me, that thou mightest find me, and in thy finding, find thine own health, happiness, and salvation.
 - 6.) It was I that fetched the second time the Diabolonians out of Mansoul and it was I that overcame them, and that destroyed them before thy face.
- j. I am returned to thee in peace, and thy transgressions against me, are as if they had not been.
2. Heaven is described.
- a. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning.
 - 1.) For yet a little while, O my Mansoul, even after a few more times are gone over thy head, I will, but be not thou troubled at what I say, I will take down this famous town of Mansoul, stick and stone to the ground.

a.) *[1 Chronicles 29:30]- With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.*
 - 2.) I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father; and will there set it up in such strength and glory, as it never did see in the kingdom where now it is placed.

a.) *For a most admirable treatise on the resurrection of the body, and its re-union with the soul in bliss unspeakable and eternal, see The Resurrection of the Dead. —Ed.*
 - 3.) I will even there set it up for my Father's habitation, for, for that purpose it was at first erected in the kingdom of Universe; and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There shall the natives of Mansoul see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here.
 - 4.) And there shalt thou, O my Mansoul, have such communion with me, with my Father, and with your Lord Secretary, as is not possible here to be enjoyed, nor ever could be, shouldest thou live in Universe the space of a thousand years.

a.) *'Blessings abound where'er he reigns,
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.'*—Watts.
 - b. O my Mansoul, thou shalt be afraid of murderers no more; of Diabolonians, and their threats no more.
 - 1.) There, there shall be no more plots, nor contrivances, nor designs against thee, O my Mansoul.
 - 2.) There thou shalt no more hear the evil-tidings, or the noise of the Diabolonian drum.
 - 3.) There thou shalt not see the Diabolonian Standard-bearers, nor yet behold Diabolus his standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid.
 - 4.) There thou shalt not need captains, engines, soldiers, and men of war.

- 5.) There thou shalt meet with no sorrow, nor grief, nor shall it be possible that any Diabolonian should again, for ever, be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders all the days of eternity.
 - 6.) Life shall there last longer, than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.
- c. I told you before that I would remove my Mansoul, and set it up elsewhere, and where I will set it, there are those that love thee, and those that rejoice in thee now, but how much more when they shall see thee exalted to honour.
 - d. My Father will then send them for you to fetch you; and their bosoms are chariots to put you in. And you, O my Mansoul, shall ride upon the wings of the wind. They will come to convey, conduct, and bring you to that, when your eyes see more, that will be your desired haven.
- 1.) [Psalm 68:17]- The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.**
3. Emmanuel instructs his people. I will tell thee what at present must be thy duty and practice, until I come and fetch thee to myself, according as is related in the Scriptures of truth.
 - a. Keep white and clean the liveries, which I gave thee before my last withdrawing from thee. They are in themselves fine linen, but thou must keep them white and clean.
 - 1.) ***Holiness of heart and life are indispensable of true discipleship to the holy Jesus; not to justify us, but to evidence our election to eternal life. 'As he which hath called you is holy, so be ye holy in all manner of conversation' (1 Peter 1:15). A holy walk preserves communion with our Lord, who is our righteousness and strength. — Mason.***
 - 2.) ***[1 Peter 1:15]- But as he which hath called you is holy, so be ye holy in all manner of conversation;***
 - 3.) This will be your wisdom, your honour, and will be greatly for my glory.
 - 4.) When your garments are white, the world will count you mine.
 - 5.) When your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning.
 - 6.) Deck thyself therefore according to my bidding, and make thyself by my law straight steps for thy feet; so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.
 - a.) *How blessed are those who are kept unspotted from the world! Who live in the land of Beulah, waiting to be translated to the celestial city; and who, if defiled, are enabled to apply to the fountain opened, and wash away their stains. 'Blessed are the people that are in such a case.' —Ed.*
 - b. Wash often in my fountain, and go not in defiled garments;
 - 1.) It is to my dishonour and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments.
 - a.) ***[Zechariah 3:3-4]- Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.***
 - 2.) Let not therefore my garments, your garments, the garments that I gave thee, be defiled or spotted by the flesh.
 - a.) ***[Jude 23]- And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.***

- 3.) Keep thy garments always white, and let thy head lack no ointment.
- c. My Mansoul, I have delivered thee from the designs, plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing:
- 1.) That thou render not to me evil for my good,
 - 2.) That thou bear in mind my love, and the continuation of my kindness to my beloved Mansoul, so as to provoke thee to walk, in thy measure, according to the benefit bestowed on thee.
- d. I have lived, I have died, and I live, and will die no more for thee.
- 1.) I live that thou mayest not die.
 - 2.) Because I live thou shalt live also.
 - 3.) I reconciled thee to my Father by the blood of my cross,
 - 4.) Being reconciled thou shalt live through me.
 - 5.) I will pray for thee, I will fight for thee; I will yet do thee good.
- e. Nothing can hurt thee but sin.
- 1.) Nothing can grieve me but sin;
 - 2.) Nothing can make thee base before thy foes but sin;
 - 3.) Take heed of sin, my Mansoul.
 - a.) *Sin hurled the angels out of heaven; sin deprived man of paradise and the favour of God; sin crucified the Lord of life and glory; sin will confine myriads of devils and men in the bottomless pit of misery for ever. May we hate it with a perfect hatred; and the grace of Jesus eradicate the love, and destroy the dominion of it, in our hearts. — Mason.*
- f. Dost thou know why I at first, and do still suffer Diabolonians to dwell in thy walls, O Mansoul?
- 1.) To keep thee wakening.
 - 2.) To try thy love.
 - 3.) To make thee watchful.
 - 4.) To cause thee yet to prize my noble captains, their soldiers, and my mercy.
 - 5.) To remember what a deplorable condition thou once wast in.
 - 6.) Should I slay all them within, many there be without that would bring thee into bondage.
- g. Show me, then, thy love, my Mansoul, and let not those that are within thy walls, take thy affections off from him that hath redeemed thy soul.
- 1.) Let the sight of a Diabolonian heighten thy love to me.
 - 2.) I came once, and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death;
 - 3.) Stand for me, thy friend, my Mansoul, against the Diabolonians, and I will stand for thee before my Father, and all his court.
 - 4.) Love me against temptation, and I will love thee notwithstanding thine infirmities.
- h. Remember what my captains, my soldiers, and mine engines have done for thee.
- 1.) They have fought for thee, they have suffered by thee, and they have borne much at thy hands to do thee good.
 - 2.) Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee.
 - a.) *'To make a hand on,' to waste, spoil, or destroy. — Halliwell. —Ed.*
 - 3.) Nourish them, for when thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak.

- 4.) Make not my captains sick, O Mansoul, for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul.
 - 5.) Nor must thou think always to live by sense; thou must live upon my Word.
 - 6.) Thou must believe, O my Mansoul, when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.
- i. Remember that thou art beloved of me.
- 1.) I have taught thee to watch, to fight, to pray, and to make war against my foes,
 - 2.) I command thee to believe that my love is constant to thee.
 - 3.) I set my heart, my love upon thee, so watch.
 - 4.) Behold, I lay none other burden upon thee, than what thou hast already, hold fast, till I come.
- a.) *In this truly evangelical speech, the Lord Jesus is represented as recapitulating his gracious dealings with the souls of his people. Salvation is uniformly ascribed to the free mercy of the Father, and the precious blood of the Son. Every gracious soul will cordially say, 'Not unto me, not unto me, O Lord, but to thy name be all the glory.' Emmanuel then informs them of his intention to take down the present town of Mansoul, and to rebuild it in a more glorious manner; in other words, to remove the believer to glory, and raise up his mortal body to everlasting honour and happiness, when sin, sorrow, and temptation shall never more be known. Till this event takes place, he directs his people to keep their garments white and clean—that is, to be holy in all manner of conversation and godliness; to watch carefully against sin, which is the only thing that can hurt them; and to live every day [in holiness and good works] by faith in the Word of God. —Burder.*